

MAULANA SYAIKH TGKH. M. ZAINUDDIN ABDUL MADJID'S QURANIC ASPECTS (A Systematic Literature Review)

Salim Rahmtullah¹ & Mohd Shafiee bin Hamzah²

Abstract Tuan guru Kyai Haji Muhammad Zainuddin Abdul Madjid (HAMZANWADI), a Sasaknese, preacher, educator, and an Indonesian national hero, is the prominent ulama. He contributed to numerous Islamic life and movement aspects. Conversely, limited studies identify his Quranic aspects. This study aims to explain HAMZANWADI's Quranic aspects. It is a Qualitative study that uses document analysis and focuses on the articles relating to HAMZANWADI published from 2015 to 2021. This analysis is conducted to know the trend of HAMZANWADI in literature. This research applies for a systematic literature review and uses it as a principle methodological tool. It also adopts the technique of PRISMA. The findings elucidate that HAMZANWADI is frequently researched in his works. The education theme is HAMZANWADI's trend in literature. No specific studies makes his quranic side as the main focus. Conversely, three studies uncover a little quranic side of HAMZANWADI: first, discussing the relevancy of character education's value in Wasiat Renungan Masa with the Quran. Second, the political concepts of HAMZANWADI referred to the Quran. Third, observing the education system of Ma'had Darul Quran Walhadis. This study is important to show the need of research on the Quranic aspect of HAMZANWADI due to limited studies in it.

Keywords: HAMZANWADI, Quranic Aspect, Systematic Literature Review, PRISMA, Work, Thought, Movement

Abstrak: Tuan guru Kyai Haji Muhammad Zainuddin Abdul Madjid (HAMZANWADI), seorang Sasak, pendakwah, pendidik, dan pahlawan nasional, merupakan ulama besar. Ia berkontribusi terhadap banyak aspek kehidupan dan pergerakan. Namun, terbatas kajian yang mengidentifikasi aspek atau sisi quraninya. Artikel ini bertujuan untuk menjelaskan aspek-aspek qurani dari HAMZANWADI. Ini adalah sebuah studi kualitatif yang menggunakan analisis dokumen dan fokus pada artikel-artikel terkait dengan HAMZANWADI yang dipublikasi dari tahun 2015 hingga 2021. Analisis ini dilaksanakan untuk mengetahui tren HAMZANWADI di dalam literatur. Riset ini menerapkan sebuah Systematic Literature review dan menggunakannya sebagai alat metodologi utama. Penelitian ini juga mengadopsi teknik PRISMA. Temuan menunjukkan bahwa HAMZANWADI banyak dikaji pada sisi karya-karyanya. Tema pendidikan menjadi trennya dalam literatur. Tidak ada studi khusus yang menjadikan sisi quraninya sebagai fokus utama. Namun, tiga kajian mengungkap sedikit sisi qurani HAMZANWADI: pertama, mendiskusikan relevansi nilai pendidikan karakter di dalam Wasiat Renungan Masa dengan Al-Quran. Kedua, konsep politik HAMZANWADI merujuk kepada al-Quran. Ketiga, mengamati sistem edukasi dari Ma'had Darul Quran Walhadis. Penelitian ini penting untuk

menunjukkan kebutuhan penelitian terhadap aspek Qurani dari HAMZANWADI disebabkan terbatasnya penelitian dalam bidang ini.

Kata Kunci: *HAMZANWADI, Aspek Qurani, Systematic Literature Review, PRISMA, Karya, Pemikiran, Pergerakan*

¹Salim Rahmatullah, Postgraduate student of Sultan Zainal Abidin University, Terengganu, Malaysia.

²Mohd Shafiee bin Hamzah, Associate Professor, Faculty of Islamic Contemporary, Sultan Zainal Abidin University, Terengganu, Malaysia.

A. Introduction

Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid (HAMZANWADI) is a prominent figure in Lombok, Nusa Tenggara Barat, Indonesia. According to Djelenga (2014), HAMZANWADI is solely one of the Sasak people recognized as a leader at the national level due to his struggle.¹ Even, Indonesian government appreciates his contribution and struggle to Indonesia by crowning him as a national hero, based on presidential decree no. 115/TK/2017.²

Referring to his name, Maulana Syaikh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid, "Maulana Syaikh" is the title given to him, and is known as Hamzanwadi, a combination of his Islamic School and his name.³ Meanwhile, "Tuan Guru" is a popular title in Lombok societies used to dub the smart people in reciting al-Quran, reading the classical book (*turath*), and having comprehensive Islamic sciences such as *tafsir*, *tauhid*, *fiqh*, *tarikh*, *nahwu-sharf*, *hadits*, *falak*, *mantiq*, et cetera.⁴ Thus, HAMZANWADI is the outstanding *ulama*. He is also attached to some religious titles such as "*Sulthan Aulia al-`alim al-`allamah al-`arif billah Maulana Syaikh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid*", "*ayatun min ayatillah*", and "*barakatu al-salaf*"⁵

His background influences the greatness of HAMZANWADI. His father, Tuan Guru Abdul Madjid or known as guru Mukminah was a rich trader who supported the

¹ Noor, Habib, and Zuhdi, *Visi Kebangsaan Religius Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid 1904-1997* (Jakarta: Pondok Pesantren Nahdlatul Wathan Jakarta, 2014), hal. 376.

² Kementrian Sosial Republik Indonesia, *Surat Keputusan Presiden No. 115/TK/2017*, Indonesia: Kementrian Sosial Republik Indonesia, hal. 2017.

³ Asrori S. Karni, *A Celebration of Democracy: A Journalistic Portrayal of Indonesia's 2004 Direct Elections Amongst Moderate and Hardline Muslims*, ed. Asrori S. Karni, *A Celebration of Democracy: A Journalistic Portrayal of Indonesia's 2004 Direct Elections Amongst Moderate and Hardline Muslims* (Jakarta: Era Media Informasi, 2006).

