




Contribution of the Ansor Youth Movement in the Indonesian National Movement in 1934-1950

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Abstract:

As an NU wing organisation, GP Ansor was born with various dynamics of its long journey. The birth of GP Ansor was inspired by the spirit of nationalism to achieve Indonesian independence. GP Ansor was born with two main missions, namely religious and national missions. This article aims to examine the history of the birth of GP Ansor and his various contributions in the journey of the Indonesian nation. The method used in this research is the historical research method. This method consists of, Heuristics, Source Criticism, Interpretation and Historiography. The sources used in this research are scientific articles, archives, documents, books, newspapers, thesis and other relevant sources. These sources are analysed and studied in depth to obtain a clearer picture. The results of this study concluded that GP Ansor is an organisation that has a major contribution to the Indonesian national movement. GP Ansor made various efforts to win and defend Indonesia's independence. These efforts were carried out intensively, consistently and continuously as a tangible proof of GP Ansor's contribution in fulfilling his national mission.

Kata Kunci

GP Ansor,
Kontribusi,
Masa Pergerakan,
Indonesia

Abstrak

Sebagai organisasi sayap NU, GP Ansor lahir dengan berbagai dinamika perjalanannya yang panjang. Kelahiran GP Ansor diilhami oleh semangat nasionalisme untuk meraih kemerdekaan Indonesia. GP Ansor lahir dengan mengemban dua misi utama yakni misi keagamaan dan kebangsaan. Artikel ini bertujuan untuk menelusuri sejarah kelahiran GP Ansor dan berbagai kontribusinya dalam perjalanan bangsa Indonesia. Metode yang digunakan dalam penelitian ini adalah metode penelitian sejarah. Metode ini terdiri atas, Heuristik, Kritik Sumber, Interpretasi dan Historiografi. Sumber-Sumber yang digunakan dalam penelitian ini adalah artikel ilmiah, arsip, dokumen, buku, surat kabar, skripsi dan sumber-sumber lain yang relevan. Sumber-sumber tersebut dianalisis dan dikaji secara mendalam untuk memperoleh gambaran yang lebih jelas. Hasil penelitian ini disimpulkan bahwa GP Ansor adalah organisasi yang memiliki kontribusi besar dalam pergerakan kebangsaan Indonesia. GP Ansor melakukan berbagai upaya di dalam merebut dan mempertahankan kemerdekaan Indonesia. Upaya tersebut dilakukan secara intensif, konsisten dan berkesinambungan sebagai bukti nyata kontribusi GP Ansor dalam menjalankan misi kebangsaannya.

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1. Introduction

The actions of the Dutch colonial government, with its policies and treatment, made the people more miserable and miserable. The common fate felt by the people strengthened the same spirit to give

a reaction against pressure and coercion from the colonialists. The Commonwealth is determined to fight colonialism and imperialism and expel the colonialists from Indonesia's homeland. It is from this sense of shared fate and determination that a spirit of nationalism begins to emerge among the Indonesian people (Listianingsih: 7).

Equality in fate and a sense of shared responsibility is at the heart of the emergence of the spirit of nationalism and nationalism promoted by the Indonesian people, with the main objective to take over the domination, exploitation and penetration of colonial culture to their homeland. The regional struggle by fighting against each kingdom continues to fail. Gradually the failures in various areas gave experience to the Indonesian people themselves. Along with experience and history, a sense of nationalism grows and develops, accompanied by a spirit imbued with an awareness of unity and oneness. The emergence of educated natives marked this awareness of unity and oneness as a result of the implementation of ethical, political policies in the early 20th century (Listianingsih: 7-8).

The colonial government's ethical and political policies in the field of education made young people aware of the importance of education in fighting the invaders. Over time, educated youths developed a sense of national spirit and awareness of unity. This nationalism spurred the enthusiasm of educated youths to fight against the Colonial government with a new strategy that was more structured and planned. The new strategy was to establish movement organisations (Listianingsih: 8). They changed the tactics of resistance from the 17th-19th centuries, namely war and taking up arms in each region, into resistance with organisations engaged in various fields such as social, cultural, educational, economic and political (Listianingsih: 13).

These organisations were established with specific goals inspired by a high spirit of nationalism. Educated and intellectual groups led each organisation with members who were national (not regional) (Listianingsih: 14). May 20, 1908, became the starting point for changes in the national movement against the invaders with the birth of Budi Utomo. Budi Utomo (BU), led by Wahidin Sudirohusodo, Sutomo and his friends at STOVIA was founded to teach the Javanese people and revitalise Javanese culture, which had been influenced by the Dutch Colonial Culture (Listianingsih: 14).

