The Role of the Tambakberas Islamic Boarding School in the Jihad Resolution of the Laskar Hizbullah in the “10 November 1945 War” in Surabaya

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Received: March 15, 2023
Accepted: June 29, 2023
Published: June 30, 2023
https://doi.org/10.32678/tsaqofah.v21i1.8040
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Abstract

The role and struggle of pesantren cannot be separated from Indonesian history. Behind the Indonesian Revolution war’s success, it turns out that the power of religion (Islam) plays an essential role in it, especially the role of Islamic boarding schools, which always contribute according to the times and conditions. With his desire to defend Indonesia’s homeland, the Ulama directly guided the santri so that the ranks of Laskar Hizbullah were formed. So the purpose of this research is to describe the role and contribution of the Tambakberas Islamic boarding school as the center of the Laskar Hizbullah in Jombang in fighting for and defending Indonesian independence. The method used is the historical method. There are heuristic or collecting sources; a critic or source criticism by looking for certainty of authentic or inauthentic sources; interpretation; and historiography. The results of this study provide information that the Tambakberas Islamic Boarding School, as the center of the Laskar Hizbullah in Jombang, has a role as the foundation for the formation of the Laskar Hizbullah in Jombang. Kiai Wahab Hasbullah, an accomplished leader in building a sense of nationalism in the Tambakberas Islamic Boarding School santri through the song Syubbanul Wathon (Hubbul Wathan), is in the spotlight, the primary place for regeneration training of Jombang Laskar Hizbullah. Spiritual education by Kiai Fattah Hasyim and Kiai Wahib Wahab became the primary movers in the Tambakberas Islamic Boarding School santri movement in the November 10, 1945 war.

Keywords: Pesantren Tambakberas, Jihad Resolution, the war November 10, Indonesian Revolution

Abstrak


Kata Kunci: Pesantren Tambakberas, Resolusi Jihad, Pertempuran 10 November, Revolusi Indonesia

A. INTRODUCTION

Islamic boarding schools are institutions that shelter the younger generation, commonly referred to as santri, starting after graduating from elementary school or madrasah ibtidaiyyah, around the age of 12, some have even been educated in Islamic boarding schools since elementary school, and some have started boarding while in college. This aims to develop Islamic religious teachings as a whole and comprehensively and to build social awareness toward others.

However, in the Islamic boarding schools during the Dutch colonial era until the arrival of the Japanese in the Nusantara, the santri were educated not only in Islamic religious knowledge but also in kanuragan because santri and kiai participated in defending their homeland. The inculcation of love for the nation and state was ingrained in the souls of the santri before the proclamation of the Republic of Indonesia.

The role and struggle of pesantren cannot be separated from Indonesian history. In the early period of the arrival of Islam in the 11th century, followed by the walisongo period of the 14th-16th centuries, the Dutch colonial period, and the period of Indonesian independence until now, pesantren have contributed millions of invaluable services to the development of Islamic teachings in Indonesia.

The Sunan Ampel Islamic Boarding School in Surabaya had a santri and the first king of Demak, Raden Fattah. As well as Raden Mas Said, Raden Umar Said, Sayyid Ja’far Sadiq Azmatkhan, and Muhammad Ainul Yakin became the leader of the warlords of the Kingdom of Demak. They are the first generation of santri who play a role in defending and spreading the teachings of Islam in this Nusantara.

Fighters who persevered in sacrificing body and soul during the colonial period included Syekh Yusuf from Makassar, South Sulawesi, Teuku Umar, and Teuku Ciktidiro from Aceh, Harimau Nan Salapan alias Tuanku Imam Bonjol from Sumatra, and Prince Diponegoro from Java, as well as other fighters. These names have struggled to expel the invaders, which has been detrimental to the country’s people.

