



The Struggle of TGH Mahsun in Fighting for Independence in East Lombok, 1942-1946

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Abstract

This study examines the struggle of TGH Mahsun in fighting for independence in Danger Village, Masbagik Subdistrict, East Lombok, during the period 1942-1946. TGH Mahsun was a charismatic Islamic preacher and freedom fighter who played a significant role in the resistance against Japanese occupation and the subsequent NICA forces in Lombok. Using historical research methods comprising heuristics, source criticism, interpretation, and historiography, this study collected data through interviews with key informants including family members and community leaders, as well as through observation of physical remains. The findings reveal that TGH Mahsun was born in 1907 in Danger Village, received his early education locally, and furthered his Islamic studies in Mecca from 1936 to 1940. Upon his return, he established the Rabittah Islamic boarding school and spread Islamic teachings across East Lombok. During the independence struggle, he led the Banteng Hitam forces based in Danger Village and participated in the attack on Selong on June 7, 1946. The struggle resulted in significant impacts, particularly in education through the establishment of educational institutions that continue to exist today, as well as in social and religious spheres. This research contributes to the documentation of local history and enriches the understanding of the role of religious figures in Indonesia's independence movement.

Keywords:

Banteng Hitam; East Lombok; independence struggle; local history; TGH Mahsun

Abstrak

Penelitian ini mengkaji perjuangan TGH Mahsun dalam memperjuangkan kemerdekaan di Desa Danger Kecamatan Masbagik Lombok Timur pada periode 1942-1946. TGH Mahsun merupakan tokoh pendakwah agama Islam sekaligus pejuang kemerdekaan yang berperan penting dalam perlawanan terhadap pendudukan Jepang dan pasukan NICA di Lombok. Menggunakan metode penelitian sejarah yang terdiri atas heuristik, kritik sumber, interpretasi, dan historiografi, penelitian ini mengumpulkan data melalui wawancara dengan

informan kunci serta observasi terhadap peninggalan fisik. Hasil penelitian menunjukkan bahwa TGH Mahsun lahir tahun 1907 di Desa Danger, menempuh pendidikan dasar dan keagamaan di Lombok, serta melanjutkan studi ke Mekah tahun 1936-1940. Sepulang dari Mekah, beliau mendirikan pondok pesantren Rabittah dan menyebarkan ajaran Islam di seluruh Lombok Timur. Dalam perjuangan kemerdekaan, beliau memimpin Laskar Banteng Hitam yang bermarkas di Desa Danger dan turut serta dalam penyerbuan di Selong pada 7 Juni 1946. Dampak perjuangan beliau sangat signifikan terutama dalam bidang pendidikan melalui pendirian lembaga-lembaga pendidikan yang masih eksis hingga kini, serta bidang sosial dan keagamaan.

Kata Kunci:

Banteng Hitam; Lombok Timur; perjuangan kemerdekaan; sejarah lokal; TGH Mahsun



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Introduction

The history of Indonesia's independence struggle is incomplete without recognizing the significant contributions of local fighters across the archipelago, including those from the island of Lombok in West Nusa Tenggara. The struggle of the Indonesian people to achieve and defend independence continued relentlessly throughout the archipelago, with each region contributing unique narratives of resistance against colonial powers. East Lombok, in particular, witnessed various forms of resistance against Dutch colonialism, including the Gandor War (1895), the First Peringgabaya War (1911), and the Second Peringgabaya War (1913) (Salam & Jaya, 2005). These historical events demonstrate that the struggle against colonialism in Lombok spanned a considerable period and laid the foundation for the establishment of the Republic of Indonesia. The transition period from Dutch colonial rule to Japanese occupation, and subsequently to the physical revolution, witnessed increasingly intensified resistance efforts, with the youth of that era demonstrating remarkable courage in continuing the legacy of their predecessors. The role of religious figures, particularly Tuan Guru (Islamic teachers), became increasingly significant during this period, as they not only served as religious preachers but also as catalysts for the independence movement among the Sasak people (Asnawi, 2005; Fadli, 2016). This dual function of religious leaders in Lombok represents a distinctive feature of Sasak society that merits detailed scholarly investigation, particularly in understanding how Islamic authority was mobilized for nationalist purposes during the revolutionary period (Tohri et al., 2020, 2023).

The arrival of Japanese forces in Lombok on May 12, 1942, initially brought hope to the local population, who believed that fellow Asians would liberate them from Dutch colonialism (Lalu Wacana, 1991). However, this hope quickly dissipated as the Japanese occupation proved more oppressive than Dutch rule. The Japanese implemented forced labor systems (*romusha*), confiscated agricultural products, and imposed severe restrictions on religious activities, including the closure of many Islamic study circles (*pengajian*) (Sudirman et al., 2019; Wais, Interview, 30 November 2021). The suffering experienced by the Sasak people under Japanese rule eventually transformed into active resistance, with local leaders emerging to organize and lead the fight against the occupiers. The period following Japan's surrender to the Allies in August 1945 witnessed the return of Dutch forces under the guise of

NICA, which further intensified the struggle for independence in Lombok (Lalu Wacana, 1991; Sudirman et al., 2019). The establishment of resistance organizations such as BASMI (Badan untuk Membasmi Perintang dan Pengkhianat Kemerdekaan) and the formation of armed forces like the Banteng Hitam demonstrate the organized nature of the resistance in East Lombok, reflecting broader patterns of revolutionary mobilization across Indonesia during this critical period (Kartodirdjo, 1992; Kuntowijoyo, 2013).