After the birth of Budi Utomo in 1908, movement organisations began to emerge founded with the main aim of fighting the colonialists. These organisations include Syarikat Islam (1911), Indische Partij (1912), Muhammadiyah (1912), Indonesian Association (1925), and others organisations. In addition to these socio-political organisations, youth scouting organisations also emerged in regions such as Jong Java, Jong Ambon, Jong Sumatra, Jong Minahasa, Jong Celebes, and other youth associations organisations.

The establishment of youth organisations in the regions inspired Kyai in East Java, one of whom was KH. Abdul Wahab Chasbullah established various organisational platforms, which would later become the forerunner to the founding of Nahdlatul Ulama (NU). After studying science in Mecca, in 1914, KH. Wahab Chasbullah founded a discussion forum called Taswirul Afkar (portrait of thought) or Nahdlatul Fikri (Awakening of Thought) with KH. Mas Mansour. Two years later, in 1916, KH. Wahab Hasbullah founded Nahdlatul Wathan (National Awakening). This national school instilled in young people a sense of nationalism, love for the motherland, and an anti-colonialism spirit based on KH. Ahmad Dahlan. In 1918, KH. Wahab Hasbullah founded an economic organisation Nahdhatul Tujjar (Awakening of Merchants), with KH. Hasyim Ash'ari. These three organisations will later become the forerunners of the establishment of Nahdlatul Ulama (Awakening of the Ulama) with one of its underbows, namely the Ansor Youth Movement (GP Ansor) (Masfiah, 2016: 218).

The spirit of these organisations founded by leaders in various regions, inflamed the spirit of nationalism against colonialism in Indonesia (Dutch East Indies). The birth of GP Ansor is inseparable from the long history of the birth and movement of its parent organisation, namely Nahdlatul Ulama. As one of the youth organisations that was born in the midst of colonialism, the Ansor Youth Movement has intensively and consistently contributed to the national movement with the main goal of Indonesian

independence.

Based on the background above, this study will examine the Anzor Youth Movement in depth, including the History of the Birth of the Anzor Youth Movement and the Contribution of GP Anzor in the National Movement. This study needs to be carried out to examine the extent of GP Anzor's contribution in fighting colonialism and realising the ideals of Indonesian independence.

2. Method

The method used in this study is the historical method. The historical method is a systematic procedure for reconstructing past events. The procedure in the historical method consists of four steps: Heuristics, Source Criticism, Interpretation and Historiography. Heuristics is the stage of searching for historical sources related to this study (Farih, 2016: 257). The sources in this study consist of scientific articles, archives, documents, books, newspapers, theses, and other sources that contain the history and contributions of GP Anzor. The second step is criticism. Criticism is carried out by critically studying the data obtained objectively and credibly. The next stage is Interpretation, namely the interpretation or assessment of existing facts by examining the relationship between sources and this study. The final step is historiography, namely recording facts that have been interpreted from sources into writing. In this study, the article contains the history of the birth of GP Anzor and its contribution to the Indonesian national movement in 1934-1950.

Table 1. The following is a source of data in this study.

No.	Data Classification	Data Types	Year	Title	Writer	Needed Information
1.		Book	2013	<i>Benturan NU-PKI 1948-1965.</i>	Mun "im, A.	The role of GP Anzor in dealing with the PKI rebellion in Madiun and several other areas in 1948
2.		Book	2018	<i>Anzor dalam Tiga Zaman: Kolonialisme, Fasisme, dan Kemerdekaan Indonesia,</i>	Triyanto dan Bawono, H.	The history of GP Anzor's journey as an organisation and its role in the colonial period, fascism to Indonesian independence.
3.		Thesis	2018	<i>Peran Organisasi Pemuda Dalam Menangkal Radikalisme: Studi Pada GP Anzor Kota Surabaya Periode 2017-2021</i>	Solichun, I	Background and purpose of the establishment of GP Anzor, history and development
4.	Secondary	Undergraduate Thesis	2019	<i>Aktivitas Dakwah Gerakan Pemuda (GP) Anzor Nahdlatul Ulama Kecamatan Mranggen Kabupaten Demak</i>	Maslachah, S.	History of GP Anzor
5.		Undergraduate Thesis	2019	<i>Studi Tentang Pemikiran Nasionalisme Kh. Wahab Chasbullah Dan Implementasinya (1914 – 1934).</i>	Halimi, MI.	The history of GP Anzor and its relation to KH Wahab Chasbullah as the initiator
6.		Undergraduate Thesis	2020	<i>Sejarah Ideologi Nasionalisme GP Anzor Dalam Mengawal Keutuhan Nkri Studi Kasus: Dinamika Internal GP Anzor Dalam Membangun Semangat Kebangsaan (1967-2000).</i>	Budiman, I	Background on the founding and dynamics of GP Anzor. GP Anzor Nationalism Ideology in Guarding the Integrity of the Unitary State of the Republic of Indonesia and in Building National Spirit

