
THE RESURRECTION OF THE PEOPLE'S ECONOMY
A LITERATURE STUDY OF THE PHILANTHROPIC MOVEMENT OF HAJJ
SAMANHUDI

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ARTICLE INFO

Article history

Received April 18, 2022

Revised April 29, 2022

Accepted April 30, 2022

Keywords: *Resurrection of the people economy, Philanthropic movement, Hajj Samanhudi*

Kata Kunci: *Kebangkitan Ekonomi Rakyat, Gerakan Filantropi, Haji Samanhudi*

ABSTRACT

The study aims to determine the rise of the people's economic power through the moral philosophy of the philanthropic movement of Hajj Samanhudi in his role as a child of the nation in the national movement from 1905 to 1916. The method used is the study of literature to reveal historical facts about the role of Hajj Samanhudi in the Sarekat Dagang Islam. To analyze these facts, the approach that is often used in historical research is used, namely the historical approach, the sociological approach to religion, and the political approach. Through primary sources from newspapers and archives, while referencing books and previous research as secondary sources. The data collected were analyzed and presented in the form of descriptive writing. Several literature studies state that the values of Hajj Samanhudi's philanthropic movement are evidenced by the first, high moral concern for indigenous small traders. Second, explore the value of the practice of trading monopoly and reviving the Islamic trading economy among the indigenous people. Third, the role of building a work ethic and enthusiasm for the indigenous people to be literate in the political, economic, religious, and social fields.

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui bangkitnya kekuatan ekonomi rakyat melalui nilai filosofi moral gerakan filantropi Haji Samanhudi dalam peranannya sebagai anak bangsa dalam pergerakan nasional di tahun 1905 sampai 1916. Metode yang digunakan studi literatur untuk mengungkapkan fakta sejarah tentang peranan Haji Samanhudi dalam Sarekat Dagang Islam. Untuk menganalisis fakta tersebut menggunakan pendekatan yang sering digunakan dalam penelitian sejarah, yaitu pendekatan historis, pendekatan sosiologi agama dan pendekatan politik. Melalui sumber primer dari surat kabar dan arsip statis, sedangkan buku referensi dan penelitian terdahulu sebagai sumber sekunder. Data yang terkumpul dianalisa serta disajikan secara bentuk tulisan deskriptif. Beberapa hasil studi literatur menyebutkan bahwa nilai-nilai gerakan filantropi Haji Samanhudi dibuktikan dengan pertama, kepedulian moral yang tinggi terhadap pedagang kecil pribumi. Kedua, mengupas nilai praktek monopoli perdagangan dan menghidupkan kembali ekonomi dagang islam dikalangan rakyat pribumi. Ketiga, peranan membangun etos kerja dan semangat untuk rakyat pribumi agar melek terhadap bidang politik, bidang ekonomi, bidang agama, dan bidang sosial.

1. INTRODUCTION

Islam is the largest Muslim population in Indonesia, especially on Java island. Islam in Indonesia is as important as something developed in society. Islamic culture involved local culture well and quickly developed in the community without any violence and conflict. The entry of Islam into Indonesia is growing rapidly through trade routes in which traders are under the control of Persian, Gujarat, and Arabian merchants. The traders who traded in this continental area brought Islamic teachings through the trading activity and invited natives to convert to Islam. Some merchants stayed and some returned to their home villages. Some settled traders established Islamic villages, like Java island, Pekojan Village. The stayed trader married an indigenous community, such as a caliph who married the princess. Marrying was a way that accelerated Islamic advancement in this continental area (Cahyo, 2018).

Since the arrival of Islamic teaching in Indonesia brought by the preacher, especially on Java island that Wali Sanga brought (Islamic messengers) until centuries, people have been convinced in the religious belief, particularly Islam. History has recorded that Islam arrived in Indonesia and was brought by Indians, making Islam connected to Hinduism. The relationship between Islam and Hinduism made Islam predominant among Indonesian, especially Javanese, which has known Hindu civilization for a long time (Ismunandar, 2021).