Among the prominent figures who emerged during this period was TGH Mahsun, a charismatic Islamic preacher and freedom fighter from Masbagik, East Lombok. Born in 1907 in Danger Village, TGH Mahsun received his early Islamic education from his parents and later studied under renowned ulama (Islamic scholars) in Lombok before continuing his education in Mecca (Sudirman et al., 2019; Muhammad Fahri, Interview, 9 November 2021). Upon his return, he established the Rabittah Islamic boarding school and actively spread Islamic teachings throughout East Lombok, establishing religious study circles (*majlis taklim*) in various regions including Sembalun, Suela, Sikur, and Peringgasele (Haji Akmal, Interview, 7 November 2021). TGH Mahsun's leadership was particularly significant during the independence struggle, as he led the Banteng Hitam forces based in Danger Village and participated in the attack on Selong on June 7, 1946. His role exemplifies the dual function of Tuan Guru during this period: as both religious leaders and resistance fighters against colonial forces, a pattern also documented in the history of Sasak resistance in Lombok (Asnawi, 2005; Basarudin, 2019; Fadli, 2016; Tohri et al., 2020, 2023).

Previous studies have examined various aspects of the independence struggle in Lombok and the role of religious figures. Asnawi (2005) explored the cultural response of the Sasak people to Islam, noting how Tuan Guru evolved from religious preachers to leaders of local resistance against Dutch colonialism, highlighting the transformation of Islamic leadership under colonial pressure. Basarudin (2019) investigated the historical development of Islam in Lombok during the 17th century, tracing how Islamic teachings were disseminated through educational media and preaching, and examining the role of Tuan Guru in the early Islamization of Lombok. Sudirman et al. (2019) specifically documented the struggle of TGH Mahsun, describing him as a "forgotten golden thread" in the history of East Lombok's independence movement, though their work focused primarily on biographical details and lacked systematic methodological engagement. Mahsun (2018) examined the tragedy in Mataram, analyzing religious conflict and cultural resistance among Sasak Muslims, contributing to understanding interreligious dynamics in Lombok. Fadli (2016) studied the intellectualism of *pesantren* in Lombok, tracing the genealogical and scholarly networks of Tuan Guru, providing crucial context for understanding the intellectual foundations of religious leadership in the region. Dedy Wahyudin (2018) investigated Sasak identity from an epistemological perspective, analyzing knowledge production mechanisms among the Sasak people, offering insights into how historical consciousness is formed and transmitted.

The research gap that this study addresses lies in the lack of comprehensive historical documentation focusing specifically on the period 1942-1946 in Danger Village and the detailed involvement of TGH Mahsun in the independence struggle, as well as the multifaceted impacts of his struggle on the local community. While

previous studies have examined aspects of religious leadership and resistance in Lombok, none have provided a systematic historical analysis of TGH Mahsun's role during this critical period using rigorous historical methodology. This research contributes to the growing body of local history literature in Indonesia by providing a detailed account of a significant figure in East Lombok's independence movement, enriching the understanding of how religious leaders contributed to the nationalist cause at the grassroots level. The study is guided by three main research questions: (1) what is the history of TGH Mahsun's birth and early life? (2) to what extent was TGH Mahsun involved in the struggle for independence in East Lombok? and (3) what were the impacts of TGH Mahsun's struggle on the community of Danger Village from 1942 to 1946? By focusing on the temporal boundaries of 1942-1946 and the spatial boundaries of Danger Village, Masbagik Subdistrict, this research provides a focused examination of a localized but significant aspect of Indonesia's independence movement.

Metode

This study employed historical research methods, which constitute a systematic investigation procedure using specific techniques for collecting historical materials from archives, libraries, and interviews with living figures connected to the historical events (Kartodirdjo, 1992; Sulasman, 2014). The historical method in this research was guided by the four major steps established in historical methodology: heuristics, source criticism, interpretation, and historiography (Kuntowijoyo, 2003; Priyadi, 2012). Historical research in the Indonesian context has evolved significantly since the pioneering work of scholars such as Sartono Kartodirdjo and Kuntowijoyo, who emphasized the importance of rigorous methodological approaches that combine traditional historical methods with insights from social sciences (Kuntowijoyo, 2013; Kartodirdjo, 1992). This study applied these methodological principles systematically to ensure the validity and reliability of the findings, recognizing that historical research, particularly on local figures where written sources may be limited, requires careful attention to source triangulation and critical evaluation (Abdullah, 1985; Moleong, 2004).

The heuristic stage involved systematic data collection through three main techniques: observation, interviews, and archival research. Observation was conducted through non-participant observation, where the researcher observed and recorded phenomena related to TGH Mahsun's struggle without active participation in community activities (Kuntowijoyo, 2003). The observation focused on geographical conditions, social conditions, population data, and physical evidence of the struggle, including physical remnants such as monuments, the Al-Ijtihad mosque in Danger Village, and the Banteng Hitam monument located at the Al-Ijtihad mosque courtyard. This observational approach allowed the researcher to gather initial data on the social life of Danger Village and existing historical symbols, following the principle that in historical research, observers acquire knowledge not directly but through cultural and social symbols (Kuntowijoyo, 2003). The observation was conducted from August to November 2021, allowing sufficient time to observe the physical environment, community activities, and the condition of historical relics in Danger Village and surrounding areas.

In-depth interviews were conducted with key informants who had direct knowledge of TGH Mahsun's life and struggle, following the principle that a larger

body of oral sources enriches historical writing (Kuntowijoyo, 2003). The systematic interview procedure followed the approach suggested by Sartono Kartodirdjo (1992), who emphasized that the investigation procedure should use specific techniques for collecting historical materials, whether from archives and libraries or from interviews with living figures connected to the historical events, or from people closest to these figures, to gather as complete information as possible. Interviews were conducted with nine key informants: Muhammad Fahri (61 years), TGH Mahsun's son from his ninth wife; Haji Muhammad Sabri (79 years), TGH Mahsun's brother-in-law; Haji Akmal (67 years), a community figure in Danger Village; Wais (58 years), a teacher in Danger Village; Samsul Lutfi (58 years), a government employee; Ruslan Hadi (63 years), a farmer; Nasrudin (61 years), a farmer; Hirman (56 years), a teacher; and Sukiman (67 years), a farmer. Semi-structured interviews were conducted using a prepared interview guide that covered three main themes: (1) the history of TGH Mahsun's birth and early life, (2) the extent of his involvement in the independence struggle, and (3) the impacts of his struggle on the community. The interviews were conducted in the Sasak language and later transcribed and translated into Indonesian to facilitate analysis (Moleong, 2004).