7.	Undergraduate Thesis	2020	<i>Konflik Hizbullah dan PKI Tahun 1948-1950 dan Dampak Terhadap Sosial Ekonomi Pasca Konflik di Surakarta.</i>	Ni'am, M. A.	GP Ansor fight against the PKI
8.	Article	2013	<i>Peran Gerakan Pemuda Ansor dalam Penguatan Civil Society di Kabupaten Jepara.</i>	Banuaji, S., Widayati, W. Dan Astuti, P.	The purpose of GP Ansor and its role in strengthening civil society
9.	Article	2015	<i>Pemikiran Pembaharuan K.H. Abdul Wahab Chasbullah terhadap Lahirnya Nahdlatul Ulama (NU).</i>	Masfiah, U	History of GP Ansor
10.	Article	2016	<i>Nahdlatul Ulama (NU) Dan Kontribusinya Dalam Memperjuangkan Kemerdekaan Dan Mempertahankan Negara Kesatuan Republik Indonesia (NKRI).</i>	Farih, A.	The role of NU and Ansor in maintaining independence
11.	Article	2016	<i>Pemikiran Pembaharuan K.H. Abdul Wahab Chasbullah Terhadap Lahirnya Nahdlatul Ulama (NU)</i>	Masfiah, U.	History of GP Ansor
12.	Article	2019	<i>Peran Barisan Ansor Serbaguna (BANSER) Dalam Menangkal Radikalisme Keagamaan di Indonesia.</i>	Dwijayanto, A.	History of GP Ansor
13.	Article	2020	<i>Kontribusi Gerakan Pemuda Ansor dalam Pengembangan Pendidikan Islam di Kepahiyang.</i>	Yamin, M., Nelson, Bariyanto.	History of GP Ansor
14.	Article	2021	<i>Politik & Gerakan Kebangsaan Pemuda Muslim (Studi Terhadap Kiprah GP Ansor Pada Masa Kelahiran Hingga Masa Demokrasi Parlementer).</i>	Halim, A	History of GP Ansor
15.	Article	2021	<i>Dinamika Peran Gerakan Sosial Keagamaan NU Dalam Merespon Perubahan Sosial</i>	Saepulah	NU Jihad Resolution
16.	Article		<i>Peran Organisasi Islam dalam Menangkal Radikalisme di Indonesia Era 4.0.</i>	Rijal, M.B., Ahyani, H., Fauzi.	History of GP Ansor

3. Result and Discussion

a. History of the Birth of the Ansor Youth Movement

The Ansor Youth Movement (GP Ansor) is a youth community organisation (*ormas*) with national and religious characteristics that has grown and developed in Indonesia to date (Yamin et al., 2020: 93). GP Ansor as a wing of Nahdlatul Ulama (NU) always defends and fights for the State of Indonesia with the principles of tolerance, justice, balance and a middle point following Ahlussunnah waljamaah Islam and the noble cultural values of the nation (Solichun, 2018: 32). Just like its parent organisation (Nahdlatul Ulama), the birth of GP Ansor is projected as a forum for youth to contribute and a field of service to religion, the state and the clergy. In carrying out the service, GP Ansor has two main missions: strengthening Islamic identity and strengthening the national spirit (Banuaji et al, 2020: 101).

Examining the history of GP Ansor cannot be separated from the history of the founding of

Nahdlatul Ulama through its various embryos. The period of National revival initiated by Budi Utomo also inspired the Kyai, including KH. Abdul Wahab Chasbullah. Islamic boarding schools, one of the nation's elements, responded to the national awakening by forming movement organisations to fight colonialism (Mubin, 2020: 1). In 1914, KH. Wahab Chasbullah with KH. Mas Mansyur founded a discussion forum called *Taswirul Afkar* (portrait of thought) or *Nahdlatul Fikri* (Awakening of Thought). This forum was established to become a forum for the aspirations of youth by discussing factual problems in society (Zuhri in Masfiah, 2015: 8).

In 1916, KH. Wahab Chasbullah with KH. Ahmad Dahlan Ahyad (Surabaya) founded *Nahdlatul Wathan* (National Awakening). This national school instils in young people a sense of nationalism and love for the country and the spirit of anti-colonialism. In its operations, *Nahdlatul Wathan* has official permission and is legally incorporated by the Dutch Colonial Government. Apart from that, *Nahdlatul Wathan* has a magnificent school building in *Kampung Kawatan*, Surabaya, as a place of teaching (Anam in Masfiah, 2015: 8). In its development *Nahdlatul Wathan* established various branches in several areas, such as *Akhul Wathan* (Semarang), *Far'ul Wathan* (Gresik), *Hidayatul Wathan* (Jombang), *Far'ul Wathan* (Malang), *Ahlul Wathan* (Wonokromo), *Khitabathul Wathan* (Pancarkeling) and *Hidayatul Wathan* (Jagalan) (Anam in Masfiah, 2015: 8).