In the early 20th century, some Ulama fought through community organizations and national fighters, including the founder of Sarekat Islam Haji Omar Said Tjokroaminoto, KH. Ahmad Darwis or better known as KH. Ahmad Dahlan (founder of Muhammadiyah), KH. Ahmad Hasyim As’ari (founder of Nahdlatul Ulama), and so on. In the period leading up to and after independence, Indonesian fighting Ulama emerged, including KH. Abdul Wahab Hasbullah, KH. Wahid Hasyim, KH. Saifuddin Zuhri, M. Natsir, and H. Abdul Malik Karim Amrullah (Buya Hamka). The fighters for the nation and state were not limited to the time of Indonesia’s independence. Until now and so on, strong warriors who love this homeland continue to emerge.

The hope of the Indonesian people was only for independence and freedom, which was conveyed in the promises of the Japanese army shortly after they arrived in
the Nusantara. Because Indonesia is abundant in natural resources, the arrival of the Japanese military was none other than to take food and mining resources. Japan’s goal in searching for these natural resources was as accommodation and logistics during the war.

Japan’s approach to the Indonesian people was to train the military to increase the strength of the Japanese army against the Allies. The enthusiasm of the Indonesian people to take part in the training was very significant, from teenagers to older people, from men and women. This was not wasted by the Indonesian people, especially the national movement groups, to prepare the military mentally, spiritually, and technically physically to face the invaders who hindered Indonesia’s independence.

Behind the war’s success, it turns out that the power of religion (Islam) plays a vital role in it, especially the role of Islamic boarding schools, which always contribute according to the times and conditions. The basis of the pesantren in Jombang is the mainstay of the santri struggle, which was spearheaded by the Ulama, including KH. Hasyim Asy’ari from the Tebuireng Islamic Boarding School, the Tambakkeras Islamic Boarding School (Bahrul Ulum), was founded by KH. Wahab Hasbullah, the Rejososri Islamic Boarding School (Darul Ulum) founded by KH. Romli Tamim and Denanyar Islamic Boarding School (Mamba’ul Ma’arif) was founded by KH. Bisri Sansuri. Unsurprisingly, the Japanese military’s main purpose was to visit Islamic boarding schools to extract natural resources from Indonesia.

Islamic boarding schools have made a considerable contribution to the state because the santri study religion and are trained in kanuragan knowledge to defend their homeland. Before independence until now, many services have been born, starting from thoughts, ideas, and science for the progress of the Indonesian nation. With his desire to defend Indonesia’s homeland, the Ulama directly guided the santri so that the ranks of Laskar Hezbollah were formed. The formation of Laskar Hezbollah began at the will of the Japanese military government through Osamu Seirei Decree No. 44 concerning the formation of Kyodo Boei Giyugun, or Volunteer Defense Forces Tanah Air (PETA), which consists of indigenous Indonesian youths, which was founded on October 3, 1943, most of its officers were selected from the merging Islamic figures and Indonesian nationalists. So the purpose of this research is to describe the role and contribution of the Tambakkeras Islamic boarding school as the center of the Laskar Hizbullah in Jombang in fighting for and defending Indonesian independence.

B. RESEARCH METHOD

The historical method with a descriptive approach was used in this research. The four stages of the historical method are heuristic, criticism, interpretation, and historiography. This method provides an overview and description of an event that has just taken place, and the next step is the researcher analyzes it with some existing data and facts. The use of descriptive methods in this study is necessary to find out

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how the situation was after the proclamation, defend it in the Jombang region, and know what the role of Laskar Hizbullah was in these conditions.

In the heuristic stage, researchers carry out the process of collecting data and sources. There are two divisions of historical data or sources, written and unwritten (books and interviews). To realize valid research data, which is equipped with sources and data, researchers used heuristic methods for research entitled Peran Laskar Hizbullah di Jombang pada tahun 1944-1948.