Source criticism was applied to evaluate the authenticity and credibility of the gathered data through external and internal criticism (Dewi, 2014; Priyadi, 2012). External criticism assessed the authenticity of historical sources, examining the form, material, age, origin, authorship, and whether sources were original or copies, and whether they remained intact or had been altered (Dewi, 2014). In this study, external criticism involved examining the physical condition of historical remnants, verifying the reliability of written documents such as the Danger Village profile, and selecting informants who were either directly involved in the historical events or had close connections to the figures, ensuring the credibility of the sources. Internal criticism evaluated the credibility of sources, examining their content, authorship, accountability, and moral integrity (Priyadi, 2012). This involved two aspects: (1) intrinsic assessment of sources and (2) comparing testimonies from various sources to ensure reliability. The researcher employed source triangulation by comparing information from different informants and corroborating oral sources with available archival and physical evidence. This rigorous critical process was essential given the limited availability of written documentation for the period under study, making oral sources particularly important for reconstructing the historical narrative (Kuntowijoyo, 2003; Moleong, 2004).

Interpretation involved analyzing and interpreting facts and the meaning of relationships between facts, guided by objective attitudes in the interpretation process (Sulasman, 2014). This stage required the researcher to interpret collected data from various sources to understand existing facts and reconstruct the historical narrative. The interpretation process considered both direct and indirect facts, ensuring that the meanings derived were consistent with the available evidence and contextual understanding of the period. The researcher analyzed the connections between various facts: TGH Mahsun's educational background, his religious activities, his role in the independence struggle, and the impacts on the community, to construct a coherent historical narrative. Following Sulasman (2014), interpretation in historical research must be based on objective attitudes and should avoid subjective speculation, while recognizing that all interpretation involves the historian's active engagement with the sources. The researcher paid careful attention to the historical

context of the 1940s in East Lombok, including the social, economic, and political conditions that shaped TGH Mahsun's activities and the community's response to the independence struggle (Kartodirdjo, 1992; Kuntowijoyo, 2013).

The final stage was historiography, which involved writing history as it is narrated, attempting to capture and understand how history occurred (Abdullah, 1985). Historiography encompasses not only thoughts about how history should be written but also concrete activities manifested in institutional development, ideology, and historical substance (Kuntowijoyo, 2003). In this stage, the researcher systematically wrote the results of collected historical data in a chronological and coherent manner, based on the researcher's own understanding and interpretation. This involved organizing the narrative according to the research questions while maintaining objectivity and historical accuracy, producing a comprehensive account of TGH Mahsun's struggle in the context of Indonesia's independence movement in Lombok. The historiographical approach followed the principles established by scholars such as Taufik Abdullah (1985), who emphasized that historiography should reflect the historian's interpretation while remaining faithful to the sources. The research findings were organized into three main sections corresponding to the research questions, with detailed presentation of the evidence and analysis of its significance, following the guidelines for writing local history that emphasize clarity, systematic presentation, and scholarly rigor (Kuntowijoyo, 2013; Sulasman, 2014).

Results and Discussion

History of TGH Mahsun's Birth and Early Life

TGH Mahsun was born Ahmad in 1907 in Danger Village, Masbagik Subdistrict, East Lombok, to Haji Mukhtar and Hajjah Raodah (Sudirman et al., 2019). He was the first son of Haji Mukhtar, making his birth particularly joyous for the family. His father was known for his concern for the advancement of Islam, his generosity, and his attention to the poor and orphans. Since childhood, Ahmad displayed cheerfulness and joyfulness, characteristics that made him well-liked by his peers and community members (Muhammad Fahri, Interview, 9 November 2021; Sukiman, Interview, 20 November 2021). He began learning to read the Qur'an and studying the basics of Islamic religion from his parents at a very young age. At the age of eight, he entered the People's School (Sekolah Rakyat) established during the Dutch colonial period and continued his education to Ibtidaiyah (elementary Islamic school), receiving both formal and religious education from his parents. During his childhood, Ahmad demonstrated courage, honesty, and leadership qualities that would later serve him well in his roles as religious leader and freedom fighter.

Haji Mukhtar's desire for Ahmad to become an Islamic enlightener was driven by several factors during this period. First, there was the Hindu influence that had existed in Lombok for 220 years, from 1674 to 1894 (Sudirman et al., 2019). Second, the development of the Wetu Telu Islamic teachings, which represented a syncretism of Buddhist, Hindu, and Islamic beliefs, was prevalent among some communities, creating a religious landscape that required reinforcement of orthodox Islamic teachings. Third, intermarriages between ethnic Balinese Hindus and Sasak Muslims had created a mixed cultural environment that required systematic Islamic education to maintain orthodox religious practice. Haji Mukhtar's concern for the religious condition of the Sasak people led him to ensure that his son received comprehensive Islamic education (Haji Muhammad Sabri, Interview, 9 November 2021; Sudirman

et al., 2019). Following his early education, TGH Mahsun deepened his Islamic knowledge by studying under major ulama in Lombok, including TGH Badarul Islam from Pancor and TGH Saleh Hambali from Bengkel (Muhammad Fahri, Interview, 9 November 2021; Sudirman et al., 2019). He also studied under TGH Maulana Syaikh Zaenuddin Abdul Majid, one of the most influential Islamic scholars in Lombok, contributing to his extensive religious education (Fadli, 2016). To further enhance his religious understanding, he traveled to Mecca in 1936 and studied there for four years until 1940, following the tradition of serious students of Islamic knowledge in the archipelago who completed their studies in the holy cities of Mecca and Medina.