In 1918, KH. Wahab Hasbullah founded an economic organisation *Nahdlatul Tujjar* (Awakening of Merchants), with KH. Hasyim Asy'ari (Masfiah, 2016: 218; Masifah, 2015: 2). Continuing in 1924 in Surabaya, KH. Wahab Chasbullah founded the *Syubbanul Wathan Organization* (Youth of the Homeland). This organisation aims to encourage young people to love their homeland, which is being colonised. This organisation will later develop into the Ansor Youth Movement. This organisation was then chaired by Abdullah Ubaid (Kawatan), accompanied by Thohir Bakri (*Peraban*) as deputy chairman and Abdurrahim (Bubutan) as Secretary. In addition, a special scouting section was also established to accommodate teenagers who are fond of scouting activities under the name *Ahlul Wathan* (*Pandu Tanah Air*) (<https://id.scribd.com>; Nurfauziah in Yamin, 2020: 93).



Figure 1. The picture of Syubbanul Wathan members in front of the Wire Office, Surabaya (source: <https://nu.or.id>)

In the same year, KH. Wahab Chasbullah conveyed advice to KH. Hasyim Asy'ari to establish an Ulama Association Organization, but this suggestion has not been accepted by KH. Hasyim Ash'ari. The reason KH. Hasyim Asyari has not yet accepted this suggestion because he has to consider it carefully so that problems and divisions do not arise. He always asks Allah SWT for guidance. Two years later, in 1926, KH. Hasyim As'ari gave his blessing to form an organisation of associations of scholars (Saepullah, 2021: 19; Mubin, 2020: 4). The blessing was given after receiving two signals from Sheikh Kholil Bangkalan which

was conveyed by KH. As'ad Syamsul Arifin to KH. Hasyim Ash'ari. And on January 31 1926, AD coincided with 16 Rajab 1334, Hijriyah NU was founded. Syubbanul Wathan and Ahlul Wathan are indirectly affiliated or part of NU (Masfiah, 2016: 231; Masfiah, 2015: 10).

After Nahdlatul Ulama (NU) was founded, many Syubbanul Wathan and Ahlul Wathan administrators became NU administrators, resulting in a vacancy. Syubbanul Wathan was in a vacuum or experienced a vacuum in the period 1926-1929. In 1930, Syubbanul Wathan along with several youth organisations in various regions, merged into the Nahdlatul Syubban Organization (Youth Awakening). The following year, Abdullah Ubaid became the initiator of form PPNU (Nahdlatul Ulama Youth Association), with Nahdlatul Syubban included. Abdullah Ubaid appealed to various youth organisations to join PPNU. Youth organisations openly welcomed this appeal in the regions, marked by joining PPNU (Dwijayanto, 2019: 131). One year later, on December 14, 1932, PPNU officially changed its name to Pemuda Nahdlatul Ulama (PNU) (<https://id.scribd.com>; Nurfauziah in Yamin, 2020: 93; Ridwan in Maslachah, 2019: 63).

At the 9th NU Conference in Banyuwangi, the Nahdlatul Ulama Youth (PNU) entered a new phase. Exactly April 24, 1934, AD, coincided with 10 Muharram 1353 Hijriyah, Nahdlatul Ulama Youth changed its name to Ansor Nahdlatul Oelama (ANO). The name change was based on advice from KH. Wahab Chasbullah is attributed to the exemplary Ansor people in Medina who became the main defender and guardians of the Prophet Muhammad SAW. It is hoped that with this name, ANO can take compassion and be an example in the attitude and spirit of struggle of the Madina Ansor. ANO must always reflect on the main values of the Ansor people to always help, fight and be a pioneer in protecting their religion and homeland (<https://nu.or.id>). In this congress, ANO was also recognised as an affiliated organisation and part of NU, although not yet structurally (<https://id.scribd.com>; Nurfauziah in Yamin, 2020: 93).

In 1935 in Solo, the 10th NU Congress was held with one of its provisions: forming ART ANO (Ansor Nahdlatul Oelama Bylaws). A year later, on 30 April-2 May 1936, ANO officially held the First Congress in Surabaya. This congress was attended by eight East Java branches and two Central Java branches. The minimal number of branches present was because some NU branches had not taken the initiative to establish ANO, and there were still disagreements about ANO (<https://id.scribd.com>; Triyanto and Bawono, 2018: 16).