Throughout the Dutch colonization, the trading economy had been controlled by the outsiders of the Chinese and the Dutch. This condition affected the indigenous traders that settled for trade in their country. They also faced some challenges and the economic values, at that time, were still under the European, which was enemies. Various forms of teaching values, thoughts, and doctrines are firmly attached to the cultural infiltration, which is the mission of arriving Europeans to the country (Anggit, 2020).

The role of the colonials is undeniable as part of the *divide et impera* (disunity) of political strategy so that the political matters enjoyed the result handed by the indigenous people. Indonesia has abundant natural potential that is not supported by sufficient intellectual abilities. Indeed, only a few aristocracies were allowed to deepen their intellectual capacity. This situation becomes a comfortable potential for the flourishing of colonialism practices carried out by the Westerns. Instead of giving the aids, at first, in the end, Indonesia's agricultural products were exploited unilaterally, with the result in the Indonesian natives as a domestic helpers.

Histories have proven that the arrival of the Westerns (Dutch colonialism) brought adversity and setbacks for the natives. Since VOC, the appearance of the Dutch to Indonesia was motivated by economy, politics, and religion. Otherwise, the Dutch never considered Islamic boarding schools, mosques, and *Mushala*. An Islamic boarding school was deemed useless and

lowly, which they called a village school. In 1882 AD, the Dutch government formed a particular agency, *Priesterraden* (Puspita, 2021).

The agency supervised the religious life and Islamic education of the indigenous people. Based on this agency, in 1905, the Dutch government issued a regulation that the Dutch colonial government must allow all religious activities. In 1925, the Netherland monarchy issued a decree that all the spiritual teachers or *Kyai* (*Caliph*) were not allowed to teach Al-Qur'an recitation. In 1932, it stated rules to close *Madrasa* (school-based on Islamic teaching) and schools that did not have a permit or allow the colonials. In 1900, to receive many helps to expedite their business, the indigenous entrepreneurs unjustly refused followed by different treatment and being underestimated. This situation made Hajj Samanhudi strive to help Indonesian natives' trade.

Triggered by Haji Samanhudi's concern for the indigenous people, it creates thoughts of forming a particular organization to promote trade and religion through the Indonesian indigenous trader association. Hajj Samanhudi's endeavor to defend the indigenous traders resulted in developing an organization called the *Sarekat Dagang Islam*, which was eventually born in 1911 in Solo city of Paleyan.

The movement established by Hajj Samanhudi is a structured organization under clear principles and ideology so that they could also participate in forming the values of new better citizenship. Moreover, the values of the movement organizing the indigenous people are also said to the marginalized community who were able to enhance the spirit collectively amid society shackled by oppression and limitations (Anggit, 2020).

Before the Dutch and Chinese entered Indonesia, according to the discussion of Hajj Samanhudi's movement, the conditions saw that most of the people had embraced Islam, which was brought by clerics of Gujarati, Persian, and Chinese through trade routes. Indonesians are full of peace, mutual respect, and honor, and without prejudice against the presence of other nations. In the beginning, foreign nations such as the Portuguese and Dutch came along to Indonesia only as traders, later they changed their intention and made Indonesia a colonized country under their colonialism and power (Cahyo, 2018).

2. RESEARCH METHODS

The method used a literature study to reveal the historical facts of the role of Hajj Samanhudi in the *Sarekat Dagang Islam*. The approach that is used to analyze the facts is often used in the historical research, namely the historical approach, the sociological approach to religion, and the political approach, which was taken through primary resources, from newspapers and archives, while reference books and previous research was used as secondary sources. The data collected was analyzed and presented in descriptive writing.

3. RESULTS AND DISCUSSION

The spirit of the struggling values to escape from the oppression of the chancellor and the understanding of religious values has been believed to enhance the spirit of Hajj Samanhudi to give philanthropic values of the spirit of the nations. The resurrection of the people's economy and the rise of the community to achieve the change values is based on collective social values to create the change values sustainably in a movement (*Bashrowi & Sukidin, 2003*).