During his time in Mecca, TGH Mahsun studied tawhid (Islamic theology), fiqh (Islamic jurisprudence), and classical Islamic texts (kitab kuning), as reflected in his proficiency in reading and translating the yellow books and in his ability to compose Islamic discourses and aphorisms (Nasrudin, Interview, 20 November 2021). One of his notable aphorisms, "Genne dateng suatu masa sumur mete timbak," meaning "in the future, there will come a time when wells will come to find buckets," metaphorically expressed his concern about the potential decline in the pursuit of Islamic knowledge. Upon returning from Mecca, TGH Mahsun actively spread Islamic teachings throughout East Lombok, establishing study circles (majlis taklim) in various regions including Sembalun, Suela, Sikur, Mumbul, Nenggung, Penyaong, and Peringgasela, reaching as far as the northern areas of Peringgasela Subdistrict (Haji Akmal, Interview, 7 November 2021). He established educational institutions, including the Diniyah educational institution, which was founded together with other religious figures such as TGH Muhammad Zen (Kebon Lauq), TGH Hasbullah (Polak Penyayang), TGH Ahsit Muzhar (Bila Sundung), TGH Abdul Hakim, and TGH Muhammad (Samsul Lutfi, Interview, 27 November 2021). These institutions eventually developed into the Nahdlatul Ummah Islamic Education Foundation (Yadinu) and later the Al-Ijtihad Al-Mahsuni boarding school, which continue to provide educational services to the community today (Sudirman et al., 2019; Haji Muhammad Sabri, Interview, 3 December 2021).

TGH Mahsun was married nine times and had numerous children (Ruslan Hadi, Interview, 25 November 2021). His wives included Inaq Badri (alias Kalsum/Hajjah Raodah), Inaq Syaraf (Inaq Eseq), Hajjah Selamah, Inaq Muslihin, Hajjah Rahmah, Inaq Ridwan (Kalsum), Hajjah Wardiah, Hajjah Mahmudah, and Hajjah Nur Asmah from Pontianak (Sudirman et al., 2019; Muhammad Fahri, Interview, 9 November 2021). His first marriage produced several children including TGH Marzuki Mahsun, Abdul Hanan, Zohrah, Joharah, Muslihun, Mulkiah, Faizah, and Asnawi. His second marriage produced Bapak Zaki and Haji Nasrin Mukhtar. His fourth marriage produced Muslimin. His sixth marriage produced Haji Ahmad Wildan Mahsun, Ahmad Rifa'i, Hamdiah, and Hajjah Faoziah. His seventh marriage produced Ihsan, Muhammad Lutfi, Haji Wahibullah, Haji Miftahul Hadi, Muhimmah, and Ahmad Nizam. His eighth marriage produced Muzmah, Zulfaiah, Nahdiah, and Hauliyah. His ninth marriage to Hajjah Nur Asmah from Pontianak produced Hajjah Nurjannah, Hajjah Nurhasanah, Muhammad Fahri, Solehah, Dra. Zakiah, Huliyah, Narjus Safa'ah, Daman Huri, and Nurul Hawalis (Sudirman et al., 2019). This ninth marriage was particularly significant as Hajjah Nur Asmah, who was from Pontianak and skilled in Quranic recitation, introduced and popularized tartil and tilawah (proper Quranic recitation) among the Masbagik

community, challenging the community to learn and practice recitation techniques (Muhammad Fahri, Interview, 9 November 2021). This marriage also contributed to the development of Quranic studies in the area and produced several notable Quran reciters. TGH Mahsun passed away on June 24, 1987, and was buried in Kokoq Daya, Masbagik Selatan, near the mosque he had helped establish (Sudirman et al., 2019). Following his death, the Rabittah boarding school experienced a split, resulting in two educational institutions: Yadinu in Kokoq Daya and Al-Ijtihad Al-Mahsuni in Danger Village, both of which continue to operate today without conflict (Wais, Interview, 30 November 2021; Haji Muhammad Sabri, Interview, 3 December 2021).

Involvement of TGH Mahsun in the Independence Struggle

The Japanese occupation of Lombok began on May 12, 1942, when Japanese forces landed at Labuhan Haji and were initially welcomed by the local population who believed they would be liberated from Dutch colonialism (Lalu Wacana, 1991; Sudirman et al., 2019). The Japanese forces, led by a captain, met little resistance as Dutch officials had already surrendered, marking a significant transition in the colonial administration of Lombok. However, the occupation proved to be even more oppressive than Dutch rule, as the Japanese implemented policies of forced labor (*romusha*), confiscation of agricultural products, livestock, and traditional weapons, and imposed severe restrictions on religious activities (Wais, Interview, 30 November 2021; Lalu Wacana, 1991). The Japanese often entered villages arbitrarily, taking livestock, forcing farmers to plant castor plants and materials for making clothing, and confiscating spinning and weaving materials. The government implemented an unfair profit-sharing system for spinning and weaving: one part for the people and two parts for Japan, resulting in widespread poverty and hunger. Additionally, Japanese soldiers forcibly took village girls for their pleasure, and disease, particularly scabies, was widespread due to poor hygiene and lack of medical supplies (Lalu Wacana, 1991; Sudirman et al., 2019). Religious restrictions included the closure of religious study circles and the monitoring of Islamic educational institutions, creating resentment among the population and driving many religious activities underground.