Source criticism has two terms: internal and external. Internal criticism means an effort made by researchers to see whether the source’s contents are credible enough. In contrast, external criticism is an attempt by researchers to see whether the sources obtained are authentic. Source criticism is an activity to seek confirmation of authentic or inauthentic sources. This step is so essential that it is often said that the whole process of the historical method is called historical criticism.

Researchers or historians try to observe some of the sources they have obtained, then answer that these sources have been tested for authenticity and look for correlations with others. Therefore the researcher can share the results of the interpretation he just got. This interpretation has two steps: Decompose (analysis) and unify the data (data synthesis). The historical analysis aims to synthesize several pieces of evidence from various sources. It can be interpreted that interpretation is to take the meaning and correlation between one piece of evidence and another. Therefore, this interpretation can mean giving meaning to various historical evidence.

C. RESULT AND DISCUSSION

Laskar Hizbullah was founded as a forum for Ulama and santri to confront the invaders. Islamic boarding schools that impart Islamic character education and have a distinct Islamic aesthetic continue to exist. However, the educational policies and focus of Dutch colonialists during the era of ethical politics caused the pesantren to be marginalized and suffer losses. With the sincerity of Ulama to promote diversity in the Nusantara, the characteristics of Islamic boarding schools remain the same.

The network of scholars and santri throughout the Nusantara produced the Nahdlatul Ulama forum. The Nahdlatul Ulama base and the A’la Indonesia Islamic Council (MIAI) or Masyumi have always protected their homeland from colonial resistance. Islamic boarding schools as educational centers for Muslims are highly strategic for Japan’s self-awareness, and Ulama should be approached. Consequently, the Ulama could utilize preparations for Indonesian independence in forming Laskar Hizbullah.

The Muslim youth who are members of Laskar Hizbullah is as many a mixture of Javanese and Madurese santri. As many as 500 santri enrolled in Center the Great in the first Cibrasah military training. Several well-known kiai participated, including from Banten (Kiai Musthófa Kamil), Solo (Kiai Mawardi), Ponorogo (Kiai Zarkasi), Pacitan (Kiai Mursyid), Kediri (Kiai Syahid, Majalengka (Kiai Abdul Halim), Surakarta

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The Tambakberas Islamic Boarding School is the oldest Islamic boarding school in Jombang Regency. It has a very long history dating back to the establishment of the Bahrul Ulum Islamic Boarding School and its subsequent growth. Its establishment consists of two distinct phases: the resistance and development periods. In each stage of development, there are professionals with expertise in Islamic boarding schools. Its existence grew and advanced over time. The Tambakberas Islamic Boarding School became the center of the Jombang Laskar Hizbullah due to the renowned Ulama of the Laskar Hizbullah and the school’s founders. The great Ulama of Tambakberas, KH. Wahib Wahab was an influential war of leaders on November 10, 1945.

Surabaya is the second largest city in Indonesia, with a population that includes intellectual-critical groups, established aristocrats, modernist and traditional Islamic groups, commoners, and left-wing socialists, among others. Surabaya and other areas of East Java have long been home to traditional Islamic communities that have served as the most vital foundation for the establishment of numerous pesantren.7

Since its proclamation before entering Indonesia, Surabaya has been the Nahdlatul Ulama management office’s primary location. It was determined that most santri and kiai from Islamic boarding schools in East Java participated in the Laskar Hizbullah training held by the Japanese in Java and Madura. East Java cities, including Jombang, Bondowoso, Gresik, Pasuruan, Sidoarjo, Malang, Mojokerto, Ponorogo, and Madura, produced influential santri and kiai fighters in their region.

A Jihad Fatwa was first disseminated before the Jihad Resolution, which was decided at a kiai meeting in Surabaya. Kiai Hasyim Asy’ari signed the fatwa on September 17, 1945, which was briefly published in the People’s Sovereignty Daily on September 20, 1945. The fatwa includes the following:8

1. The law against infidels who hinder our independence today is fardhu ‘ain for every Muslim, even for poor people.
2. The law is that people who die in the war against NICA and its affiliates are martyrs.
3. The law is that people who divide our unity today must be killed.