The emergence of modernist Islam was able to bear the new patterns of thought in Islamic discourse that had never previously appeared on the nation's political stage. People are still running out of energy to think about the problems of physiological fulfillment, which is not the result of thoughts that will provide enlightenment for being free from the shackles of colonialism (Anggit, 2020).

It is still in our view that some of the primary purposes for Europeans to be present in the archipelago were due to three things. *Firstly*, when the Europeans had a goal of getting gold or abundant wealth. It was undoubtedly through the sale of the spices purchased at a low price, then it was sold at a high price along with reducing the rights of the natives. *Secondly*, it is for Glory or success. The European's oppression is an absolute prerequisite that is signed by the success achieved without going through a significant struggle. *Thirdly*, the mission is to spread religious teaching throughout the nation.

The spirit of Hajj Samanhudi is to give and share, in the Islamic context, "*Taawwun*". At that time, the people only focused on the physiological fulfillment that made them suppressed. The struggle that was carried out in restraining the goal progress of European colonialism became powerless for the proletariat or the familiar people. As a result of this case, the indigenous people would experience a long suppression period from the rulers and colonizers.

The spirit of philanthropy has become a needed part of society. Unfortunately, this only can be obtained by a small group of the indigenous people who had the ability, concern, and belong to citizens of the past downturned conditions. Philanthropy (according to Greek: *philein* means love, and *Anthropos* means human) is one's action who love other humankind and human values, as a result, they donate time, money, and energy to help each other. This term is generally given to the wealthy who donate money to charity. Usually, Philanthropy is for the rich who contribute to donating to poverty.

The presence of Haji Samanhudi as a philanthropist gets comprehensive support for his actions. The concern for small indigenous traders, especially Muslims, had positively impacted the emergence of the nature of *Ukhuwah Islamiyah* (*Muslim brotherhood*) impacted the economy increase for Muslims, especially for indigenous traders who were suppressed by trade monopoly practices of western that tend to be detrimental and miserable.

The issues of *Sarekat Dagang Islam* as the organization that functions to achieve its goal, its movement has organized, has clear fundamental and ideology, it consequently influences and creates advanced civilizations. With this background, Hajj Samahudi thrived in forming an organization of *Sarekat Dagang Islam*. A movement could also be defined as a social activity grown amidst society collectively and informally. In general, it was in the form of an organization containing people who coordinate. They are concerned with social issues and have activities with many dimensions, either social, cultural, or political. The core of his struggle is to want a social change (Cahyo, 2018).

As a leader on this earth, Humankind has an urgent role to meet the values of goodness or *Ma'ruf* and staying away from the badness. The concept of a Muslim is a strong individual since a strong *Mukmin* is to be more loved by Allah SWT than a weak *Mukmin*. This view encouraged Hajj Samanhudi to carry out an occurrence to be an excellent Muslim beneficial for others. The indigenous Muslims met downtime in an unjust position, especially at that period.

3.1. The Perspective of the Morality

The moral problems are thought of all current living generations worldwide. They can be separated into oppression, and moral damage, which moral damage disturbs the comfort and peace of others. If the moral attitude was damaged in a nation or society, people's conditions were also shaken. Hajj Samanhudi valued moral enhancement, or the rulers can only be carried out by people who can improve this moral's citizens of the nation (Rubini, 2019).

From the educational perspective, the practice of dichotomy in the western colonial era is also designed to exploit the community and make indigenous people uneducated. Being uneducated certainly makes people undeveloped and unintelligent scientifically so that they can be easily manipulated and suppressed in many ways. First of all, the way is by the retard of educational institution establishment equaled to western. In contrast, the conditions are very different from the Philippines and India, which Spain colonized, it is wide open for the community to obtain educational opportunities so that the chance of thinking about the outside world is obvious. Secondly, the system of discrimination obstructs the opportunity to receive a better education for indigenous children and colonials. Thirdly, the chance to get proper education is based on the economic level to maintain social discrimination (Sukmurdianto & Zulfa, 2020).

This awareness gave rise to an ethical-political policy known as the Dutch politics of reciprocation to Indonesia. This politics was coined by Van Deventer and later known as the Van Deventer Trilogy Politics, which includes three points, namely education, immigration or displacement of occupation, and irrigation.