Following Japan's surrender to the Allies on August 15, 1945, and the proclamation of Indonesian independence on August 17, 1945, the Indonesian people expected the immediate withdrawal of Japanese forces. However, the remaining Japanese soldiers still occupied barracks in several locations across Lombok, and the arrival of Allied forces, followed by the return of Dutch forces under NICA, created further tension and conflict (Lalu Wacana, 1991; Sudirman et al., 2019). In response, revolutionary bodies in East Lombok, particularly BASMI (the organization dedicated to eradicating enemies and traitors of independence), began organizing resistance against the remaining Japanese forces and the returning Dutch forces. TGH Mahsun played a crucial role in this resistance, serving as a religious advisor and military leader (Haji Akmal, Interview, 7 November 2021). The Banteng Hitam forces led by TGH Mahsun established their headquarters in Danger Village, Masbagik, organizing resistance against both Japanese remnants and NICA forces (Sudirman et al., 2019). The Banteng Hitam participated in several significant battles, including the attack on Barang Panas on December 11, 1945, which resulted in five casualties among the resistance forces but marked a significant blow to the

Japanese forces (Sudirman et al., 2019). The battle at Barang Panas was significant as it demonstrated the capability of the local resistance forces to attack Japanese positions effectively despite their limited weaponry.

The culmination of TGH Mahsun's struggle was the attack on Selong on June 7, 1946. A preliminary meeting was held in Kokoq Daya, Masbagik, on May 11, 1946, attended by key figures including Mamiq Muhammad, Haji Misbah, Abdul Manan, Haji Hasbullah, Haji Zain, Haji Zumhur Hakim, and Haji Muzhar (Muhammad Fahri, Interview, 9 November 2021; Sudirman et al., 2019). This meeting discussed the strategy to liberate Selong from NICA forces and resulted in three decisions: (1) to attempt the release of captured freedom fighters, (2) to consolidate forces and launch an attack on the NICA forces, and (3) to form the People's Struggle Body of the Republic of Indonesia (BPRI) as an organizational framework for the resistance (Sudirman et al., 2019). A subsequent meeting was held on June 6, 1946, at the home of Haji Muhammad in Peringgasela, attended by Sayid Saleh, Haji Zumhur Hakim, Muhammad Syah, Maidin, Sayid Salim, and Amaq Raisyah, where it was agreed that the attack would be launched on June 7 at night (Haji Muhammad Sabri, Interview, 9 November 2021; Sudirman et al., 2019). The combined forces, now called the Main Force (Pasukan Induk), assembled in Danger Village, where they rested at the Al-Ijtihad mosque while waiting for the appointed time to march to Selong (Muhammad Fahri, Interview, 9 November 2021). This mosque, later known as the Nurul Jihad or Al-Ijtihad mosque, became a symbol of the struggle and served as a historical witness to the preparations for the Selong attack.

The battle in Selong was fierce. The combined forces, comprising 85 fighters led by Sayid Saleh, advanced toward Gedung Juang (the NICA headquarters in Selong), with the strategy of extinguishing the lights at the NICA headquarters to maintain the element of surprise during the night assault (Muhammad Fahri, Interview, 9 November 2021; Sudirman et al., 2019). As the forces approached, TGH Mahsun instructed the fighters to extinguish the lights before launching the attack. After the lights were extinguished, TGH Faisal began calling out the takbir (Allahu Akbar), and the combined forces entered the battlefield, launching the assault on the NICA forces. The fighters, predominantly armed with traditional weapons including keris, kelewang, and bamboo spears, faced well-armed NICA forces equipped with modern firearms and military vehicles. The battle resulted in three casualties on the Indonesian side: Sayid Saleh from Peringgasela, TGH Muhammad Faisal (brother of Tuan Guru Maulana Syaikh from Pancor), and Abdullah (Ruslan Hadi, Interview, 25 November 2021; Sudirman et al., 2019). Eight NICA soldiers were killed during the battle, and the following morning, the bodies of the three fallen Indonesian fighters were recovered by students from the Pancor Islamic school and buried in Selong (Sudirman et al., 2019). Following the battle, NICA forces conducted widespread arrests of suspected fighters, and TGH Mahsun was captured and imprisoned in Bali for approximately three months before being released and returning to his community (Muhammad Fahri, Interview, 9 November 2021). Despite this setback, the struggle contributed to the eventual independence of Indonesia in 1949 and the establishment of the State of East Indonesia (Negara Indonesia Timur) on December 24, 1946, which included Lombok as one of its 13 constituent parts (Lalu Wacana, 1991; Sudirman et al., 2019).

Impacts of TGH Mahsun's Struggle on the Community of Danger Village

The struggle of TGH Mahsun had profound impacts on the community of Danger Village and the broader East Lombok region, particularly in the areas of education, religion, and social-economic conditions. In the field of education, TGH Mahsun's most visible legacy was the establishment of the Rabittah Islamic boarding school, which later developed into Yadinu and Al-Ijtihad Al-Mahsuni educational foundations (Haji Muhammad Sabri, Interview, 3 December 2021; Sudirman et al., 2019). These institutions continue to operate to this day, providing Islamic education to thousands of students. The Yadinu foundation in Masbagik Selatan and the Al-Ijtihad foundation in Danger Village have expanded their educational offerings, with Al-Ijtihad now operating a higher education institution, the STIT NU (Sekolah Tinggi Ilmu Tarbiyah Nahdlatul Ulama) in Danger Village (Muhammad Fahri, Interview, 9 November 2021). These institutions have contributed significantly to improving educational access and quality in Masbagik, producing many graduates who have become teachers, religious leaders, and community figures. The continued existence of these institutions demonstrates the lasting impact of TGH Mahsun's vision for Islamic education in Lombok. According to Hirman (Interview, 16 November 2021), the educational impact of TGH Mahsun's struggle is among the most significant, as it addressed the lack of educational opportunities during the colonial period and created lasting institutions that continue to serve the community.