⁴ Muhammad Haramain, *Dakwah Moderasi Tuan Guru Kajian Pemikiran Dan Gerakan Dakwah Tuan Guru KH. Muhammad Zainuddin Abdul Madjid*, ed. Iskandar (Sulawesi Selatan: IAIN Parepare Nusantara Press, 2019), hal. 34.

⁵ Muslihan Habib, *Membaca Kewalian Dan Karomah Maulana Syaikh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid*, ed. Khairuddin Khairi (Jakarta: Pondok Pesantren Nahdlatul Wathan Jakarta, 2018), hal. vii.

education of HAMZANWADI.⁶ Tuan Guru Abdul Madjid was also a Tuan Guru. Therefore, HAMZANWADI got his first religious education, such as reciting the Quran and others from his father.⁷ Then, he continued to enter the formal educations, it could be called “Sekolah Rakyat”, and he also obtained the informal education from local ulama in Lombok, like Tuan Guru Syarafuddin, Tuan Guru Haji Muhammad Sa’id Pancor, and Tuan Guru Abdullah bin Amaq Dulaji Kelayu.⁸ After that, He was accompanied by his father to continue his study in Mecca.⁹

After experiencing 12 year-study in Mecca, HAMZANWADI was commanded to go home by his teacher, Syaikh Hasan Muhammad al-Masysyath.¹⁰ His homecoming was the beginning of his outstanding contribution. The details of his biography, intellectual activities, and movements are in the table below:

Table 1 A compilation refers to Ikroman, (2017) and Noor et al., (2014)

No	Year	Activity and Honor
1	April 19, 1908	The birth of Hamzanwadi
2	1923	Continuing his study to Mecca
3	1934	Going back to Indonesia and Establishing Pesantren Al-Mujahidin
4	1937	Establishing Madrasah Nahdlatul Wathan Diniyah Islamiyah (Islamic school for boys)
5	April 21, 1943	Establishing Madrasah Nahdlatul Banat Diniyah Islamiyah (Islamic school for girls)
6	1945	Being a pioneer of Independency of Indonesia, in Lombok
7	1946	Setting up Laskar Al-Mujahidin to confront NICA in Lombok
8	1947	Being the honor delegation of NIT (east Indonesian country) to Arab Saudi
9	1947	Establishing The unity of Lombok Islamic Communities (Persatuan Umat Islam Lombok) PUIL with Saleh Sungkar.
10	1948/1949	Being the Pilgrimage leader of NIT
11	1949/1950	With Saleh Sungkar, Establishing the branch of Masyumi Party, in Lombok
12	1950	Being a consulate of Nahdlatul Ulama for Sunda Kecil
13	1952	Being a leader of Advisory board of Masyumi Party, in Lombok
14	March 1, 1953	Establishing the Islamic Organization "Nahdlatul Wathan"
15	1953	Being Leader of Islamic Organization “Nahdlatul Wathan”
16	1955-1959	Being a member of constituent assembly as the result of the General Election in 1955
17	1964	Being a participant of the Islamic Conference of Asia-Africa, Bandung/ (konferensi Islam Asia-Afrika (KIAA))
18	1964	Establishing the academic academy of Nahdatul Wathan

⁶ Noor, Habib, and Zuhdi, *Visi Kebangsaan Religius Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid 1904-1997*, hal. 104.

⁷ Muhammad Haramain, *Dakwah Moderasi Tuan Guru Kajian Pemikiran Dan Gerakan Dakwah Tuan Guru KH. Muhammad Zainuddin Abdul Madjid*, hal. 78.

⁸ Chaidir Amry and Zakaria Ansori, “Pemikiran Politik Islam Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid,” *Komunike* Vol. XI, No. 1 (2019), hal. 74–103.

⁹ M. Nashib Ikroman, *Mengaji Hamzanwadi* (Mataram: Hamzanwadi Institute, 2017).

¹⁰ Noor, Habib, and Zuhdi, *Visi Kebangsaan Religius Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid 1904-1997*, hal.164.

19	1965	Establishing Ma'had Darul Qur'an Walhadis Al-Majidiyah Asy-Syafi'iyah Nahdlatul Wathan (for men)
20	1971-1982	Being an advisory board of Ulama council of Indonesia (Majelis Ulama Indonesia (MUI))
21	1971	Establishing Mahad Darul Qur'an Walhadis Lil Banat (for women)
22	1972-1982	Being a member of The People's Consultative Assembly of the Republic of Indonesia/ (Majelis Permusyawaratan Rakyat (MPR))
23	1974	Establishing formal educations, such as Junior high school, senior high school, teacher education school/ Sekolah Pendidikan Guru (SPG)
24	1975	Being the leader of advisory board (Syara` field) of Islamic Hospital Siti Hajar Mataram
25	1977	Establishing Hamzanwadi University and being head of Hamzanwadi University
26	1978	Establishing Sekolah Tinggi Ilmu Syari`ah (STIS)
27	1982	Found the Pendidikan Hamzanwadi Foundation
28	1987	Establishing Sekolah Tinggi Ilmu Hukum (STIH)
29	1987	Establishing Sekolah Tinggi Ilmu Dakwah Hamzanwadi
30	1987	Establishing Nahdlatul Wathan University
31	1995	Getting appreciation charter and establishment medal from the government of Indonesia
32	1996	Establishing Institut Agama Islam Hamzanwadi
33	1997	Rest in Peace of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid
35	2000	Crowned an honor title "Bintang Maha Putra" by President Abdurrahman Wahid.
36	2017	Crowned as Pahlawan Nasional/ National Hero by Presiden Joko Widodo

HAMZANWADI also has several works in various forms such as books, Poetry, song, *hizib*, et cetera. As Muhammad Haramain classified, HAMZANWADI has 16 works in the Arabic language, three works in the Bahasa and Sasak language, and nine works in the form of the song (*nasyid*) and so on.¹¹ In comparison, Ikroman noted that more than 20 songs are composed by HAMZANWADI.¹²