Based on this Jihad Fatwa, then confirmed a few days later on 21-22 October 1945, the ulamas, who were members of the Nahdlatul Ulama organization throughout Java and Madura, held an assembly resulting in the submission of a Jihad Resolution fatwa containing.

“I sincerely implore the Government of the Republic of Indonesia to determine a real and commensurate attitude and action against every effort that will endanger the independence of religion and the State of Indonesia, especially against the Dutch and their accomplices. To order to continue the struggle that is “sabilillah” for the upholding of an independent Republic of Indonesia and the Islamic religion. “

The Jihad resolution echoed by Hadratusyekh KH Hasyim Asy’ari gave a high fighting spirit to sacrifice the body and soul of all Muslims. The people of East Java,

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in particular, were united in fighting for Indonesia for the Jihad Resolution issued on October 22, 1945, which contained the following:

1. Indonesian independence, proclaimed on August 17, 1945, must be maintained.
2. The Republic of Indonesia, as the only legitimate government, must be defended and saved even though it requires the sacrifice of property and life.
3. In the case of Japanese prisoners of war, the enemies of the Republic of Indonesia, especially the Dutch, who returned to take on the duties of the allied forces (American-British), would use the political and military opportunity to re-colonize Indonesia.
4. Muslims, especially NU members, must take up arms against the Dutch and their friends who want to return to colonize Indonesia.
5. This obligation is “jihad,” which is an obligation for every Muslim (fardhu ain) who is within a radius of 94 KM (namely the distance where Muslims may perform jama’ and qoshor prayer). As for those who are outside that distance, they are obliged to help their brothers and sisters who are within that distance.

The Jihad resolution issued further fueled the enthusiasm of the Laskar Hizbullah in Jombang in the November 10, 1945 war. Hence, the armed forces set their strategy to welcome the planned landing of all allied forces in Surabaya. Most of the welcoming efforts were beyond the expectations of the Indonesian government. Before the outbreak of fighting in Surabaya on November 10, 1945, the santri fighters from Jombang led by the Tambakberas Islamic boarding school members of the Jombang Laskar Hizbullah heard that the allies would bombard the capital city of East Java, Surabaya. The Jombang Laskar Hizbullah, who were also Jombang santri, were ready to fight for Indonesian independence in Surabaya.

The Tebuireng Islamic Boarding School, one of the Islamic boarding schools in Jombang, was visited by Islamic santri and youth members of the Jombang Laskar Hizbullah who were about to leave for the war in the city of Surabaya to get the blessing of KH Hasyim Asy’ari. The Jombang Laskar Hizbullah got the blessing and departed for Surabaya on the Extraordinary Train (KLB) at 19.00 WIB. The weapons prepared included daggers, bamboo spears, wood, and several amulets. The recitation of selawat and wirid resounded during the trip from Jombang to Surabaya because all members of Laskar Hizbullah were wirid experts.

The Sunan Ampel Division is a union of Laskar Hizbullah in the Surabaya residency, consisting of four regiments, including the Jombang Laskar Hizbullah. On November 10, 1945, a war took place in Surabaya, the Sunan Ampel Division was led by the leader of the Laskar Hizbullah from the Tambakberas Islamic Boarding School, Jombang, namely Kiai Wahib Wahab. The purpose of merging Laskar Hizbullah is none other than to strengthen the struggle of the Muslims. After that, start building a more organized troop, such as Companies, Platoons, Sections, and Squads. Laskar Hizbullah division, Sunan Ampel, to be more intense in command of each area, a posse was made to withstand enemy attacks, and a division of operations areas was formed. Several divisions of operational areas include:

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1. Saban Abas and Mustakim led the Eastern Surabaya division of Laskar Hizbullah. Then he joined forces with the People’s Security Agency (BKR) led by Major Kadim Prawirodirjo.