Figure 2. The condition of the first ANO congress in Surabaya (source: <https://id.scribd.com>)

The 11th NU Congress, which took place in Banjarmasin on 9-13 June 1936, came to a conclusion to recommend that all NU branches establish an ANO branch. After the recommendation of congress, ANO branches began to appear in various NU branches. After the implementation of the NU Conference, the Second ANO Congress was held in Malang on March 21-24, 1937 to be precise, by establishing the revision of the ANO Bylaws and the establishment of Banoe (Barisan Ansor Nahdlatul Oelama), which later became

BANSER. In its development, ANO and Banoe are growing rapidly in various NU branches (<https://id.scribd.com>; Dwijayanto, 2019: 131; Triyanto and Bawono, 2018: 17).

On 19-23 April 1938, the 3rd ANO Congress was held in Kudus, Central Java. This congress is known as the most historic congress because it has an actual theme. The congress participants wore their own oversized clothes, plus BANOE, which staged marches and *Pencak silat* performances. In this congress, a number of things were decided: (1) increasing the implementation of the Bylaws; (2) holding ANO birthday celebrations (*harlah*) every year in all branches; (3) establishing BANOE in all branches; (4) setting up a reading garden in each branch; (5) establish Mars ANO al *iqdam*; (6) cooperate with NU to establish a polyclinic; (7) activate conference found in each branch; (8) decided on Thohir Bakri and Abdullah Ubaid as ANO envoys at the XIII NU Conference in Menes, Banten (<https://id.scribd.com>; Triyanto and Bawono, 2018: 18).

In the 8th NU Congress in 1938 in Menes, Banten, KH. Hasyim Asy'ari gave directions that were adapted to the rules and Shari'a of Islamic teachings regarding the content of lessons in BANOE. The course content includes marching, jumping and running, weightlifting, rigging, morse, setting up camp, first aid (first aid in accidents), horse racing and spear throwing. At this conference it was also decided about the implementation of the 14th NU Congress, which was held simultaneously with the IV ANO Congress in 1939 in Magelang. In this joint event, the pros and cons of ANO's existence, which were doubted by several NU branches, ended (<https://id.scribd.com>).

During the Japanese occupation of Indonesia (1942-1949), ANO and BANOE experienced suspended animation. During the Japanese occupation of Indonesia, national-scale military and para-military units were born. The Japanese Occupation Government implemented policies that suppressed indigenous organisations and formed several semi-military organisations such as PETA and Hezbollah (<https://nu.or.id>). As a result, ANO and BANOE members and students from NU Islamic boarding schools joined these Japanese-formed organisations (<https://id.scribd.com>).

The Japanese occupation period ended with Indonesian independence. ANO, who had been in a vacuum for several years, gradually began to wake up from his long sleep. Mohammad Chusaini Tiway (An ANO Surabaya figure), who had just returned from the Second Dutch Military Aggression battle, initiated the ANO youth reunion and returned to focus on raising ANO. The reunion was carried out successfully and smoothly on December 14, 1949, at the PB ANO secretariat, Jalan Bubutan VI/2 Surabaya. In the meeting attended by KH. A. Wahid Hasyim (RIS Minister of Religion) who delivered the directions. The directive contains the importance of the Ansor Youth organisation rebuilding to protect Islam and Indonesia and prepare themselves to become future NU cadres (<https://id.scribd.com>).

The decision of the meeting was to revive the ANO organisation by rebranding. The Ansor Youth Movement, abbreviated as GP Ansor, was used as the new name. These changes are contained in the Articles of Association (AD), article I, which reads, "This organisation is called Ansor Youth Movement, abbreviated as Ansor Youth, was re-established in Surabaya on December 14, 1949, as a continuation of Ansor Nahdlatul Ulama which was founded on 10 Muharram 1353 or April 24 1934". After the meeting, various regional, branch, and branch-level administrators revived the organisation (<https://id.scribd.com>).

Following this decision, PBNU decided that GP Ansor would become an autonomous body with authority to manage its own organisational household. In its implementation, PBNU, as the parent organisation, continues to provide direction and guidance by forming a team tasked with forming the central board (PP GP Ansor). The team consisted of Chamid Widjaja, Chusaini Tiway, and A.M.Tachjat under the coordination of the Chairman of PBNU (KH.M.Dachlan), who appointed Chamid Widjaja as Ketum PP GP Ansor. That is where the initial milestone was the return of GP Ansor, which was followed by the arrangement of regional to branch-level administrators (<https://id.scribd.com>).