Relating to the Quran, HAMZANWADI found *Ma'had Darul Qur'an Walhadis*.¹³ He also found an Islamic Organization, Nahdlatul Wathan, which has *Qurra' wal Huffadz* community, *Jam'iyatul Qurra Wal Huffadz*.¹⁴ Hamdi wrote that HAMZANWADI makes short terms such as "*sami'na wa atho'na*" and "*inna akromakum indi, anfa'ukum linahdlatil wathan*" that are modified from verses of the Quran. According to HAMZANWADI, modification is not a problem as long as

¹¹ Muhammad Haramain, *Dakwah Moderasi Tuan Guru Kajian Pemikiran Dan Gerakan Dakwah Tuan Guru KH. Muhammad Zainuddin Abdul Madjid*, hal. 115-116.

¹² M. Nashib Ikroman, *Mengaji Hamzanwadi*, hal. 108.

¹³ Abd. Quddus Al-Badani, "Sistem Pendidikan Ma'had Darul Qur'an Wal Hadits Dan Kontribusinya Dalam Pengembangan Pendidikan Islam Di Nusa Tenggara Barat" (UIN Sunan Kalijaga Yogyakarta, 2017), https://www.oecd.org/dac/accountable-effective-institutions/Governance_Notebook_2.6_Smoke.pdf.

¹⁴ Noor, Habib, and Zuhdi, *Visi Kebangsaan Religius Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid 1904-1997*, hal. 196.

modified by the master and aimed for good orientation.¹⁵ HAMZANWADI also uncovers the importance of good recitation to the Quran.¹⁶

Unluckily, HAMZANWADI is not known as *the ulama* of the Quran. He is familiarized as *waliyullah*,¹⁷ politician,¹⁸ preacher (muballigh),¹⁹ an Indonesian national hero,²⁰ and educator,²¹ et cetera.

The greatness and the fact of HAMZANWADI dealing with the Quran are fascinating. This study uses a systematic review to reveal the trend of HAMZANWADI in the literature and to uncover Quranic aspects of HAMZANWADI.

B. Methodology

This study belongs to qualitative that uses document analysis. The systematic literature review proposed by the collaboration Cochrane reviewers²² is also used to help in obtaining various studies in the literature that correlates with the objectives of the study. It covers studies dealing with HAMZANWADI published from 2015 to 2021, specifically on journal studies and thesis. The referred resources of the study were *Neliti* (repository of e-resources of Perpustakaan Nasional RI), *Google Scholar*, and *Scopus*. The study used some search terms, such as “Zainuddin Abdul Madjid”, “Zainuddin Abdul Madjid dan al-Qur’an”, and “Tuan Guru Pancor”. This study applies systematic reviews and PRISMA in reporting the items. It consists of four stages:

¹⁵ Saipul Hamdi, “Integrasi Budaya, Pendidikan, Dan Politik Dalam Dakwah Nahdlatul Wathan (NW) Di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid,” *JSW (Jurnal Sosiologi Walisongo)* Vol. 2, No. 2 (2018), hal. 105–122.

¹⁶ TGKH. M. Zainuddin Abdul Madjid, “Nahdam Batu Ngompal” (1970), hal. 1.

¹⁷ Muslihan Habib, *Membaca Kewalian Dan Karomah Maulana Syaikh Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid*, hal. vii.

¹⁸ Harun Al-Rasyid, “Hight Politik Ala Tuan Guru Pancor,” in *TGKH. Muhammd Zainuddin Abdul Madjid: Pahlawan Kita Ikhtiar Kita Mengenang Satu Abad Satu Dekade Hamzanwadi (1908-2018)*, I. (Mataram: Dinas Sosial NTB, 2018), hal. 18–26.

¹⁹ Muhammad Haramain, *Dakwah Moderasi Tuan Guru Kajian Pemikiran Dan Gerakan Dakwah Tuan Guru KH. Muhammad Zainuddin Abdul Madjid*.

²⁰ Abdul Fatah et al., *Maulana Syaikh Dari Nusa Tenggara Barat Untuk Indonesia: Perjuangan Dan Pergulatan TGKH. Muhammad Zainuddin Abdul Madjid (1908-1997)*, II. (Mataram: Hamzanwadi Institute, 2018).

²¹ Saadatul Azmi and Faridatul Wardi, “Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia,” *Khalifa: Journal of Islamic Education* Vol. 4, No. 1 (2020): Page 19–31, <http://kjie.ppj.unp.ac.id/index.php/kjie/article/view/37>.

²² Nur Farhana Baharuddin et al., “Fakhr Al-Din Al-Razi: A Systematic Review on Literature Found in Indonesia,” *International Journal of Civil Engineering and Technology*, Vol. 9, No. 5 (2018), hal. 705–714.

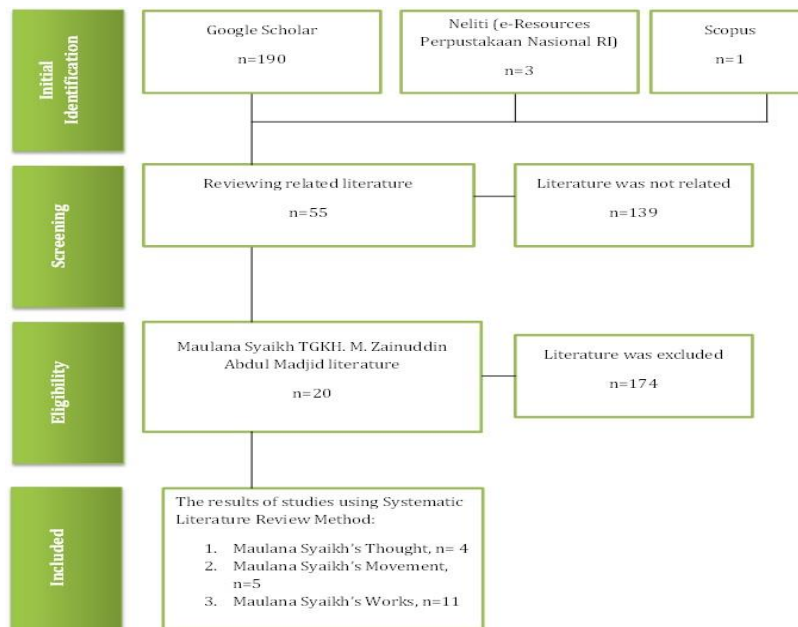


Figure 1 The use of PRISMA technique in a systematic literature review

C. Result And Discussion

The results of the process of the systematic literature review show 20 studies that link to HAMZANWADI. The 20 studies have three categories: thought, movement, and work of HAMZANWADI.

