



Islamic Educational Values in the Verses of the Song “Mars Nahdlatul Wathan” by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok

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Abstract

This research aims to analyze the Islamic educational values embedded in the verses of the song "Mars Nahdlatul Wathan" written by TGKH. Muhammad Zainuddin Abdul Madjid. This study employs a literature analysis method to comprehend the meaning and messages conveyed in the song lyrics and to identify the Islamic educational values reflected in its verses. The research findings indicate that "Mars Nahdlatul Wathan" contains several highly relevant Islamic educational values. Firstly, the song emphasizes the importance of unity, solidarity, and harmony in society, values that are greatly emphasized in Islam. Secondly, the song encourages the preservation and love for the nation and homeland, in accordance with Islamic teachings on patriotism. Thirdly, it underscores the significance of education and knowledge enhancement as a means to advance society, aligning with Islamic teachings on the importance of knowledge and education. Lastly, the song calls for striving for the welfare of society, reflecting the values of jihad in Islam, not only in a physical sense but also in the sense of working for the common good. Thus, this research concludes that "Mars Nahdlatul Wathan" by TGKH. Muhammad Zainuddin Abdul Madjid contains several Islamic educational values that can serve as a guide for the community in understanding and practicing Islamic teachings in daily life and in building a better society.

INTRODUCTION

Islamic Education is one of the vital aspects of the lives of Muslim communities, involving the understanding, practice, and dissemination of Islamic teachings.¹ Islamic values encompassing ethics, morality, unity, and the welfare of society serve as a crucial foundation in this educational process. One of the powerful and inspirational mediums for conveying these values is through art and music.² Song lyrics often become an effective means of delivering educational messages in a memorable context.

One work that reflects the fusion of art and Islamic education is the song “Mars Nahdlatul Wathan” by TGKH. Muhammad Zainuddin Abdul Madjid, originating from Lombok, Indonesia. Nahdlatul Wathan is one of the largest Islamic organizations in Indonesia with a focus on education and community development.³ “Mars Nahdlatul Wathan” serves as a symbol of the spirit and determination in promoting Islamic values within the local context, especially on the island of Lombok.⁴

This research aims to explore and analyze the Islamic educational values embedded in the verses of the song “Mars Nahdlatul Wathan.” The song is not only an artistic expression but also carries profound messages related to education, morality, and the role of individuals in building a better society in accordance with Islamic teachings. This study employs the tool of literature analysis to delve deeper into the lyrics of “Mars Nahdlatul Wathan” with the intention of unraveling its wisdom. It will aid in a more profound understanding of the meaning of the lyrics and the Islamic values implied therein. With a deeper

¹Ari Hudrianto, Samsuri, and Suyato, “Application and Use of Rhetoric in the Scientific Field of Civic Education,” *International Journal Of Sociology Of Religion (IJSR)* 1, no. 1 (2023): 91–101, <https://doi.org/10.11842/ijrsr>.

²Helma Winda, “Analysis Of Dhikr Toward Peace Of Mind: Islam In Psychological Approach,” *International Journal Of Sociology Of Religion (IJSR)* 1, no. 1 (2023): 116–27, <https://doi.org/10.11842/ijrsr>.

³Lalu Gede Muhammad Zainuddin Atsani et al., “Sufi Educational Narratives in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid,” *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1699–1704, <https://doi.org/10.29303/jipp.v8i3.1571>.

⁴Lalu Gede Muhammad Zainuddin Atsani and Ulyan Nasri, “Management of the Nahdlatul Wathan Lombok Qur’an Home Education Strategy in Creating Qur’anic Generations,” *Al Hikmah: Journal of Education* 4, no. 1 (2023): 77–92.

understanding of the educational messages of Islam in this song, it is hoped that we can apply them in our daily lives to construct a more just and moral society.⁵

Furthermore, this research is relevant in the context of Indonesian culture, particularly Lombok, as it examines a local work of art that has had a significant impact on fostering Islamic awareness and morality within the local community.⁶ Thus, this research will provide a valuable contribution to the understanding and appreciation of artworks that possess strong Islamic educational values relevant to the local social and cultural context.