In the religious sphere, TGH Mahsun's impact was equally significant. Through his extensive network of study circles (majlis taklim) established across East Lombok, he succeeded in spreading orthodox Islamic teachings (Ahlussunnah Wal Jama'ah) to communities that had previously been influenced by Hindu-Buddhist syncretic practices (Sudirman et al., 2019; Haji Akmal, Interview, 7 November 2021). His dedication to spreading Islamic teachings was evident in the breadth of his activities, with his study circles extending to Sembalun, Suela, Sikur, Mumbul, Nenggung, Penyaong, and as far as Banok in the north of Peringgasela Subdistrict (Haji Akmal, Interview, 7 November 2021). His marriage to Hajjah Nur Asmah from Pontianak, who was highly skilled in Quranic recitation, introduced and popularized tartil and tilawah (proper Quranic recitation) among the Masbagik community, creating a new awareness of proper Quranic recitation techniques (Muhammad Fahri, Interview, 9 November 2021). This led to increased religious knowledge and practice in the community, with Quranic recitation competitions becoming common and many local reciters achieving national-level recognition. According to Sukiman (Interview, 20 November 2021), the religious impact of TGH Mahsun's struggle can still be felt today, as the community maintains strong Islamic traditions and practices that were cultivated through his teachings and example.

The social and economic impacts of TGH Mahsun's struggle were also substantial. The success of the Banteng Hitam and other resistance forces in driving out colonial forces contributed to the liberation of Lombok from Dutch and Japanese occupation, which had severely damaged the local economy (Lalu Wacana, 1991; Wais, Interview, 30 November 2021). During the Japanese occupation, the local economy was in shambles, with farmers forced to work under exploitative conditions, agricultural products confiscated, and widespread poverty and malnutrition (Sukiman, Interview, 20 November 2021; Lalu Wacana, 1991). Following independence and the withdrawal of colonial forces, the local economy began to recover. The agriculture sector, which employed the majority of the

population, gradually improved as farmers regained control over their land and produce. The Banteng Hitam forces' resistance was not just about military struggle but was also a fight for economic justice and the restoration of local livelihoods (Sudirman et al., 2019). Today, Danger Village is classified as a developing village, with its own village-owned enterprise (BUMDES Gemilang) operating various economic units, including tahu-tempe production and savings and loans services, indicating positive economic development (Profile Desa Danger, 2019). According to Nasrudin (Interview, 20 November 2021), the economic improvement after independence was significant, with farmers no longer forced to surrender their produce to the colonial authorities and able to earn a living from their agricultural labor.

Furthermore, TGH Mahsun's struggle fostered a sense of community solidarity and cultural identity among the people of Danger Village and Masbagik. The village's name, "Danger," itself reflects this history, derived from the Dutch word meaning "danger" or the Sasak word "rentong" meaning "readiness and vigilance," referring to the community's preparedness during the struggle against colonialism (Profile Desa Danger, 2019). The establishment of monuments, including the Banteng Hitam monument at the Al-Ijtihad mosque, serves as a constant reminder of the community's collective struggle for independence and the values of courage, sacrifice, and resistance against oppression (Samsul Lutfi, Interview, 27 November 2021). Annual commemorative activities, including school-wide heritage walks organized by Al-Ijtihad from the school in Danger Village through historical sites to the grave of TGH Mahsun in Kokoq Daya, reinforce these values among younger generations (Wais, Interview, 30 November 2021). The split of the Rabittah boarding school into Yadinu and Al-Ijtihad, while initially a source of division, ultimately resulted in two thriving educational institutions that continue to serve the community, demonstrating the resilience and adaptability of TGH Mahsun's legacy (Haji Muhammad Sabri, Interview, 3 December 2021). Ruslan Hadi (Interview, 25 November 2021) noted that physical reminders of TGH Mahsun's struggle, including his sword and a shirt with marks from a sword cut, though their locations are now unknown, serve as symbols of the sacrifices made during the independence struggle. This dual legacy of struggle in both the physical independence movement and the spiritual dimension of Islamic education exemplifies the integrated nature of TGH Mahsun's contribution to his community and the lasting impact of his work on the development of Danger Village and East Lombok.

The struggle of TGH Mahsun embodies the complex interplay between religious leadership and nationalist movement in the Indonesian independence revolution, a pattern observed in various regions across Indonesia where religious figures played dual roles as spiritual guides and resistance fighters (Kartodirdjo, 1992; Asnawi, 2005). The phenomenon of Tuan Guru in Lombok represents a distinctive feature of Sasak society, where religious teachers hold significant religious, social, and political authority (Basarudin, 2019; Smith, 2014; Suprpto, 2015; Tohri et al., 2023). The transformation of TGH Mahsun from a purely religious teacher to a revolutionary leader demonstrates how Islamic leaders responded to the specific historical conditions of colonial oppression by expanding their role beyond spiritual guidance to active political and military resistance. This pattern is consistent with the findings of Basarudin (2019), who documented how Islamic religious leaders in Lombok were instrumental in spreading Islam through education and preaching.

However, the present study reveals a more complex picture, showing that TGH Mahsun's role was not limited to peaceful propagation but extended to armed resistance, reflecting the intensification of anti-colonial sentiment during the Japanese occupation and the subsequent physical revolution (Lalu Wacana, 1991; Sudirman et al., 2019). The integration of religious authority and nationalist struggle in the figure of TGH Mahsun exemplifies the phenomenon identified by Asnawi (2005), where Tuan Guru evolved from religious preachers to leaders of local resistance, mobilizing communities through a combination of religious discourse and patriotic appeals.