Four studies belong to the thought, five studies are in the movement, and 11 studies are the work of HAMZANWADI. However, some of these studies could be considered again as other categories. The illustration of the results is displayed below, as in the figure.

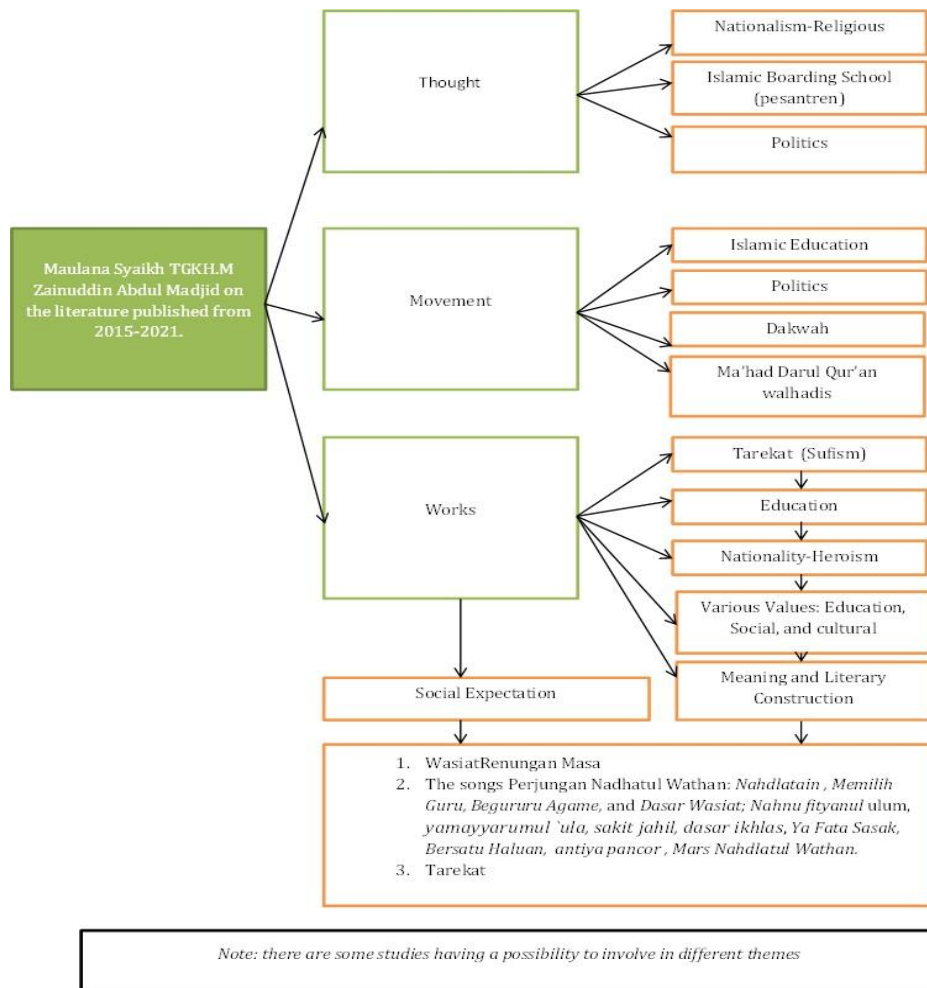


Figure 2 Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid on the literature from 2015-2021

Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid's Thought (n=4)

This part involves four studies (20%) that explain three themes relating to the thought of HAMZANWADI: political thought (n=2), Islamic Boarding school (pesantren) thought (n=1), and Nationalism-religious thought (n=1). The table below displays the detail of included studies.

Figure 3 the studies dealing with the thought of Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid

Author	Title	Objective	Findings
Saipul Arip Watoni (2017)	Pemikiran Politik T.G.K.H. M. Zainuddin Abdul Madjid ²³	(1)To Understand the political thought of Maulana Syaikh TGKH. M. Zainuddin Abdul	(1)The concept of political thought of maulana syaikh TGKH. M. Zainuddin Abdul Madjid used al-

²³ Saipul Arip Watoni, "Pemikiran Politik T.G.K.H. M. Zainuddin Abdul Madjid," *Tarbaw*, Vol. 2, No. 1 (2017), hal. 20–28.

		Madjid dealt with politics and factors influencing his thought manifested in his political activities in his Islamic institution. (2) To know the relevancy of his thought with the recent politic.	Quran, as-sunnah, and the experience of companions and followers as the main references becoming the ground norms in reacting to political life. (2) According to Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid, the Quran contains the guidance in politics and development of civilization. Besides that, Ijmak and Qiyas also become the reference of Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid's Politics
Chaidir Amry, Zakaria Ansori (2019)	Pemikiran Politik Islam Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid ²⁴	To unveil the Islamic Political Thought of Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid	There are three views regarding the relation of Islamic doctrines and the problem of the nation: conservative, modern, and disintegrating religion with the nation.
Muazzatun Adawiyah (2018)	Ontologi Pemikiran TGKH. M. Zainuddin Abdul Madjid tentang Pendidikan Pesantren ²⁵	To discuss the ontology of Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid's thought on Islamic boarding school (Pesantren), and to unveil the relevancy of his thought with the education in Indonesia	Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid had succeeded in giving dedication, guidance, and education to the Lombok societies using several concepts and practices of his thought; and the societies could grasp and know the doctrines of Islam

²⁴ Amry and Ansori, "Pemikiran Politik Islam Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Majid."