METHOD

This research is a type of literature review aimed at analyzing the Islamic Educational Values contained in the lyrics of the song "Mars Nahdlatul Wathan" by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok. The research steps involve:⁷ First, Source Identification: Identifying the primary sources to be used in the research, such as the song lyrics, articles, books, and related sources.⁸ Second, Data Collection: Collecting data consisting of the lyrics of "Mars Nahdlatul Wathan" and relevant sources related to the topic. Third, Text Analysis: Analyzing the song lyrics in-depth to identify the Islamic educational values contained within them.⁹ Fourth, Findings Compilation: Compiling the findings from the analysis that reflect the Islamic educational values found in

⁵Ulyan Nasri and Parhul Khairi, "Understanding of Santri Regarding Quranic Verses as Prayers within Hizib Nahdlatul Wathan and Its Implications for Children's Education in Daily Life: A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1600–1604, <https://doi.org/10.29303/jipp.v8i3.1568>.

⁶Lalu Gede Muhammad Zainuddin Nurdiah and Ulyan Nasri, "The Management of the House of Qur'an in Shaping Qur'anic Generations: (A Case Study at the House of Qur'an Nahdlatul Wathan Lombok, Baqiyatussalaf Tahfidz Foundation Nahdlatul Wathan)," *Scientific Journal of Educational Professions*, 8, no. 1 (2023): 161–70.

⁷ Hilmi Yatun Solehah et al., "Academic Engagement of Blind Collage Students," *International Journal Of Sociology Of Religion (IJSR)* 1, no. 1 (2023): 16–29, <https://doi.org/10.11842/ijsr>.

⁸ Miftahul Ulum, "Reinterpreting Faith in the Modern World: A Sociological Analysis of Evolving Religious Practices and Beliefs," *International Journal Of Sociology Of Religion (IJSR)* 1, no. 1 (2023): 42–53, <https://doi.org/DOI:10.11842/ijsr>.

⁹ Sukron Azhari and Masroer, "Portrait Of Community Dynamic Changes Towards Globalization Development," *International Journal Of Sociology Of Religion (IJSR)* 1, no. 1 (2023): 01–15, <https://doi.org/10.11842/ijsr>.

the song lyrics.¹⁰ Fifth, Report Compilation: Creating a research report that includes the findings and analysis related to the Islamic educational values in the song "Mars Nahdlatul Wathan," authored by TGKH. Muhammad Zainuddin Abdul Madjid from Lombok.¹¹ This research method will provide a profound insight into the Islamic educational values reflected in the cultural artwork, namely the song "Mars Nahdlatul Wathan."

RESULT AND DISCUSSION

Biography Of TGKH. Muhammad Zainuddin Abdul Madjid

Tuan Guru Kyai Haji Muhammad Zainuddin Abdul Madjid, whose given name was Muhammad Saggaf, was born on Wednesday, 18 Rabi'ul Awal 1316 H, corresponding to April 20, 1908. He was born in Kampung Bermi, Pancor Village, Rarang Timur District (now Selong District) in East Lombok, West Nusa Tenggara. There are variations in the recorded birthdates of TGKH Muhammad Zainuddin Abdul Madjid in various written works, including 1898, 1904, and others.¹²

The most reliable document to determine his birthdate is his biodata as a member of the Constituent Assembly resulting from the 1955 election. In that document, his birthdate is recorded as Pancor, 18 Rabiul Awal 1326 H, and the Gregorian year is simply 1908. When this Hijri date is converted to the Gregorian calendar, the birthdate of TGKH Muhammad Zainuddin Abdul Madjid is Monday, 20 April 1908. This conversion may have a slight variation of one day.¹³

Muhammad Zainuddin's name replaced Muhammad Saggaf after he performed the Hajj pilgrimage at the age of nine. He took this name from an Islamic scholar at Masjidil Haram, namely Sheikh Muhammad Zainuddin Sarawak. His parents were Abdul Madjid (1359 H/1940 M), popularly known as

¹⁰ Khatibah, "Literature Research," *Iqra': Journal of Libraries and Information*, 01, 5 (2011): 36–39.