Since then, GP Ansor has carried out various organisational reforms in such a way that it still has the character of youth, democracy, Islam and nationalism. GP Ansor, in its development, has also existed in the

history of the nation's journey with the strategic contributions and roles it has taken. GP Ansor continues to maintain its existence by constantly pushing for the acceleration of social, political and cultural mobility. GP Ansor members continue to be trained and honed to improve their quality and capabilities (<https://nu.or.id>).

b. Contribution of the Ansor Youth Movement in the Indonesian National Movement in 1934-1950

Socio-religious organisations and Youth Movement organisations, including the Ansor Youth Movement have an important role in providing education to young people to become a generation that is Islamic and has a nationalist character. The Ansor Youth Movement has consistently carried out various strategic steps to realise the ideals of the nation's struggle, namely to win independence and expel colonialism from Indonesia (Yamin et al., 2020: 92-94). In its journey, GP Ansor, one of the forces of civil society, has provided many things to strengthen civil society. And it can be seen that GP Ansor's actions and contributions to the life of the nation and state are enormous (Banuaji et al., 2020: 101).

The NU youths (GP Ansor and BANSER) who are under the same command under PBNU have contributed to the history of the struggle for the Indonesian independence movement. This struggle can be seen when the NU youth fought against Dutch colonialism, fought for Indonesian independence, and risked their whole body and soul to defend the Unitary State of the Republic of Indonesia. NU youths' role in Indonesia's history will continue to be sculpted with a vibrant fighting spirit. GP Ansor cadres carried out various strategies in fighting for Indonesian independence. The cadres in various regions fought against the Dutch according to their abilities and characteristics (Farih, 2016: 254).

When Indonesia was under Japanese occupation, and the Japanese Military Government formed military and semi-military units, GP Ansor (ANO) youths and NU Islamic boarding school students joined enthusiastically. On October 13, 1943, The Japanese Military Government formed the PETA (Defenders of the Motherland) army, which was divided into 60 battalions throughout Java-Bali. It is recorded that several *kyai* and *santri* were asked to become PETA Battalion Commanders with the rank of Daidancho (Major), such as KH Amien Djakfar (East Madura), KH Abdul Chamid (Ambunten Sumenep), KH Iskandar Sulaiman (Malang), KH Cholik Hasyim (Jombang), KH Idris (Wonogiri), KH Yunus Anis (Yogyakarta), KH Abdullah bin Nuh (Magelang), K. Mulyadi Djoyomartono (Surakarta), KH Iskandar Idris (Pekalongan), KH Basuni (Pemalang), KH Duryatman (Tegal), KH Ternaya (Cirebon) and KH Syam'un (Banten). The battalion commanders were originally NU, ANO and BANO mobilisers in the branches (<https://id.scribd.com>).

One year later, on October 14, 1944, the Japanese Military Government established Hezbollah in Jakarta. This organisation is a special organisation consisting of 500 Muslim youths from Java and Madura. In this organisation, the youth leaders of GP Ansor and BANSER also took part, such as KH Zainul Arifin, KH Masykur and KH Hamid Rusdi (Malang), KH Mustofa Kamil (Banten), KH Mawardi and KH Thohir Dasuki (Solo), KH Zarkasi (Ponorogo), KH Mursyid (Pacitan), KH Syahid (Kediri), KH Abdul Halim (Majalengka), KH Roji'un (Jakarta), KH Abdullah and KH Wahib Wahab (Jombang), KH Hasyim Latif (Surabaya), KH Zainuddin (Besuki), Sulthan Fajar (Jember), KH Manan Wijaya, KH Zainal Mustofa, KH Iskandar Sulaiman and KH Sullam Syamsun (<https://id.scribd.com>). The establishment of the Hezbollah organisation is inseparable from the spirit of struggle that was inflamed by BANSER (Dwijayanto, 2019: 131). This organisation was originally founded as a forum for aspirations oriented towards Indonesian independence with NU Youth Members. In its development, Hezbollah became a forum in a wider context, namely the Islamic Youth (Rijal, 5).

Towards the end of the Japanese occupation, apart from joining PETA soldiers, GP Ansor and BANSER youths founded Laskar Hezbollah, and Sabilillah stood in Cibarusah, Bekasi, West Java. The Hezbollah Warriors were led by Rais Akbar NU (KH Hasyim Asy'ari) with field commander KH. Zaenul Arifin. At the same time, Sabilillah was led by KH. Masykur together with the students and members of Ansor-BANSER (Farih, 2016: 266).



Figure 3. Hizbullah soldier di Ambarawa (source: <https://nu.or.id>)

After Indonesia's independence on August 17, 1945, the government established the BKR (People's Security Agency) as the national defence organisation. BKR then metamorphosed into TKR (People's Security Army), then became the TNI (Indonesian National Army). The main cadres of NU, GP Ansor and BANSER, who were initially in PETA, Hizbullah and Sabilillah, joined the organisation (<https://id.scribd.com>). The joining of the *Laskars* (soldier) into the TNI proves that NU youths continue to be active and persistently involved in defending Indonesian independence (Farih, 2016: 271).