²⁵ Muazzatun Adawiyah, "Ontologi Pemikiran TGKH . M. Zainuddin Abdul Madjid Tentang Pendidikan Pesantren," *Tafaqquh*, Vol. 3, No. 2 (2018), hal. 124–149.

Tuan Guru Bajang KH. Lalu Gede Muhammad Zainuddin Atsani (2019)	Konstruksi Nasionalisme Religius ²⁶	To construct nationalism-religious thought of Maulana Syaikh	(1) Nahdlatul Wathan is a symbol of the loving commitment of Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid to his nation. (2) Maulana Syaikh is a prominent figure who could reconstruct and deconstruct the spirit of Nationalism-religious in the colonial era. (3) Maulana Syaikh TGKH. Muhammad Zainuddin Abdul Madjid contributed in three aspect: education, social, and dakwah.
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Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid's Movements (n=5)

Five studies (25%) are linked to the movements of Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid. These five studies are concluded into four themes; Islamic education (n=2), *Da'wah* (n=1), and *Ma'had Darul Qur'an Wal hadis* (n=1). The detail of the studies is described below;

Author	Title	Objectives	Findings
R. Samidi and Suharno, (2018)	Implementasi Nilai Keadilan Sosial Melalui Pendidikan Perspektif TGKH. Zainuddin Abdul Madjid ²⁷	(1) To know the role and struggle of HAMZANWADI in developing education in West Nusa Tenggara. (2) To know the implementation of the Social Justice Value of HAMZANWADI	HAMZANWADI's roles in developing education in West Nusa Tenggara are implementing social justice values as explained in the opening of UUD 1945 (Basic constitution of Indonesia).

²⁶ Tuan Guru Bajang KH. Lalu Gede Muhammad Zainuddin Atsani, "Konstruksi Nasionalisme Religius," *Jurnal Al-Amin; Kajian Pendidikan dan Sosial Kemasyarakatan*, Vol. 4, No. 2 (2019), hal. 53–71.

²⁷ Raden Samidi and Suharno Suharno, "Implementasi Nilai Keadilan Sosial Melalui Pendidikan Persepektif Tgkh Zainuddin Abdul Majid," *FIKRI: Jurnal Kajian Agama, Sosial dan Budaya*, Vol. 3, No. 2 (2018), hal. 375–384.

		in education.	
Saipul Hamdi (2018)	Integrasi Budaya, pendidikan, dan politik dalam Dakwah Nahdlatul Wathan (NW) di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid ²⁸	To explain the way of HAMZANWADI in carrying Nahdlatul Wathan to the highest achievement specific to integrating cultural aspect on his da'wah	HAMZANWADI's Integrative approach is a successful key of his Islamization in Lombok and supporting HAMZANWADI to be prominent. And He could develop his organization..
Sa'adatul Azmi and Faridatul Wardi(2020)	Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia, Indonesia ²⁹	To analyze the role of HAMZANWADI as a prominent scholar and pioneer of Islamic education for the people of Lombok, West Nusa Tenggara, Indonesia, and its relevance to modern education today.	(1)HAMZANWADI adopts the teaching pattern of <i>Madrasah Ash-sholatiyah</i> . (2) He establishes Madrasah NWDI and NBDI, as the forerunner of Islamic education formation in Lombok. (3) He establishes Nahdlatul Wathan to coordinate both branches, then being his struggle basis in education, social, and dakwah.
Abd. Quddus Al-Badani (2017)	Sistem Pendidikan Ma'had Darul Qur'an wal Hadits dan Kontribusinya dalam Pengembangan pendidikan Islam di Nusa Tenggara Barat ³⁰	To know and describe the education system applied in Ma'had Darul Qur'an walHadist and its contribution to the development of Islamic education in West Nusa Tenggara.	(1)Islamic education system ran in <i>Ma'had</i> is the spiritual education of HAMZANWADI dealing with the elements of education: (a) curriculum, (b) pupils, (c)teacher (<i>murshid</i>), (d) oath and certificate, (e) teaching methods: speech, <i>al qudwah</i> (modeling), <i>hiziban</i> and <i>tarekat</i> . (2)the contribution: (a)establishing the institutions such as madrasah and schools, (b) producing the teachers having broad Islamic sciences, (c) producing <i>ulama</i> or <i>tuan guru</i> sent to Madrasah Ash-Sholatiyah, Mecca, or other Islamic educations in the middle east, (d) producing the preachers (men and women) by building the educational group (<i>majlis taklim</i>)
Asmaul Husnah (2019)	Tuan Guru Kiai Haji Muhammad Zainuddin	To know the development of the political situation and	Participation of HAMZANWADI in politics to reach the goal of Nahdlatul Wathan organization, implementing the welfare of Muslim communities in

²⁸ Hamdi, "Integrasi Budaya, Pendidikan, Dan Politik Dalam Dakwah Nahdlatul Wathan (NW) Di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid."

²⁹ Azmi and Wardi, "Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia."

³⁰ Abd. Quddus Al-Badani, "Sistem Pendidikan Ma'had Darul Qur'an Wal Hadits Dan Kontribusinya Dalam Pengembangan Pendidikan Islam Di Nusa Tenggara Barat."