¹¹ Milya Sari and Asmendri Asmendri, "Library Research in Science Education Research," *Natural Science*, 6, no. 1 (June 10, 2020): 41–53, <https://doi.org/10.15548/nsc.v6i1.1555>.

¹²Ulyan Nasri, *The Historical Roots of Women's Education: Reflections on the Thoughts of TGKH. Muhammad Zainuddin Abdul Madjid*, (Yogyakarta: Deepublish, 2015).

¹³Ulyan Nasri, *Understanding Ahl Al-Sunnah Wa al-Jama'ah in the Context of Nahdlatul Wathan* (Lombok: CV. Haramain Lombok, 2017).

'Guru Mukminah,' and his mother was named Inaq Syam, also known as Hajjah Halimatussa'diyah, who passed away in Makkah and was buried in Mualla.¹⁴

TGKH. Muhammad Zainuddin Abdul Madjid was born in 1908, a time when significant events were occurring in the Indonesian archipelago and Lombok. In the early 20th century, the Dutch colonial government implemented the ethical policy in the Dutch East Indies, following the speech by the young Dutch queen (20 years old), Wilhelmina Helena Pauline Marie van Orange-Nassau. This policy encompassed the Trias van Deventer program, which included irrigation, emigration, and education. The early years of Saggaf's life witnessed Dutch colonial activities, including the conquest of Puri Cakranegara in 1894 and the exile of Lombok's king, Ratu Agung-Agung Ngurah, to Batavia.¹⁵

Two years before the birth of TGKH. Muhammad Zainuddin Abdul Madjid, the colonial land policy in Lombok, known as the Peraturan Agraria Lombok, became effective in 1906. Through this regulation, the colonial government transferred land ownership increasingly to Balinese and Sasak landlords, worsening the overall food situation for the people of Lombok. In 1908, Budi Oetomo was also founded, which is now celebrated as National Awakening Day.¹⁶

As a teenager, Zainuddin received formal education at the Village School (Volkscholen) up to the third grade. These Village Schools were established by the Dutch colonial government at the beginning of the 20th century as part of their ethical policy. During this time, there was also a secondary school called GIS (the Gouvernement-Indlandsche School). Zainuddin was fortunate to receive an education due to his family's relatively good economic condition. He was one of 845 children who had the opportunity to attend school in all of Lombok at that time. In addition to the two aforementioned types of schools, there was also a

¹⁴Abdul Hayyi Nukman, *Nahdlatul Wathan: An Organization for Islamic Education, Social Affairs, and Preaching* (Pancor: Nahdlatul Wathan East Lombok Regional Board, 1988).

¹⁵Muslihat Diahmad, *The Radiance of Nahdlatul Wathan*, (Lombok: CV. Haramain Lombok, 2023).

¹⁶Mohammad Noor dkk, *Religious National Vision: Reflection on the Thoughts and Struggles of Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid 1904-1997* (Jakarta: PT. Logos Wacana Ilmu, 2017).

Dutch-language elementary school run by private individuals, known as the "Anjah Sasak," but this school was only for the noble class.¹⁷

TGKH. Muhammad Zainuddin Abdul Madjid was not only a dedicated learner but also a preacher and activist. Alongside his busy schedule in education, social work, and preaching, he continued to write works as references for students at NWDI and NBDI madrasahs. His works may not have been extensive volumes with lengthy discussions (muthawwalât), but they were foundational studies, often in the form of Arabic poems and verses (syair and nazham). Additionally, there were books as well. One of his monumental works is "Wasiat Renungan Masa" (The Legacy of Reflection on Time). This work has garnered significant interest from researchers, resulting in academic papers, theses, dissertations, journal articles, newspaper publications, and online articles.

TGKH. Zainuddin Abdul Madjid is one of the key figures in the establishment and development of Islamic organizations in Indonesia, including NWDI (Nahdlatul Wathan Dayah Istimewa), NBDI (Nahdlatul Wathan Dayah Islamiyah), and NW (Nahdlatul Wathan). Here is his role in the founding of these three organizations:¹⁸ First, NWDI (Nahdlatul Wathan Dayah Istimewa): TGKH. Zainuddin Abdul Madjid was one of the founders of NWDI, which is an Islamic organization in Indonesia focused on education, preaching, and community welfare. The organization was established in 1946 in Lombok, West Nusa Tenggara. NWDI aims to strengthen and preserve Islamic values and enhance the quality of Islamic education in the region.

