

Heroes from Pesantren: A Brief Biography of K.H. Ahmad Sanusi: A Patriot of Indonesian Independence

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Abstract

Kyai Haji Ahmad Sanusi, well known as Ajengan Gunung Puyuh, was a charismatic preacher from Sukabumi and even well known as a preacher in Indonesia. He was nevertheless, also famous as politician who fought against the Dutch and the Japanese colonizers. He also had taken a big part in Indonesian history, during the revolutionary era against the colonizers, and there were much more activities he had done for Indonesia. This journal tries to enlighten West Javanese mind and Indonesian in general as well about how Kyai Haji Ahmad Sanusi (KHAS) fought the colonizers since he was active at the Pesantren until in the Indonesian parliament.

Keywords: Pesantren, Parliament, Struggle, Colonizers.

Introduction

Kyai¹ Haji Ahmad Sanusi (abbreviated become KHAS) was born in 3rd of Muharram 1036 Hijriah or 18th of September 1889 in Cantayan village, district Cikembar, sub district Cibadak, *afdeling* Cibadak.² He was the third child of K.H. Abdurrahim bin H. Yasin with his first wife named Epok³. His father was also known as *Ajengan*⁴ *Cantayan*.

¹ Kyai is the designation for the scholars, who cleverly learned in matters of religion or science term for leader of the boarding school. He is one group of people who are experts in religious law and have the ability to carefully read the minds of the people in surrounding areas. On the basis of ability, Kyai able to put himself sebagai a charismatic local leaders, to be followed and adhered to by the environment. M. Iskandar, *Peran Elite Agama Pada Masa revolusi Kemerdekaan*, Jakarta, 2000, hal 11; Hiroko Horikoshi, *Kyai dan Perubahan Sosial*, Jakarta, 1987; Zamakhsary Dhofer, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kyai*, Jakarta, 1982.

² The date is coherent with the date on Kyai Haji Ahmad Sanusi tombstone in Pesantren Gunung Puyuh neighborhood, Sukabumi

³ R. A. Kern No. 275, *Koninklijk Instituut voor Taal , Land en Volkenkunde (KITLV)*; Muhammad Iskandar, *Kyai Haji Ajengan Ahmad Sanusi*, Pengurus Besar PUI, 1993, P.2.

⁴ In the area of West Java, such as in Jakarta, Bogor, Sukabumi and Priangan there another name for the elite of the Islamic religion that is "Ajengan" In general, who earned his Ajengan are clerics who led the boarding school is quite charismatic in his area. Even for a well-known Ajengan designation is

Since he was a child, he was familiar with *Pesantren* neighborhood to learn Islamic study. At first, Ahmad Sanusi learnt Islamic Study in *Pesantren* Cantayan which belong to his parents until he was fifteen years old. After considered adult enough, he was ordered to study outside *Pesantren* neighborhood, which was rolled by his father. This was intended for KHAS to not only deepen his study of Islamic Schools but also to add his experiences and widened his association with the society.

Starting from *Pesantren*

Based on his father's advice, Ahmad Sanusi studied in several *Pesantren*. At first, he studied in *Pesantren* Selajambe Cisaat with K.H. Muhammad Anwar for eight months. After that, he was taught by K.H. Muhammad Siddik in *Pesantren* Sukamantri Cisaat for two months, and K.H. Djenal Arif in *Pesantren* Sukaraja for six months. Then, KHAS is taught by many Kyai outside Sukabumi such as kyai in *Pesantren* Cilaku for twelve months and *Pesantren* Ciajag in Cianjur for five months. From Cianjur, KHAS was taught by K.H. Suja'I in *Pesantren* Gudang Tasikmalaya for twelve months. After that, he was taught by K.H. Ahmad Satibi in *Pesantren* Gentur in Jambudipa Warungkondang, Cianjur for six months and *Pesantren* Keresek Garut for seven months and *Pesantren* Bunikasih, Garut for three months.⁵