A number of NU figures are listed as serving as TNI officers during the independence revolution (1945-1948). These figures include Major KH Iskandar Sulaiman (Deputy Narotama Brigade, Malang), Major KH Munasir Ali (Commander of the Condromowo Jombang Battalion), Sulthan Fajar (Commander of the Mujahidin Regiment, Brigade 13 Division VII/Besuki), Major KH Mahfudz (Commander of Battalion 508/Kodam Brawijaya), KH Zainul Arifin (High Commander of the Hezbollah Front Division), Lt. Col. M. Munawar (Commander of the 6th Brigade 24th Regiment), Ketkol KH Iskandar Idris (Commander of the Nusantara Brigade, Pekalongan), Major Ahmad Bakri (Commander of the 18th Battalion), Major A Gafar Ismail (Commander of Battalion 19), Brigadier General KH Sulam Syamsun, Major Hamid Rusdi, Brigadier General KH M, Rowi, Captain KH Yusuf Hasyim, and so on (<https://id.scribd.com>).

On September 16, 1945, one month after Indonesia's independence, the Netherlands and England had arranged a plan that Indonesia would come under the control of the British Army on behalf of the Kingdom of the Netherlands in accordance with the contents of the *Civil Affair Agreement*. Responding to this, PBNU held a meeting on October 21, 1945, at the PBNU Office on Jalan Sasak Surabaya for one day and one night (Farih, 2016: 267). KH Hasyim Asy'ari, as *Rais Akbar*, gave a fatwa which basically contains the obligation of Muslims to strive to defend their homeland with *fardhu 'ain* laws. KH. Wahab Chasbullah immediately implemented *Kyai's* fatwa by devising a grand strategy called Resolution *Jihad fii Sabilillah*. It was this Fatwa Resolution that inspired and inflamed the youth's fighting spirit to expel the colonialists in the events of November 10, 1945. In this major event, Ansor contributed with KH Wahab as the driving force along with all students and cadres of NU, GP Ansor and BANSER, both from PETA, Hezbollah, and Sabilillah throughout Java and Madura, to unite against the invaders (<https://id.scribd.com>; Saepulah 2021: 23; Farih, 2016: 254).

In 1947 the PKI carried out various manoeuvres to expand its ideological influence in multiple places, both the general public and the pesantren community. Responding to these dynamics and preventing the manoeuvre from escalating, PBNU held the 17th Muktamar in Madiun City on May 24, 1947. Madiun was chosen as the location for the congress to compete with the PKI, which concentrated its activities in Madiun. In *Rais Akbar*, KH. Hasyim Asy'ari *Ifitah Khutbah* (Opening Speech), he

advised all elements of NU to move and rise up against deviant teachings that are currently spreading in society (Mun'im, 2013: 40).

Following up on this instruction, PBNU temporarily relocated its office from Surabaya to Madiun. All organisational activities and the activities of the *Kyai* are centred in Madiun. PBNU held a meeting with all the consuls (regional leaders), branch leaders, and representatives of the Hezbollah army in Madiun. In the middle of the meeting, a bloody incident erupted in Madiun, forcing the meeting to be stopped. PBNU instructed the *Kyai* to return to their respective areas and wage jihad against the PKI (Mun'im, 2013: 48).

1948 was a difficult time for GP Ansor. The PKI incident in Madiun in 1948 became concrete evidence of Ansor's struggle for his country. In this incident, many NU members became victims in the struggle against the PKI. An all-out battle was waged on all battlefields. The PKI mobilised its youth masses, which NU fought with Ansor and BANSER. PKI grounded LEKRA as a spectacle of the people, NU moved LESBUMI. When the PKI echoed the song *genjer-genjer*, NU inflamed Sholawat Badar. Ansor and BANSER were always at the forefront to protect the *kyai* from the PKI's ferocity. The enthusiasm carried by NU youths continues to soar in order to uphold the Pancasila Ideology and Maintain the integrity of the Unitary State of the Republic of Indonesia (<https://id.scribd.com>).

GP Ansor stated that the 1948 PKI incident in Madiun was a rebellion carried out to seize the government by means of violence. In response to this, GP Ansor called on the cadres to strengthen their patriotism and faith and be prepared to be alert to PKI elements (Halim, 2021: 54). Events in Madiun spread to several areas around it, including Surakarta. In Surakarta, on August 13, 1948, PKI troops raided the Hezbollah Headquarters. However, the Hezbollah soldiers (including members of GP Ansor and BANSER) swiftly counteracted the PKI attack (Ni'am, 2020: 8). When the PKI attacked several Islamic boarding schools in East and Central Java, the NU *Santri* and Youth (GP Ansor and BANSER) swiftly put up a fight to defend the pesantren and defend their *kyai*. The PKI, in its action, shouted the jargon "*Pesantren Ambruk, Masjid Bangkrut, Santri Dikubur*" this further fueled the spirit of resistance from NU youths (Ni'am, 2020: 10).