Second, NBDI (Nahdlatul Wathan Dayah Islamiyah): NBDI is an organization also founded by TGKH. Zainuddin Abdul Madjid. It shares similar goals with NWDI, which is to promote Islamic education and the welfare of the

¹⁷Fahrurrozi, *Nahdlatul Wathan: A Reflection on Islam, Nationalism, and Community (Lombok: CV. Haramain Lombok, 2019)*.

¹⁸Lalu Gede Muhammad Zainuddin Atsani and Ulyan Nasri, "The Relevance of the Concept of Islamic Education by TGKH. Muhammad Zainuddin Abdul Madjid in the Contemporary Era," *Al-Munawwarah: Journal of Islamic Education*, 15, no. 1 (2023): 87–102, <https://doi.org/10.35964/al-munawwarah.v15i1.5554>.

community. NBDI was founded in 1949 in Lombok and is a continuation of TGKH. Zainuddin Abdul Madjid's efforts to improve the education and well-being of the Muslim community in the region.

Third, NW (Nahdlatul Wathan): Nahdlatul Wathan is a broader Islamic organization encompassing various social, educational, and religious activities. It is a larger organization also founded by TGKH. Zainuddin Abdul Madjid. Nahdlatul Wathan aims to promote Islamic values, advance education, and enhance the well-being of communities in various regions of Indonesia. With his involvement in these organizations, TGKH. Zainuddin Abdul Madjid played a crucial role in advancing Islamic education and preaching and improving the welfare of communities in Indonesia, particularly in the Lombok region and its surroundings. These organizations remain active to this day, continuing the legacy of his dedication and vision.

Historical Value Of The Song “Mars Nahdlatul Wathan”

The verses of the song "Mars Nahdlatul Wathan" represent a significant work by a prominent scholar from East Lombok who was honored as a National Hero by President Joko Widodo on Thursday, November 9, 2017, at the State Palace. He was awarded the title of National Hero based on Presidential Decree (Kepres) Number 115/TK/Year 2017 regarding the Bestowal of the National Hero Title.¹⁹

This award signifies recognition of his substantial contributions in promoting Islamic values and teachings, as well as their positive impact on the Indonesian people and nation. It also reinforces the importance of art forms, such as the song "Mars Nahdlatul Wathan," in inspiring and conveying educational messages and positive values to society.

The verses of the song "Mars Nahdlatul Wathan" have been a source of inspiration for many, especially for members of Nahdlatul Wathan. This song is commonly sung collectively at official organization events, often following the

¹⁹Lalu Gede Muhammad Zainuddin Atsani, Ulyan Nasri, and Muzakkir Walad, "Getting to Know Ahl Al-Sunnah Wa al-Jema'ah in Context Nahdlatul Wathan," *Proceeding International Conference On Islam, Law, and Society (INCOILS) 2022* 2, no. 1 (2023): 4.

Indonesian national anthem. The lyrics of "Mars Nahdlatul Wathan," a phenomenal work by the renowned scholar from Lombok, TGKH. Muhammad Zainuddin Abdul Madjid, encompass nationalistic values and contain Islamic educational values. Here are the verses of the song "Mars Nahdlatul Wathan" interpreted with Islamic educational values:²⁰

"Let's sing the anthem of Nahdlatul Wathan,
Our educational institution for religious knowledge.
Educating our sons and daughters,
To become individuals of taqwa (God-consciousness)."
"Pancasila is the foundation of our nation,
Belief in the one God is the foremost pillar.
Dedication to the nation and the people,
With faith deeply embedded in our hearts."

"Chorus:

Let us continue to strive towards our aspirations,
To achieve a just and prosperous nation.
With the blessings of the Almighty,
Nahdlatul Wathan remains dedicated to nurturing the religious
community."

"As a religious community,
We must be exemplary in character.
Participating in building the integrity of our nation,
Both physically and spiritually."