The Japanese occupation period in Lombok from 1942 to 1945 serves as a critical context for understanding the emergence of resistance movements led by figures like TGH Mahsun (Lalu Wacana, 1991; Kartodirdjo, 1992). The initial welcome given to Japanese forces as liberators from Dutch colonialism reflects broader patterns observed across Indonesia, where the Japanese were initially seen as fellow Asians who would help achieve independence (Sugiyono, 2019). However, the subsequent oppressive policies of the Japanese, including forced labor, food confiscation, and restrictions on religious activities, generated widespread resentment and galvanized resistance (Sudirman et al., 2019; Wais, Interview, 30 November 2021). This narrative aligns with research on the Japanese occupation in other parts of Indonesia, which documents similar patterns of initial hope followed by disillusionment and active resistance (Kuntowijoyo, 2013). The specific grievances of the Masbagik community, including the destruction of traditional livelihoods and the systematic exploitation of both agricultural resources and human labor, created conditions conducive to organized resistance. The religious dimension of this resistance was particularly significant in Lombok, where Islamic leaders like TGH Mahsun were able to mobilize communities through a combination of religious authority and patriotic appeal (Asnawi, 2005; Fadli, 2016). The closure of religious study circles and restrictions on Islamic education during the Japanese occupation contributed to the politicization of religious leaders, as they increasingly framed their struggle in terms of both religious defense and national liberation.

The establishment and activities of the Banteng Hitam forces led by TGH Mahsun reveal the organizational capacity of local resistance movements in Lombok during the independence struggle (Sudirman et al., 2019). The Banteng Hitam, as a grassroots military force based in Danger Village, represents a pattern of localized resistance that was characteristic of the Indonesian revolution across various regions (Kartodirdjo, 1992; Kuntowijoyo, 2003). The use of traditional weapons such as keris, kelewang, and bamboo spears against the well-armed Japanese and NICA forces demonstrates the asymmetric nature of the struggle and the determination of the fighters to resist despite facing superior firepower (Muhammad Fahri, Interview, 9 November 2021; Sudirman et al., 2019). This aspect of the struggle reflects a broader pattern in the Indonesian independence revolution, where guerrilla tactics and the use of local knowledge of terrain often compensated for technological disadvantages (Sulasman, 2014). The organization of meetings to plan the attack on Selong, including the meetings in Kokoq Daya on May 11, 1946, and in Peringgasela on June 6, 1946, demonstrates the coordination among various local fighting forces and the development of strategic planning among the resistance leadership (Haji Muhammad Sabri, Interview, 9 November 2021; Sudirman et al., 2019). The leadership structure, with TGH Mahsun serving as a religious advisor and military

leader, illustrates the integration of religious and nationalist leadership within the independence movement (Asnawi, 2005; Basarudin, 2019; Tohri et al., 2020, 2023). This pattern of religious leadership in the independence struggle is consistent with findings from other regions of Indonesia, where ulama played crucial roles in mobilizing communities against colonial forces.

The educational legacy of TGH Mahsun, particularly the establishment of the Rabittah Islamic boarding school and its subsequent development into Yadinu and Al-Ijtihad, represents a significant contribution to the intellectual and religious development of East Lombok (Sudirman et al., 2019; Muhammad Fahri, Interview, 9 November 2021). Islamic boarding schools in Indonesia have historically served as centers of religious learning and community development, playing a crucial role in the dissemination of Islamic teachings and the cultivation of Islamic leadership (Fadli, 2016). The continuation and development of these institutions under the Yadinu and Al-Ijtihad foundations reflect the resilience of TGH Mahsun's educational vision and its adaptability to changing circumstances (Haji Muhammad Sabri, Interview, 3 December 2021). The split of the original boarding school into two separate institutions, while initially a source of division, ultimately resulted in expanded educational capacity and diversity, demonstrating how religious institutions can evolve and adapt to new challenges (Sudirman et al., 2019). The establishment of STIT NU by Al-Ijtihad represents a progression from traditional pesantren education to higher education, reflecting the ongoing development and professionalization of Islamic education in Lombok, which aligns with broader trends in Islamic education across Indonesia (Dedy Wahyudin, 2018; Fadli, 2016). According to Hirman (Interview, 16 November 2021), the educational impact of TGH Mahsun's struggle is among the most significant legacies of his work, as it addressed the educational needs of the community and created institutions that continue to serve multiple generations.

The social and cultural significance of TGH Mahsun's struggle extends beyond immediate political and educational impacts to include the long-term development of community identity and historical consciousness in Danger Village and Masbagik (Wahyudin, 2018). The naming of the village "Danger," derived from the Dutch word for danger or the Sasak word "rentong" (readiness and vigilance), reflects how the community's collective memory of resistance has been inscribed in its very identity (Profile Desa Danger, 2019). The monuments, particularly the Banteng Hitam monument, serve as physical reminders of this history and as sites of collective memory and commemoration (Samsul Lutfi, Interview, 27 November 2021). The annual commemorative activities, including heritage walks organized by Al-Ijtihad, demonstrate active efforts to transmit historical knowledge and values to younger generations, ensuring that the legacy of TGH Mahsun and the Banteng Hitam forces continues to shape community identity (Wais, Interview, 30 November 2021). The development of Danger Village as a recognized historical center with its own village-owned enterprise (BUMDES Gemilang) reflects the community's economic development following independence, building on the foundation laid by the struggle against colonialism (Profile Desa Danger, 2019). This economic development, combined with cultural and educational progress, represents a holistic improvement in community well-being that can be traced, in part, to the sacrifices made by TGH Mahsun and his fellow fighters.