	Abdul Madjid (Peranan dalam Pergulatan Politik Nahdlatul Wathan Lombok pada tahun 1953-1977) ³¹	condition of Nahdlatul Wathan and the role of HAMZANWADI in Nahdlatul Wathan political activities in 1953-1977	Indonesia, particularly in Lombok. He has the role of mediator, consolidator, mover, and educator politic of Nahdlatul Wathan followers.
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Maulana Syaikh TGKH. M. Zainuddin Abdul Majid's Work (n=11)

There are eleven studies relating to the works of HAMZANWADI (55%), dominated by the songs of HAMZANWADI. These studies have six themes: *Tarekat* (Sufism) (n=2), education linking to character education (n=2), meaning and literary construction (4), social expectation (n=1), Nationality and Heroism (n=1), various values; education, social, culture (n=1). The following table shows the detail of the studies:

Author	Title	Objectives	findings
M. Rohman Ziadi (2018)	Tarekat Hizib Nahdlatul Wathan dan Perannya dalam Perpolitikan Lombok ³²	(1)To know the concept of teaching the Hizib Nahdlatul Wathan order. (2)To know the religious foundation of Hizib Nahdlatul Wathan order in its political activities in Lombok	(1)tarekat Hizib NW is belonging to tarikat. It is not pseudo-tarikat due to the similarity with Tarekat Naqsabandiyah. (2)HAMZANWADI has a big role and effect in the politics of Lombok. And he is not an opportunist in politics.
Sadip Indra Irawan & Siti Nurjannah (2016)	Tasawuf Nusantara: Studi Tarekat Hizib Nahdlatul Wathan ³³	To Discuss an authentic tarekat of Nusantara, Tarekat Hizib Nahdlatul Wathan.	(1)Tarekat hizib Nahdlatul Wathan is categorized as tarekat ghairu mu'tabarah. (2)There are four dzikir that should be practiced by its followers: (a) Wazhifah al-Rawatib, (b) Wazhifah al-Rabithah (c) Wazifah Al-Yaumiyah (d)

³¹ Asmaul Husnah, "Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid (Peranan Dalam Pergulatan Politik Nahdlatul Wathan Di Lombok Pada Tahun 1953-1977)" (Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

³² M. Rohman Ziadi, "Tarekat Hizib Nahdlatul Wathan Dan Perannya Dalam Perpolitikan Di Lombok," *Refleksi: Jurnal Filsafat dan Pemikiran Islam*, Vol. 18, No. 2 (2018), hal. 207–239.

³³ Sadip Indra Irawan and Siti Nurjannah, "Tasawuf Nusantara: Studi Tarekat Hizib Nahdlatul Wathan," *JURNAL YAQZHAN: Analisis Filsafat, Agama dan Kemanusiaan*, Vol. 2, No. 2 (2016), hal. 216–236.

			Wazifah al-'Usbuiyyah
Ahmad Munadi (2015)	Gagasan Nilai-nilai Pendidikan Karakter TGKH. M. Zainuddin Abdul Madjid dalam Wasiat Renungan Masa Pengalaman Baru ³⁴	To know the idea of character education in Wasiat Renungan Masa Pengalaman Baru of HAMZANWADI	(1)HAMZANWADI views that people should construct all activities based on faith and piety. Thus, the value of character education is formulated by divine value. (2)the idea of character value in the Wasiat Renungan Masa Pengalaman Baru has strong relevancy in the development of character education in Indonesia
Sapiin, et al (2020)	Semiotics Performance by Marco De Marinis in Syair Wasiat Renungan Masa Tuan Guru Kyai Haji Abdul Madjid,Sapiin et al., "Semiotics Performance by Marco De Marinis in Syair Wasiat Renungan Masa Tuan Guru Kyai Haji Abdul Madjid," <i>International Journal of Social Sciences</i> 3, no. 1 (2020): 24–31.	(1)To identify the information of local folk poetry dealing with the context analysis (2)To Summarize the content of the folk poetry relating to the analysis of the context. (3)To analyze the structure and the language of the folk poetry engaging with the analysis of the text.	There are four findings: (1) relating to the text of Wasiat Renungan Masa divided into the structure of sound, the use of words. (2) Dealing with social and cultural context consist of (a)social context linking to social states, gender, setting place and time, and educational background. (b) Cultural context includes religious advice, organizational guidelines, state guidelines. (3) Co-text of Wasiat Renungan Masa involves proxemics, paralinguistic, kinetic, intertextuality, and material element. (4) Teaching materials for junior high school of NW cover lesson plans consisting of basic competence, objectives, media, evaluation/assessment, indicators, activity, and strategy.
Khairul Hapizin &	Nilai Pendidikan	(1)To know the value of education	(1)The character education's values in

³⁴ Ahmad Munadi, "Gagasan Nilai-nilai Pendidikan Karakter TGKH. M. Zainuddin Abdul Madjid Dalam Wasiat Renungan Masa Pengalaman Baru," *El-Hikam Volume VIII Nomor 2 Juli - Desember*, Vol. 8, No. Pendidikan Islam (2015), hal. 233 – 266.

Muhammad Ihsan (2018)	Karakter Dalam Wasiat Renungan Masa TGKH. M. Zainuddin Abdul Madjid ³⁵	character in Wasiat Renungan Masa. (2)To discuss the relevancy of character education's value in Wasiat Renungan Masa with al-Quran	Wasiat Renungan Masa contain various doctrines of Islam. Then they always put forward the compassion to value humanity and transparency, religiosity, nationality, wisdom, and transparency on civilization. (2) the relevancy of character education's values to the Quran are honesty, trusty, brave, persistent, nationalist, religion, justice, loyalty, unity, respect and faithful, curiosity, resignation, advisement, diligence, respect, social, goodness, discipline, model, hardworking, and sincerity.
Karmilawati (2018)	Kepahlawanan dalam lagu-lagu perjuangan Nahdlatul Wathan Karya Hamzanwadi: Suatu Kajian Tematis ³⁶	To Analyze the forms of the hero's characteristics contained by the songs of HAMZANWADI.	(1)Loving knowledge is manifested by diligence in gaining knowledge. It contained in the songs: <i>nahnu fityanul ulum, yamayyarumul `ula, nahdlatain, sakit jahil, beguru agame, pacu gamak, dasar ikhlas</i> . (2) loving to religion and nation is brought into reality by a willingness to struggle in the songs: <i>Ya Fata Sasak, Bersatu Haluan, Mars Nahdlatul</i>

³⁵ Khairul Hapizin and Muhammad Ihsan, "Nilai Pendidikan Karakter Dalam Wasiat Renungan Masa TGKH. M. Zainuddin Abd. Madjid," *Jurnal Al-Muta'aliyah : Jurnal Pendidikan Guru Madrasah Ibtidaiyah*, Vol. 3, No. 1 (2018), hal. 19–55.