Islamic Educational Values In The Verses Of The Song “Mars Nahdlatul Wathan”

The verses of the song "Mars Nahdlatul Wathan" contain several Islamic educational values that can be identified as follows: First, Taqwa (God-consciousness): The first verse reflects Islamic educational values by emphasizing the importance of educating sons and daughters to become individuals of taqwa. Taqwa is a central concept in Islam that refers to

²⁰Majlis al-Aufiya' wal Uqala', *Qashidah Nahdliyah* (Mataram: UNW Mataram Bekerjasama PB NW, 2017).

awareness, obedience, and piety towards Allah. This verse underscores that religious education should lead individuals towards taqwa.²¹

Second, Monotheism (Tauhid): The second verse reflects Islamic values by emphasizing that monotheism is the foremost pillar in Pancasila, the foundation of the Indonesian state. This highlights the importance of belief in the one God in life. The concept of tauhid, belief in the oneness of Allah, is a fundamental principle in Islam.²² Third, Patriotism and Dedication to the Nation: The third verse emphasizes dedication to the nation and the people with faith deeply embedded in the heart. This reflects nationalistic values and dedication to the country, aligning with Islamic teachings. Islam teaches the importance of loyalty to the country and good citizenship.²³

Fourth, Spirit of Struggle and Aspirations for Justice: The chorus invites individuals to continue striving towards aspirations that include a just and prosperous nation. This reflects the spirit of struggle, which can be associated with the concept of jihad in Islam, not only in a physical sense but also in the sense of striving for the common good and social justice.²⁴ Fifth, The Blessings of the Almighty: Referring to the blessings of Allah as the ultimate goal of human endeavors, which is an important aspect of Islamic education. Islamic education teaches the significance of performing actions with sincere intentions to seek the blessings of Allah.²⁵

²¹ M. Irfan Farraz Haecal Kurnadi, "Dakwah Rahmatan Lil Al-Alamin as Solutive Da'wah: A Study of the Study of Tafsir Science with the Approach of Sharah Hadith," *Ar-Raniry: International Journal of Islamic Studies* 9, no. 2 (2022): 102–19.

²² Putri Azizah Wyananda, Sulaiman, and Nurfadhilah, "Headmaster's Strategy to Improve the Quality of Teaching and Learning of Islamic Education in an Elementary School," *International Journal of Islamic Studies Higher Education* 1, no. 2 (2022): 80–92.

²³Farkhani et al., "Converging Islamic and Religious Norms in Indonesia's State Life Plurality," *IJIMS: Indonesian Journal of Islam and Muslim Societies* 12, no. 2 (2022): 421–46, <https://doi.org/10.18326/ijims.v12i2.421-446>.

²⁴Abdul Karim, "Integration of Religious Awareness in Environmental Education," *Qudus International Journal of Islamic Studies (QJIS)* 10, no. 2 (2022): 415–42, <http://dx.doi.org/10.21043/qjis.v10i2.14404>.

²⁵Sulaiman Mappiasse and Hayadin, "STUDENTS' RELIGIOUS TOLERANCE: Comparing Muslim Students at Public Schools and Pesantren," *JOURNAL OF INDONESIAN ISLAM* 16, no. 2 (2022): 326–51, <https://doi.org/DOI:10.15642/JIIS.2022.16.2.326-351>.

Sixth, Nurturing the Religious Community: The song demonstrates Nahdlatul Wathan's commitment to continue contributing to nurturing the religious community, reflecting the Islamic educational values that emphasize the importance of education and community development.²⁶ Seventh, Being an Exemplary Role Model: Becoming an exemplary role model is a significant duty for individuals who follow a religion in Islam. This verse underscores the individual's responsibility to set a good example in behavior and character, so that others can follow the right path.²⁷ Eighth, Integrity of the Nation: The song emphasizes the importance of building the integrity of the nation, both physically and spiritually. This illustrates the values of unity, solidarity, and cooperation in Islam, which help in constructing a strong and integral society.²⁸

In conclusion, the verses of the song "Mars Nahdlatul Wathan" reflect several Islamic educational values, including taqwa, monotheism, dedication to the nation, the spirit of struggle, the blessings of Allah, nurturing the religious community, being an exemplary role model, and the integrity of the nation. This song can be regarded as an educational tool that inspires and guides individuals to apply Islamic values in their daily lives and contribute to building a better society.