2. Abdul Hamid and Damiri Ihsan led the West Surabaya section of Laskar Hizbullah. Then he joined the People’s Security Agency (BKR) led by Major Koenkijat.

3. Hasain Tiway led the Central Surabaya division of the Laskar Hizbullah. As before, these troops were also joined by Major Marhadi, a member of the People’s Security Agency (BKR).

4. Kiái Abdunnafik and Achyar led the North Surabaya Laskar Hizbullah based in Nyamplungan.¹¹

5. Mas Ahmad, Syafi’i, and Abid Saleh led the South Surabaya Laskar Hizbullah based in Pondok Sidosermo.

Various sectors were developed in the war in Surabaya, including the eastern, southern, central, and northern sectors. The Laskar Hizbullah that was developed fused with other struggle bodies, some of which merged into the People’s Security Agency (BKR), the Indonesian People’s Rebel Front (BPRI), the Youth of the Republic of Indonesia (PRI), and others.

Laskar Hizbullah, who was a member of the Sunan Ampel division in North Surabaya on the first day of the war, did it with the Youth of the Republic of Indonesia (PRI) in the Semut, Sidotopo, and Ngaglik Station areas. The war took place for three days and three nights. During this attack, three brigades, including Brigade 9, Brigade 94, and Brigade 123, were included in two British companies in the North Surabaya area.

The British used maneuvering movements in launching attacks that applied rotation using their tanks. In the area of the Great Post Office, Kebonrojo, Sunan Ampel’s Laskar Hizbullah division continues to survive. By climbing the Great Post Office, several grenades that had been prepared were then thrown toward the British troops while passing through the Commercial road.

The British troops about to enter the heart of Surabaya experienced ambushes on Jalan KH Mas Mansyur from Laskar Hizbullah, the Eastern Division of Sunan Ampel, and other paramilitary troops; as a result, the armored tank was able to be beaten back to Semut Station. Major Kadim Prawirodirjo heads the People’s Security Agency (BKR) based in Karang Menjangan, serving in the Eastern sector, accepts joining Laskar Hizbullah.

Viaduct was the place of choice for Laskar Hizbullah fighters from the Eastern Sunan Ampel division and the People’s Security Agency (BKR) troops to defend themselves. However, the repeated troop pressure caused the Indonesian fighters to give up and scatter to save themselves.¹² Withdrew troops included the People’s Security Agency (BKR) passing through Blauran and groups of santri troops passing through Pasar Baru, Jagalan, and Simpang Baru.

The North Surabaya Republic of Indonesia Youth Troop (PRI) headed towards Darmo via Pasar Turi, Blauran, and Kaliasin. While the troops under the leadership of Achyat Laskar Hizbullah, the Sunan Ampel division in the eastern part, moved towards Don Bosco, together with the People’s Security Agency (BPR) to hold back the arrival of the enemy who was about to enter Embong Malang. Laskar

¹¹ Fuadi, R. “Laskar Hizbullah Karesidenan Surabaya ...”

¹² Fuadi, R. “Laskar Hizbullah Karesidenan Surabaya ...”
Hizbullah merged the troops with other troops, including in Jalan Sumatra, Gubeng, and Wonokromo.\textsuperscript{13}

Mustakim Zen, the leader of Laskar Hizbullah, moved his headquarters from Kemayoran to the British consulate building (Sumatra Road) due to continuous British attacks. Then Kedungsari became the birth of the Laskar Hizbullah of the Central Sunan Ampel division. They were trained by Kiai Ali, Kiai Maksoem, and Ustaz Bey Arifin, who were at their new headquarters.

After the Allied Mortars passed through the Simpang area, the Laskar Hizbullah headquarters moved towards Bungkul Darmo a few moments later. The aim of moving the headquarters was to hold back the Allied Panzers towards Wonokromo, which would pass on Jalan Darmo. Strength was strengthened by constructing a post for sending supplies in Waru as the front line to enter the city of Surabaya.