<http://ejournal.kopertais4.or.id/sasambo/index.php/mutaaliyah/article/view/2997>.

³⁶ Karmilawati, "Kepahlawanan Dalam Lagu-Lagu Perjuangan Suatu Kajian Tematis," *Jubindo: Jurnal Ilmu Pendidikan Bahasa dan Sastra Indonesia*, Vol. 3, No. 3 (2018), hal. 118–123.

			<p><i>Wathan, Antiya Pancor, intisari wasiat, tanawwar, dasar wasiat.</i></p> <p>The hero message is a call to have a good character based on the knowledge that manifests through (1) the fidelity to Allah, by doing his commands and going away from his prohibition. (2) good tolerance to</p>
<p>Zainul Muttaqin, Muh Jaelani Alpansori (2021)</p>	<p>Menilik Sinonimis, Persajakan dan Pesan Moral dalam Nasyid Nahdlatain³⁷</p>	<p>To the synonymous aspect, rhyme, and moral message of <i>Nasyid Nahdlatain</i> created by HAMZANWADI</p>	<p>This study found: (1) one word and a phrase have their synonym; (2) using absolute rhyme (<i>a,a,a,a</i>), irregular rhyme (<i>a,b,a,b</i>), last rhyme, and continuing rhyme; (3) the moral messages are reaching the good together, motivation in studying religion, strongly hold the religion, be grateful by remembering the history, not forgetting the madrasah, and keeping the madrasah for next generation.</p>
<p>Abdul Nasip, Mahyuni, & Nuriadi (2019)</p>	<p>Nilai Pendidikan, Sosial, Kultural, dan Spiritual dalam Wasiat Renungan Masa Karya TGKH. Zainuddin Abdul Madjid: Tinjauan Hermeneutika³⁸</p>	<p>To Explore the character education values in Wasiat Renungan Masa by Hans-George Gadamer's hermeneutic theory.</p>	<p>The values contained in Wasiat Renungan Masa are cultural, social, spiritual, and character education. Character education is the dominant value. The dominance is supported by an effort to maintain the existence of NW, a tool to suggest fighting spirit for NW, heirs of the prophets, fostering fanaticism toward NW, and fostering the attitude <i>sami' na wa 'atho'na</i>.</p>

³⁷ Zainul Muttaqin and Muh. Jaelani Alpansori, "Menilik Sinonimis, Persajakan Dan Pesan Moral Dalam Nasyid Nahdlatain," *ASAS: Jurnal Sastra*, Vol. 10, No. 2 (2021), hal. 36–51.

³⁸ Abdul Nasip, Mahyuni, and Nuriadi, "Nilai Pendidikan, Sosial, Kultural, Dan Spiritual Dalam Wasiat Renungan Masa Karya TGKH. Zainuddin Abdul Madjid: Tinjauan Hermeneutika," *Lingua*, Vol. 16, No. 2 (2019), hal. 271–284.

Akhyar Rosidi (2018)	Ekspektasi Sosial Pemuda Sasak dalam Nasyid Ya Fata Sasak Karya Hamzanwadi ³⁹	To explain the social expectation of youth of Sasak in the <i>Nasyid Ya Fata Sasak</i> created by HAMZANWADI	The social expectations of Sasak Youth which have to manifested are (1) fighting for the needs of society, nation, and the state as the mandate of Pancasila and UUD 1945; (2) strengthening the critical and independent discourse to preserve their idealism; (3) managing the natural resources to get the maximal benefit; (4) participating in competition and contestation; and (5) implanting the spirit of nationalism to guard and foster Indonesia.
Roni Amrulloh (2016)	Syair TGKH. Muhammad Zainuddin Abdul Madjid Perspektif Sosio Historis Religius Masyarakat Lombok ⁴⁰	To gain (1) the portrait of the socio-religious elements affecting the birth of poetry of HAMZANWADI (2) the meaning and message of his poetry and its relation to the socio-religious context of	(1)The socio-religious elements of Lombok communities constructed the poetry of HAMZANWADI (2) the poetry of HAMZANWADI depicts religious anxiety as the effect of socio-religious interaction with the circle, and endeavors to show the socio-religious sides

³⁹ Akhyar Rosidi, "Ekpektasi Sosial Pemuda Sasak," *Jubindo: Jurnal Ilmu Pendidikan Bahasa dan Sastra Indonesia*, Vol. 3, No. 3 (2018), hal. 98–108.

⁴⁰ Roni Amrulloh, "Syair TGKH Muhammad Zainuddin Abdul Madjid Perspektif Sosio Religius Masyarakat Lombok," *Jurnal Educatio*, Vol. 11, No. 1 (2016), hal. 68–86.

		Lombok society(3) the relation of socio-religious condition with the poetry of HAMZANWADI.	having the characteristics: ethical, therapeutic, and conceptual; (3) The socio-religious condition of Lombok communities and the poetry of HAMZANWADI have a strong relation.
Herman Wijaya & Laili Sufi Wartini(2016)	Relasi Makna dalam Lirik Lagu Perjuangan Nahdlatul Wathan Karya TGKH. M. Zainuddin Abdul Madjid ⁴¹	To depict the semantic relation of words in the song lyrics of Perjuangan Nahdlatul Wathan composed by HAMZANWADI	(1)The song of perjuangan Nahdlatul Wathan contains synonyms, antonym, homonym, hyponym, redundancy, and polysemy. (2)All of the relations has meanings and could be a lesson for life(3) the songs contain the doctrines and advises to preserve and strengthen the faith and piety(4) Nahdlatul Wathan communities have to ask and strengthen the faith and piety as a basis to forming the spirit of diversity and nationality.