The first verse of the Nahdlatul Wathan Mars (anthem) reflects several values of Islamic education, namely:²⁹ First, The Importance of Islamic Education: This verse recognizes the significance of religious education institutions, such as Nahdlatul Wathan, in shaping individuals who understand

²⁶Ulyan Nasri, *Philosophy Is Mother of Science's* (Lombok: CV. Haramain Lombok, 2020).

²⁷TGKH. Muhammad Zainuddin Abdul Madjid, *Will of Reflection on New Experiences*(Anjani: PB NW, tt.).

²⁸Ulyan Nasri, "Understanding of Santri Regarding Quranic Verses as Prayers within Hizib Nahdlatul Wathan and Its Implications for Children's Education in Daily Life (A Study of Living Quran at the Islamic Center NW Tanjung Riau Batam Boarding School)," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1600–1604, <https://doi.org/10.29303/jipp.v8i3.1568>.

²⁹Lalu Gede Muhammad Zainuddin Atsani and Ulyan Nasri, "The Thoughts of TGKH. Muhammad Zainuddin Abdul Madjid on Women's Education and Its Relevance to the Gender-Inclusive Education Concept," *Al-Afkar: Journal of Islam and Culture*, 9, no. 1 (2021): 65–76, <https://doi.org/10.32520/afkar.v9i2.318>.

the teachings of Islam. It reflects Islamic values that emphasize the importance of religious education as an integral part of the lives of Muslims.

Second, Education for All: This verse emphasizes that Islamic education is provided for everyone, both sons and daughters. It reflects the values of equality and inclusivity in Islamic education, teaching that religious knowledge should be accessible and understood by all members of society regardless of gender.³⁰ Third, Creating God-Conscious Individuals (Bertakwa): The goal of education mentioned in this verse is to create individuals who are God-conscious (bertakwa). Taqwa is an important concept in Islam that refers to a deep awareness of Allah, obedience to His teachings, and righteous behavior. Therefore, Islamic education aims to shape individuals who live in accordance with Islamic values and have a strong spiritual consciousness.³¹

In conclusion, the first verse of the Nahdlatul Wathan Mars reflects several important values of Islamic education, including the importance of religious education, inclusivity, and the goal of creating God-conscious individuals. In the context of Nahdlatul Wathan, this institution is seen as a means to educate the younger generation to have a strong understanding of Islamic teachings, regardless of gender, with the ultimate goal of shaping individuals who live in accordance with Islamic values and possess a deep spiritual consciousness.

³⁰Ulyan Nasri, *Befriending Knowledge: An Introduction to the Philosophy of Science* (Lombok: CV. Haramain Lombok, 2022).

³¹Lalu Gede Muhammad Zainuddin Atsani and Ulyan Nasri, "The Role of Ethics and Morality Teachers in Shaping the Character of Students," *Nahdlatain: Journal of Islamic Education and Thought* 1, no. 1 (2022): 95–111.

CONCLUSION

The song "Mars Nahdlatul Wathan," which is a creation of the eminent scholar from East Lombok, TGKH. Muhammad Zainuddin Abdul Madjid, is a work of art that contains several relevant and profound Islamic educational values. Through the analysis of the song's verses, we can conclude several Islamic educational values reflected in its lyrics: First, the Values of Taqwa (God-consciousness). Second, Monotheism (Tauhid). Third, Patriotism and Dedication to the Nation. Fourth, the Spirit of Struggle and Aspirations for Justice. Fifth, the Pleasure of Allah. Sixth, Nurturing the Religious Community. Seventh, Being an Exemplary Role Model. Eighth, National Integrity.

The song "Mars Nahdlatul Wathan" by TGKH. Muhammad Zainuddin Abdul Madjid, with its strong educational messages in Islam, not only serves as an inspiring work of art but also as an educational tool that guides individuals in applying Islamic values in their daily lives and contributing to building a better society. By appreciating and valuing works of art like this song, we can strengthen the connection between religion, culture, and patriotism in the effort to advance society and the nation.

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