3.2. Sociological Perspective

The concept of the movement emphasizes the collective and social aspects. This also highlights the intentional aspect, in consequence, this movement bears organization and movement

sustainably. As a result of the understanding that movement is a collective action, the movement is believed to last for a very long period, along with human civilization, which has also lasted a long time. This means that changes from one civilization to another cannot be separated from the influence of internal and external factors of a nation. According to the weaknesses of internal factors, such as the weakness of national unity, the struggle is still partial, education is still at a low level, and economic ability. External factors tend to focus on developmental elements outside the nation. The success of *Sarekat Dagang Islam* is a national movement that cannot be separated from Hajj Samanhudi's skill in spearheading the movement, in this case, it cannot be denied that he is an asset to the nation with the role as follows:

3.3. A Figure of National Profile

Hajj Samanhudi is known under Wiryowikoro or Sudarno Nadi born in Sondokoro village, Karanganyar, Solo on 1868. He is the son of Haji Muhammad Zen, one of the famous batik traders in Solo. He is an empathy figure toward indigenous traders or the proletariat. The high values of understanding and implementation of Islamic teaching made him get out of his comfort zone (Riskiyaito, 2020).

Hajj Samanhudi's expertise embraced all elements starting from batik entrepreneurs to joining the *Sarekat Dagang Islam*. Since 1877, Indonesia was made a place for private investment by the Dutch government as a result of the outbreak of modern imperialism replacing the ancient imperialists, which made the people more miserable due to the suppression, which then eventually became a practice against the abominable capital colonization (Muljana, 2008).

Upon his return from the holy land and his association with friends of his movement, Haji Samanhudi became more mature, then he started the organization of Mardi Budhi. This was the first organization he founded that was concerned about the disaster. His in-depth concern towards social issues made him establish Rekso Rumecko, which focused on the aid for social events, family occasion, and condolences for his members, maintaining a moral attitude and helping each other. Not only in Surakarta, Samanhudi also established organizational branch in several cities, like Purwokerto, Bandung, Surabaya, and Banyuwangi. The closeness and intensity of building a relationship with his business relations made him more known to the traders, indigenous traders and overseas traders who came from China and Saudi Arabia. The pattern of built relationships is not rigid, all based on the spirit of holiness, in which he has a high social thought and spirit. His egalitarian attitude and leadership model showed that he is an elite and the leader of a large movement organization (Rizkianto, 2020).

Along with his ideas about Islam and anti-colonialism with indigenous people, his experience with Tjokroaminoto made him more thoughtful and struggled. Uniquely, their life experiences were close to indigence's issues and their struggle. Samanhudi's closeness among indigenous small traders

successfully made the shopping complex at Surabaya. At the beginning of their struggle, they sought wood fuel to fight the rising fuel prices handled by the Chinese monopoly (Kuntowijoyo, 2017).

Tjokroaminoto took an even tougher role because he struggled hard together with blue-collar workers submitted to the Dutch East Indies government, making him the leader of Serikat Dagang Samanhudi and Tjokroaminoto chose to leave their comfort zone and then fight for the spirit and the *da'wah*, which had begun to appear since they came out of that comfort zone. Tjokroaminoto, through his writings, has conveyed Islamic values that have the spirit of socialism and are anti-slavery and colonialism. Additionally, through the educational system that he created himself in his boarding house, he has instilled and taught Islamic values and taught changes in morality so that the state of society and the nation is in better condition.

3.4. A Founder of Movement Organization

The accumulation of other arguments said that the beginning of this movement was motivated by huge and related political problems. These were rooted in the colonialism issues claimed victims, in which the citizens of the nation have been exploited and humiliated in such a way. The disparity of civilization between the natives and the colonizers has caused deep unrest and offense. Indigenous people were not allowed to use language with high intonation against superiors. They were not allowed to wear modern clothes sometimes and even had to kneel on the floor to show respect. Therefore, these various injustices raised national awareness, thus raising national-scale movement.