The imprisonment of TGH Mahsun in Bali following the Selong attack and his subsequent release after approximately three months (Muhammad Fahri, Interview, 9 November 2021) illustrates the fate of many freedom fighters after the independence struggle and the complexities of the post-revolutionary period. The return of the fighters to their communities, facing the challenges of reconstruction and reconciliation, reflects the broader experience of the Indonesian nation following the revolution (Kuntowijoyo, 2003). The continuation of TGH Mahsun's religious and educational activities following his release demonstrates the resilience of his commitment to Islamic propagation and community service, showing how the independence struggle represented not just a momentary episode but a lifelong commitment to the welfare of his community (Sudirman et al., 2019). This pattern of continuity in service between the revolutionary period and the post-independence period is characteristic of many Indonesian nationalist leaders who maintained their community engagement long after the physical struggle ended (Kartodirdjo, 1992; Kuntowijoyo, 2013). TGH Mahsun's contributions to the religious, educational, and political life of Lombok provide a model of integrated leadership that addresses both spiritual and worldly needs, a model that continues to be relevant in contemporary Indonesian society, particularly in Lombok where Tuan Guru continue to exercise substantial religious and social authority (Smith, 2014; Suprpto, 2015; Wahyudin, 2018). According to Wais (Interview, 30 November 2021), TGH Mahsun's political approach was pragmatic and inclusive, as he was able to embrace all groups and avoid conflict when possible, reflecting a strategy of community building that went beyond immediate political goals.

The religious contributions of TGH Mahsun, particularly his efforts to promote orthodox Islamic teachings (Ahlussunnah Wal Jama'ah) and his introduction of proper Quranic recitation (tartil and tilawah) through his marriage to Hajjah Nur Asmah (Muhammad Fahri, Interview, 9 November 2021; Sudirman et al., 2019), represent a significant development in the religious landscape of East Lombok. The syncretic Wetu Telu Islam and Hindu influences that persisted in some areas of Lombok during the 20th century created challenges for the propagation of orthodox Islamic practice (Basarudin, 2019; Sudirman et al., 2019). TGH Mahsun's extensive network of study circles across East Lombok, reaching as far as Sembalun, Suela, Sikur, Mumbul, Nenggung, Penyaong, and Peringgasele (Haji Akmal, Interview, 7 November 2021), directly addressed these challenges by providing structured religious education to diverse communities. The Islamic intellectual network that developed around TGH Mahsun and his teacher TGH Maulana Syaikh Zaenuddin Abdul Majid played an important role in the intellectual development of Lombok, linking local traditions with broader Islamic scholarship (Fadli, 2016). The spread of tartil and tilawah through the influence of Hajjah Nur Asmah exemplifies how the cultural exchange and intermarriage between Javanese and Sasak Muslim communities contributed to the development of Islamic practice in Lombok (Sudirman et al., 2019). These religious developments, occurring alongside the independence struggle, demonstrate the interconnected nature of religious, educational, and political transformation in Lombok during the 1940s. According to Sukiman (Interview, 20 November 2021), the religious teachings introduced by TGH Mahsun and his wife created lasting changes in community religious practice, as the community became increasingly focused on proper Quranic recitation and Islamic learning.

The documentation and preservation of TGH Mahsun's legacy through this research and other scholarly works contribute to the broader project of local history writing in Indonesia (Sudirman et al., 2019; Asnawi, 2005; Basarudin, 2019). The emphasis on local histories of the independence struggle, as advocated by Kuntowijoyo (2003, 2013), provides a counterbalance to the national narrative that sometimes overlooks regional diversity. The historical significance of figures like TGH Mahsun lies not only in their direct contributions to the independence struggle but also in their enduring impact on local communities and their role in shaping regional identities (Wahyudin, 2018). The continuous evolution of TGH Mahsun's educational institutions, from the Rabittah boarding school to Yadinu and Al-Ijtihad foundations, exemplifies how historical legacies are actively reinterpreted and adapted by subsequent generations (Haji Muhammad Sabri, Interview, 3 December 2021; Sudirman et al., 2019). The commemoration and celebration of this legacy through monuments, heritage walks, and educational activities contribute to the development of historical consciousness and cultural pride among the Masbagik community (Samsul Lutfi, Interview, 27 November 2021; Wais, Interview, 30 November 2021). The physical remnants of the struggle, while not all preserved, are remembered through oral tradition and community activities that ensure the continued relevance of TGH Mahsun's example. As Indonesia continues to develop, the preservation and reinterpretation of local historical figures and their struggles remains important for understanding the multifaceted nature of the nation's journey to independence and for maintaining the connections between local communities and the national historical narrative (Kuntowijoyo, 2013; Wahyudin, 2018).

Conclusion

This research has examined the history of TGH Mahsun's struggle in fighting for independence in Danger Village, Masbagik Subdistrict, East Lombok, during the period 1942-1946. TGH Mahsun, born Ahmad in 1907 to Haji Mukhtar and Hajjah Raodah, was a charismatic Islamic preacher and freedom fighter who made significant contributions to both the religious and political development of East Lombok. His early education at the People's School and Ibtidaiyah was followed by intensive study under major ulama in Lombok, including TGH Badarul Islam and TGH Saleh Hambali, before he traveled to Mecca from 1936 to 1940 to further his Islamic knowledge. Upon his return, TGH Mahsun established the Rabittah Islamic boarding school and spread Islamic teachings across East Lombok through an extensive network of study circles, contributing to the development of orthodox Islamic practice in the region. In the independence struggle, TGH Mahsun played a pivotal role as the leader of the Banteng Hitam forces based in Danger Village, participating in significant battles including the attack on Barang Panas on December 11, 1945, and the attack on Selong on June 7, 1946. These struggles involved organizing community resistance, coordinating with other local fighting forces, and leading his followers in armed resistance against both Japanese occupation forces and subsequently returning Dutch forces under NICA. The impacts of TGH Mahsun's struggle were profound, particularly in the field of education through the establishment of educational institutions that continue to operate to this day as Yadinu and Al-Ijtihad foundations, in the religious sphere through the strengthening of Islamic practice in the community, and in the broader social and economic development of the region following the end of colonialism. This research

recommends further studies on the role of local figures in Indonesia's independence struggle, the preservation of historical artifacts and documentation of events at the local level, and the exploration of the relationship between religious leadership and national movements in other regions of Indonesia to create a more complete picture of the nation's journey to independence.

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