In several areas controlled by the PKI, several Islamic boarding schools and Muslim villages were paralysed. Many *kyai* and *santri* were victims of kidnapping and massacres. Apart from that, the PKI also targeted places of worship (*langgar* and mosques) to be destroyed (Mun'im, 2013: 21). The persistence of the NU students and youth in protecting the *kyai* and Islamic boarding schools coupled with the joint synergy of the TNI apparatus in East and Central Java yielded results. Thanks to this cooperation, the PKI was successfully paralysed and disbanded. Two of its main leaders, D.N. Aidit and Lukman fled to China and Vietnam, while other PKI leaders were arrested and imprisoned (tirto.id).

A year later, on August 7, 1949, there was a rebellion led by Sekarmaji Marijan Kartosuwirjo. This rebellion was in the name of Darul Islam/Indonesian Islamic Army (DI/TII), which wanted to establish the Islamic State of Indonesia and change the ideology of Pancasila to Islamic law (tirto.id). In counteracting this rebellion, GP Ansor and BANSER also tried to quell the DI/TII rebellion. GP Ansor quickly secured KH's decision. Hasyim Asy'ari appointed Soekarno as Waliyul Amri Ad-Dharuri Bi Syaukah (a Legitimate Ruler considered an emergency leader of the Muslim community). GP Ansor and BANSER made various efforts with the government to fight DI/TII, with the final result being that it could paralyse it. In its movement, GP Ansor was guided by the decision of the NU Congress in Banjarmasin in 1936, which decided Indonesia (Dutch East Indies) as Darussalam, which was inhabited by a majority Muslim population, not Darul Islam (Islamic State) (uninus.ac.id).

NU's work with its subordinates, including GP Ansor and BANSER, in defending Pancasila and the Unitary State of the Republic of Indonesia continues to be carried out. NU always counteracts distorted views and ideologies and fights against the perpetrators of rebellion (*bughot*) who want to undermine the Unitary State of the Republic of Indonesia. From the beginning, NU has always confirmed its national commitment by being at the forefront against these *bughot* groups. GP Ansor was

increasingly motivated to fight when Islamic boarding schools, mosques, madrasas and NU assets were targeted for destruction. Just like the PKI Rebellion, many *kyai* were kidnapped, brutally robbed and killed (<https://nu.or.id>).

Simultaneously, GP Ansor, NU and the government must face two opponents simultaneously. In 1947 we faced the PKI Rebellion and Dutch Military Aggression I. In 1949 we had to fight against the DI/TII Rebellion in various regions and Dutch Military Aggression II. Thanks to the strong struggle and cooperation, the various rebellions and aggression can be well resisted. So Indonesia still stands firm with the ideology of Pancasila.

Various efforts have been made by GP Ansor and its parent organisation, NU, in defending and defending the Unitary State of the Republic of Indonesia, which have continued to this day. GP Ansor as a forum for NU youths who always carry out religious and national missions. In addition, GP Ansor, with its BANSER will always be at the forefront of defending Pancasila and the Unitary State of the Republic of Indonesia.

4. Conclusion

GP Ansor, one of NU's autonomous bodies in the youth segment, was born with a long history. This organisation was born inspired by equality of fate and a sense of responsibility, as well as the spirit of unity and awareness to fight against colonialism. The National Awakening initiated by Budi Utomo became the starting point for the emergence of various organisations. KH. Wahab Chasbullah founded various organisations which later became the forerunners of NU and GP Ansor. During the period it was founded from 1934 to 1950, GP Ansor intensively and consistently contributed to the Indonesian nationalist movement. GP Ansor participated in fighting Dutch colonialism, which was continued by fighting Japanese colonialism and realising Indonesian independence. GP Ansor's contribution continued when the Dutch returned to Indonesia by defending Indonesian independence. GP Ansor also faced various rebellions from within the country who wanted to change the ideology and form of the Indonesian state. Based on the discussion above, it can be concluded that GP Ansor has a high national commitment to the spirit of nationalism and patriotism by upholding "*Hubbul Wathan Minal Iman*" which was initiated by KH. Hasyim Ash'ari. GP Ansor, in its journey, will continue to exist and always take various strategic steps to contribute to maintaining the Unitary State of the Republic of Indonesia.

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