The national movement was the node of the people's movement, which they wanted to escape from colonialism. *Sarekat Islam* is one such movement, driven by the indigenous people who have felt the tremendous loss of the policies of colonialism. Regardless of the opinion about the origin of this movement, Islam as the basis of the movement remains absolute. As a religion and teachings, Islam is the driving force of this organization. From this, *Da'wah* has always been included in every movement. The ways of *Da'wah* on *Sarekat Islam* were to make Islam a movement base spread all over the country. Islamic teaching has grown as unity equipment and enhanced the level of indigenous Muslims.

The establishment of *Sarekat Dagang Islam* (SDI) changed into *Sarekat Islam* (SI), which born on October 16m 1905. Historically, *Sarekat Islam* has older historical roots than Boedi Oetomo, founded on May 20, 1908. The history of the establishment of *Sarekat Islam* from various sources has not been clearly stated. Several sources enforced that *Sarekat Islam* was established due to the economic issues, whereby people with low economic levels made it a fiction. The vast difference between the recognition of the Chinese batik traders and the natives causes injustice and discrimination. Haji Samanhudi has empathy and concern for raising the dignity of the indigenous people who incidentally was a master in his country. Starting from the partial issues, Hajj Samanhudi came up with the idea of turning a particular movement into a more frontal form of resistance against the oppressive colonial military rulers. Although he had a legal entity after 1911, Hajj Samanhudi

claimed that the forerunner of SDI, namely Rekso Rumecko, which was a security organization, was not started in that year. Indeed, it is possible that in 1905 the Bumiputras had activated the function of the community's security role.

In September, this organization has altered into a political organization under the name of *Sarekat Islam* (SI). Although political nuances have colored *Sarekat Islam*, the organization's starting point remains to advance the indigenous economy and promote Islam. The *Sarekat Islam* organization grew rapidly until 1918, it was recorded that it had about 450,000 members. The power was adequately great, which made the Dutch colonial government worried. Apart from not being willing to provide a legal entity for *Sarekat Islam*, the Dutch government allowed *Sarekat Islam* only to be established locally. In addition, the Dutch government began to spread terror and threats, which led to a few people being resigned and giving up their intention to participate in the organization. The inclusion of communists in SI caused this organization to split into two parties, namely the *Sarekat Islam* Putih, which remained based on Islam, and the *Sarekat Islam* Merah, which was based on communism (Depsos, 2020).

Samanhudi continues to inflame the spirit of nationalism and advance Islam through a populist economy. After Indonesian Independence, Samanhudi established an organization, namely *Barisan Pemberontak Indonesia* and *Gerakan Pemuda Pancasila*, which aimed to secure the Indonesian nation from any party, including the Dutch colonials (Komandoko, 2006)

3.5. A Change of *Sarekat Dagang Islam*

Islamic renewal was born in various forms and articulations, and its existence would give birth to thoughts and characteristics. It was Inevitable that several groups compete to produce a view of the thoughts that characterize every organization. *Sarekat Islam*, the pioneer of this reform, was also often "stuck" in this competition. In contrast, the fact that Tjokroaminoto and other figures of *Sarekat Islam* had to face the idea of communism was proof of this case. This is part of the dynamics of an organization, Da'wah Islamiyah of SI, either to promote the framework of improving society by implementing Islamic values perfectly or to face the conflicting values seen as a threat to Islam itself (Huda, 2007).

Surakarta, which has a plural character as part of Vorstenlanden, provides its residents with socio-cultural, economic, and political consequences. In some cases, this pluralism creates friction between two different cultures, in this case, the China-Java interaction related to the role in the economic sector (Yulianti, 2011).

This friction was exacerbated by the condition of Surakarta in the early twentieth which created pressure for the natives to stimulate Haji Samanhudi to establish an organization to improve the welfare of the natives. This is evidenced by the born of *Sarekat Islam* which then developed into *afdeling* so that the *Sarekat Islam* Surakarta emerged. Samanhudi's character, who cared enough

about the condition of indigenous people, is influenced by family factors, educational background, and economic stability. The surrounding circumstances sharpened Samanhudi's political consciousness. His struggle in the national movement became more robust due to combining these factors (Khakim & Munir, 2017).