The courage of the Laskar Hizbullah, the Sunan Ampel division in the center, which Kiai Maksoem just forged, Kiai Ali, and Ustaz Bey Arifin, increased. Under the leadership of the People’s Security Agency (BKR), Major Marhadi, Laskar Hizbullah, and other paramilitary troops again showed their fangs to strengthen defense in the Kaliasin, Darmo, and Tunjungan areas. The father-in-law of the Central Laskar Hizbullah leader, Husaini Tiway, named Asnawi, was killed on the Warfield in Kaliasin.

The army unit and Laskar Hizbullah confronted the attack by British tanks entering the West Surabaya area. The attack on West Surabaya, carried out by British troops for several days, was prevented by Indonesian fighters. Finally, on November 23, 1945, British troops bombarded and attacked successively from the air, sea, and land. The resistance experienced approximately 20 people collapse because they lost weapons and experience and could not withstand the attack of British troops. The British controlled several strategic areas, namely Jalan Arjuno and Kedungdoro.

Previously, West Surabaya had been fought for by paramilitary units with great courage. The posse prepared by Laskar Hizbullah was maximal to block British troops trying to enter Arjuno’s road. Some troops are ready to be destroyed along with the enemy, jumping onto the tank while carrying dynamite. Many Indonesian fighters came to the Warfield enthusiastically to fight for independence. The brave fighters who joined the army unit dared to block the pace of British cavalry troops.\textsuperscript{14}

Sawahan, as the coordination area for the Laskar Hizbullah, the western division of Sunan Ampel, blocked the arrival of tanks about to enter the area. With great determination, Achyak and Moh Maksoem, members of Laskar Hizbullah who participated in the ambush, chased, jumped, and threw grenades at the advancing British tank. The area around Surabaya continued to arrive to help engage in the war against the British troops. These cities include Jombang, Mojokerto, Blora, Malang, Kediri, Solo, Ponorogo, Magetan, and Madiun, and there are even fighters from Bali.

In the war on November 10, 1945, in the Wonokromo area, Kiai Wahid Hasyim, who was also a member of the Jombang Laskar Hizbullah, expressed his enthusiasm that he was ready to add to the Laskar Hizbullah and invited and mobilized the Ulama in Java to fight together against the allies. British troops had controlled most of Surabaya, and on November 26, 1945, determined that the entire city of Surabaya must be in their hands. This happened because, in the third week, the Indonesian troops needed help to face the British troops’ strength. The Indonesian troops realized


\textsuperscript{14} Fuadi, R. “Laskar Hizbullah Karesidenan Surabaya ...”
this and then focused on defending the Wonokromo, Gunungsari, and Darmo areas, including the South Surabaya area.

The British troops will enter the Darmo area. The tanks will be deployed around 07.00 am from the west through the flower market towards Jalan Diponegoro and the destination point in Darmo. Not a few Indonesian troops died while trying to block the advance of British troops’ tanks at Kembang Kuning. Several Indonesian troops in Wonokromo, such as Laskar Hizbullah, the People’s Security Army (TKR), and other paramilitary units, were involved in major conflicts due to resistance and ended in fighting.  

Darmo, as the seat of authority for Indonesian troops, was attacked by British troops with cannons from various sectors (East Surabaya and West Surabaya) running from Wonokromo to the north. The Wonokromo Bridge was trying to be destroyed by Laskar Hizbullah and other troops to stop the entry of British troops. However, the bridge could not be destroyed because the amount of dynamite used by the Indonesian troops was too small. Ultimately, the Indonesian troops failed and died because the British troops broke through the Laskar Hizbullah and other troops south of the Wonokromo River.