The review results annotate that HAMZANWADI is frequently researched on his works in various forms: poetry, tarekat, and songs. Yet, there are some studies could be added to another side of HAMZANWADI, Such as a journal under the title, *Integrasi Budaya, pendidikan, dan politik dalam Dakwah Nahdlatul Wathan (NW) di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid*, created by Hamdi,⁴² it can be included in movement and thought of Maulana Syaikh TGKH. M. Zainuddin Abdul Madjid; *Tarekat Hizib Nahdlatul Wathan dan Perannya dalam Perpolitikan Lombok*, formulated by Ziadi,⁴³ can be entered in work and movement of HAMZANWADI; and

⁴¹ Herman Wijaya, "Analisis Wacana Lirik Lagu ' Wasiat Renungan Masa ' Karya Tgkh . M . Zainuddin Abdul Majid Gramatikal Dan Leksikal," *Jurnal EducatiO*, Vol. 8, No. 1 (2013), hal. 65–80, <http://e-journal.hamzanwadi.ac.id/index.php/edc/article/view/7/7>.

⁴² Saipul Hamdi, "Integrasi Budaya, Pendidikan, Dan Politik Dalam Dakwah Nahdlatul Wathan (NW) Di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid."

⁴³ Rohman Ziadi, "Tarekat Hizib Nahdlatul Wathan Dan Perannya Dalam Perpolitikan Di Lombok."

Gagasan Nilai-nilai Pendidikan Karakter TGKH. M. Zainuddin Abdul Madjid dalam Wasiat Renungan Masa Pengalaman Baru, work of Ahmad Munadi⁴⁴ can be highlighted as work and thought of HAMZANWADI.

However, the most discussed theme is education. It involves character education, Islamic education, and Islamic Boarding schools followed by politics. Thus, the education side of HAMZANWADI is his trend in the literature. While for the quranic aspect or sides, there are no specific studies that focus on the quranic aspect of HAMZANWADI.

Furthermore, Hapizin and Ihsan constructed an article which is title *Nilai Pendidikan Karakter Dalam Wasiat Renungan Masa TGKH. M. Zainuddin Abdul Madjid*, one of its objectives is to know the relevance of character education's value in Wasiat Renungan Masa with the Quran. They concluded that the relevancy of character education values to the Quran are honesty, trusty, brave, persistent, nationalist, religiosity, justice, loyalty, unity, respect and faithful, curiosity, resignation, advisement, diligence, respectability, social, goodness, discipline, model, hardworking, and sincerity.⁴⁵

A journal with the title *Pemikiran Politik T.G.K.H. M. Zainuddin Abdul Madjid*, created by Watoni showed the result that the concept of the political thought of HAMZANWADI uses the Quran, *as-sunnah*, and the experience of companions and *tabiin* as the main references becoming the ground norms in reacting to political life.⁴⁶

In addition, the thesis of Al-Badani reveals the education system of *Ma'had Darul Qur'an Walhadis*, Founded by HAMZANWADI.⁴⁷ These three of 20 studies uncover the Quranic aspect of HAMZANWADI

D. Conclusion

This research reviews 20 pieces of literature on HAMZANWADI published from 2015 to 2021, investigating his trend on the literature and his Quranic aspect of the Quran. Three sides of HAMZANWADI are thoughts (n=4), movements (n=5), and works (n=11). The education theme is being the trend of HAMZANWADI.

Unlike the Quranic aspect of HAMZANWADI, no specific studies investigate the quranic side of HAMZANWADI. Solely three studies uncover a small sight of HAMZANWADI dealing with the Qur'an. For instance, the research of Khairul Hapizin dan Muhammad Ihsan reveals the relevance of character education's value in *Wasiat*

⁴⁴ Ahmad Munadi, "Gagasan Nilai-Nilai Pendidikan Karakter TGKH. M. Zainuddin Abdul Madjid Dalam Wasiat Renungan Masa Pengalaman Baru."

⁴⁵ Hapizin and Ihsan, "Nilai Pendidikan Karakter Dalam Wasiat Renungan Masa TGKH. M. Zainuddin Abd. Madjid."

⁴⁶ Saipul Arif Watoni, "Pemikiran Politik T.G.K.H. M. Zainuddin Abdul Madjid."

⁴⁷ Abd. Quddus Al-Badani, "Sistem Pendidikan Ma'had Darul Qur'an Wal Hadits Dan Kontribusinya Dalam Pengembangan Pendidikan Islam Di Nusa Tenggara Barat."

Reunangan Masa with the Qur'an;⁴⁸ the journal of Watoni stated that the political concepts of HAMZANWADI referred to Quran and other Islamic sources;⁴⁹ the thesis of Al-Badani research the education system of *Ma'had Darul Quran Walhadis* of HAMZANWADI.⁵⁰

Therefore, due to the limited studies on the quranic side or aspect of HAMZANWADI, it is appropriate to do future research on his quranic side.

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⁴⁸ Khairul Hapizin and Ihsan, “Nilai Pendidikan Karakter Dalam Wasiat Renungan Masa TGKH. M. Zainuddin Abd. Madjid.”

⁴⁹ Saipul Arif Watoni, “Pemikiran Politik T.G.K.H. M. Zainuddin Abdul Madjid.”

⁵⁰ Abd. Quddus Al-Badani, “Sistem Pendidikan Ma'had Darul Qur'an Wal Hadits Dan Kontribusinya Dalam Pengembangan Pendidikan Islam Di Nusa Tenggara Barat.”

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