Moreover, Hajj Samanhudi's active role in *Sarekat Islam* only lasted for the first five years because, after those, the orientation of the *Sarekat Islam* changed course and became more complex. The conclusion drawn from this study is that the complex situation in Surakarta at the beginning of the twentieth century prompted Haji Samanhudi to establish the *Sarekat Islam* as a shield for the struggle to improve the welfare of the indigenous people. The success of Hajj Samanhudi in fighting for the welfare of the indigenous people was undoubtedly influenced by several factors which formed his character. However, these factors no longer affected *Sarekat Islam* since his activeness no longer lasted due to the organizational orientation.

3.6. The Objectives of *Sarekat Dagang Islam*

Before observing the objectives of *Sarekat Islam*, it is essential to comprehend the former organizational goals, *Sarekat Dagang Islam*. The objectives of establishing the *Sarekat Dagang Islam* among which are: *first*, in the beginning, it aimed to deal with trade competition among Chinese traders and their superiority. Constraints related to proximity, capital, and involvement with European imperialists led to the emergence of different rights in trade. *Second*, it aimed to overcome the pressure of the nobles that affected Indonesian citizens in Solo at that time. This rift was caused because there was a caste dichotomy among aristocratic relatives, giving rise to frictions and different sides of thought. *Third*, the aim was to make a line of resistance to face the whole insults to the indigenous people. *Fourth*, it aims to fight against deception and oppression, which Bumi Putera employees and Europeans carried out in society. The people who were suppressed and incapacitated were increasingly helpless. *Fifth*, the other objectives of *Sarekat Dagang Islam* were to prioritize socioeconomically, unite batik traders, raise the Bumi Putera, and advance Islamic schools.

These five fundamental pillars became the basis of the *Sarekat Dagang Islam* in carrying out the movement against colonialism, the practice of trade monopoly, and the unfair treatment of the colonizers against the indigenous people.

3.7. The Objectives of *Sarekat Islam*

Renaming organizations from *Sarekat Dagang Islam* to *Sarekat Islam* expanded the organizational scope. According to Tjokroaminoto, the term *Dagang* has a narrow meaning and limits the organizational movement. The main objectives of *Sarekat Islam* were in the field of socioeconomic and religion. In socioeconomic, it aimed to promote natives' trades. Whereas in religious scope, the aims were to encourage lives and enlarge Islamic teaching. The objectives of *Sarekat Islam* were to build brotherhood, friendship, and mutual assistance among Muslims and develop the people's economy.

According to the formulation of the article of association, *Sarekat Islam* aimed to promote trading values, provide aid for people who met hardship, advance the physical and spiritual interests of Bumi Putera, and promote Islamic life. It also aimed to evolve the Islamic community to be united as brothers, merge Muslims to unify, help each other under the constitution, and enhance society's level for the welfare and prosperity of Indonesia's struggle.

4. CONCLUSION

The spirit of the values for the resurrection of the people's economy in realizing the moral and philanthropic movement of Haji Samanhudi showed by several parties, among which, first and foremost, the spirit of helping to uncover the monopolistic practice of the Dutch from Chinese traders by reviving the economic activities of Islamic traders and developing a trading spirit. *Second*, patriotism makes Hajj Samanhudi the prominent role of the community in social, religious, economic, and political fields. *The third* is the implementation of helping traders and small communities.

The lessons from Hajj Samanhudi have valued, *first*, evolving people's knowledge of Hajj Samanhudi as a national role, which has built an economy with a national perspective on the indigenous people through a movement among Surakarta's society. The second is to enlarge people's knowledge of Hajj Samanhudi's role in abolishing the Dutch monopoly, developing a trading spirit, and reviving the economic activities of Muslim traders. The third is to convince more that behind the success of Hajj Samanhudi's efforts in developing the spirit of trading and spreading the Islamic religion, there was intervention from the creator of this universe, Allah SWT.

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