On 27-28 November 1945, British troops tried to clear the area around Wonokromo by deploying several tanks to destroy areas under the control of Indonesian fighters. British tanks trying to scorch Wonokromo tried to be intercepted by Indonesian troops but failed. Finally, the British could control Wonokromo and Darmo on November 28, 1945. Almost all of Surabaya’s territory was controlled by British troops, and only one area was still in the grip of Indonesian troops, Gunungsari. Remaining were Abdul Mukti and Chamim Thohari as the leaders of Laskar Hizbullah, who could defend Gunungsari, and Amir Fatah, who led the GPU Kediri troops.

The British troops knew there was still one unoccupied area, and at 10.00 am, they tried to seize it by deploying a tank formation. Indonesian troops who had prepared machine guns and cannons tried to stop the British troops. The complete armament of the British troops continued to fire in suspicious directions. The Indonesian warriors could not withstand the shots from the British troops and the destruction of Indonesian submachine guns and cannons and then withdrew to the south, Karangpilang and Kedurus. Planes and tanks owned by British troops were used to attack Gunungsari. British troops have taken control of the entire city of Surabaya after Gunungsari entered his grasp.

The leather factory in Wonocolo was the headquarters for the only Laskar Hizbullah. Indonesian fighters, also Laskar Hizbullah, are trying to attack the Central Surabaya area, even though British troops have taken control of Surabaya City. On December 3, 1945, Laskar Hizbullah and Indonesian fighters withdrew because Surabaya was fully occupied. On that day, the former sugar factory house in Warusidoarjo was used as the headquarters of Laskar Hizbullah. In this place, the fighters consolidated their forces beyond the British artillery.

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16 Fuadi, R. “Laskar Hizbullah Karesidenan Surabaya ...”

The Laskar Hizbullah headquarters in Kedungrejo village, Waru District, Sidoarjo Regency, is a historic site belonging to Nahdlatul Ulama and was recently discovered and popularized by KH Marzuki Mustamar as chairman of the East Java PWNU. The headquarters is named MBO (Oelama Headquarters) Nahdlatul Ulama.

The city of Surabaya, the heart of the capital city of East Java, was captured by the British, causing the escalation to decrease and the fighting to subside. The struggle of the Indonesian troops was not over. Indonesian fighters and the Sunan Ampel division of Laskar Hizbullah increasingly developed a new strategy and strength-building. Diplomatic steps with the central government were accompanied by several rebellions still being carried out in various places.\(^{18}\)

D. CONCLUSION

Islamic boarding schools are the main base for Muslims in instilling a love for the motherland, especially character education and kanuragan to prepare mentally and for strength in defending the independence of the Republic of Indonesia. The Tambakberas Islamic Boarding School, as the center of the Laskar Hizbullah in Jombang, is the foundation stone for forming the Hezbollah Troops in Jombang. Kiai Wahab Hasbullah was an accomplished leader in building a sense of nationalism in the Tambakberas Islamic Boarding School santri through the song Syubbanul Wathon (Hubbul Wathan), being the main highlight of the training and regeneration of Laskar Hizbullah cadres. Spiritual education by Kiai Fattah Hasyim and Kiai Wahib Wahab became the primary mover in the movement of the Tambakberas Islamic Boarding School santri.

The newly proclaimed Republic of Indonesia by Ir. Soekarno and Moh. Hatta’s condition is still threatened because the Dutch want to return to colonize Indonesia, which has not even been 100 days. On October 22, 1945, KH. Hasyim Asy’ari immediately gathered Nahdlatul Ulama consuls throughout Java and Madura with the ending of the Jihad resolution fatwa Hoofd Bestuur Nahdlatoe Oelama (HBNO). Undoubtedly, two companies or more than 200 Laskar Hizbullah Jombang will advance to the forefront of the war to face the enemy who will return to colonize the Indonesian homeland. Departed for the battlefield accompanied by Lieutenant Hasyim Latief and led directly by Major Wahib Wahab.

E. REFERENCES


\(^{18}\) Kholid, M. N., “Studi tentang Peran Laskar Hizbullah Jombang ...”