When he was twenty one years old on 1909, KHAS went to Mecca with his wife (Siti Djuwaerijah). Not only conducting Hajj but also KHAS, in Mecca, continued his study of Islamic Schools and general knowledge to the scholars in the town both local and entrants scholars such as Syekh Ali Maliki, Syekh Ali Thayyibi, Syekh Saleh Bafadil, Said Jawani, Haji Muhammad Junaedi (syekh from Garut, West Java), and Haji Mukhtar. They all were syafiiyah scholars. KHAS lived in Mecca until 1915. In the year, he together with his family went home and back to Cantayan, Sukabumi⁶

Charismatic, Fighter and Thinker Preacher

As he went home from Mecca on 1915, KHAS helped his father, K.H. Abdurrahim to teach in *Pesantren* Cantayan. With the high knowledge and the different method of preaching, then his name was well known fast among the society. In more or less four years after his coming from Mecca, KHAS has already been called as Ajengan Cantayan

In 1922, due to his father supports and for the sake of developing and spreading his knowledge, then KHAS built *Pesantren* which was located at the feet of Gunung Walat, not far from *Pesantren* Cantayan, Kampung Genteng, Cibadak district. The new *Pesantren* got the full supports from the society. Therefore, KHAS was known as *Ajengan Genteng*.⁷

usually coupled with local names, such as for example in Sukabumi H. Ahmad Sanoesi a famous Ajengan and Priangan Bogor area known as the "*Ajengan Gunung Puyuh*". M. Iskandar dklk, *Peran Elite Agama Pada Masa revolusi Kemerdekaan*, Jakarta, 2000, P.11.

⁵ Sulasman, K. H. *Ahmad Sanusi 1889-1950 Berjuang Dari Pesantren ke Parlemen*, Pimpinan Wilayah Persatuan Umat Islam, Bandung, 2008, P.22.

⁶ A.Mukhtar Mawardi, *Haji Ahmad Sanusi Hidup Dan Perjuangannya*, Skripsi Sarjana IAIN Syarif Hidayatullah, Jakarta, 1985, P.41, Muhammad Iskandar, *Kyai Haji Ajengan Ahmad Sanusi*, Pengurus Besar PUI, 1993, P.2.

⁷ See *Proses verbal Haji Ahmad Sanusi* in 7th of October 1919, copyright in R.A.Kern No. 278, KITLV; *Laporan Rahasia Matri Polisi Sukabumi* in 20th of August 1935 No. *Nota Rahasia* copyright in Mailr Geheim No. 953 geh/37, ARA; In addition to the title kiai, in the colonial archive is found also as "Ajengan Cantayan" and "Ajengan Roof". Designation Ajengan in fact widely used to refer to people Sukabumi Kyai Haji Ahmad Sanusi. See the footnote No.19 in Muhammad Iskandar, 2001, P.86

In *Pesantren* Genteng, KHAS often hold discussion about Islamic thoughts which develop that time included concerning renewal movement and Islamic thoughts. KHAS Islamic thoughts were published as a book, therefore for three years led *Pesantren* Genteng, KHAS has published several books. Therefore, KHAS started to be known among the society and scent his name.

KHAS was one of the preachers whose fatwa was mostly followed. He was a member of traditional Islamic group who follow *Syafi'i Madzhab*. KHAS had several different views in viewing Islamic application. His view which prominent enough was in *zakat fitrah*⁸ and *celebration (Lebaran)*. According to him, *zakat fitrah* was collected by the headman or *amil* from *Pakauman* (the great mosque in district or Kabupaten) which the it was paid to *naiib* and forwarded to *Hoofd Penghulu* was wrong. *Zakat* and *fitrah* is Islamic people concern not governmental concern. Moreover, in government rule is stated that government would not intervene in Islamic religion. According to him, *zakat* and *fitrah* should not have to be paid to the government, but it should be collected by the *amil* who was appointed by the society, and then forwarded to *mustahiq*.

The fatwa got response from preachers outside *pakauman*. This was proven by many people who reject to give *zakat* and *fitrah* to government *amil*, as implicitly in Adviseur your Inlandise Zaken letter on 7 May 1928 no. 1/149 . KHAS fatwa was opposed by *Pakauman*. This can be understood because that time *zakat* and *fitrah* was handled by regent and *penghulu*, *kepala penghulu*, and *Punggawa Kaum* who become his subordinate to *amil* in villages. Special for *amil* who get 30% from *zakat* and *fitrah* as their fees, after a part of it was given to *penghulu* as the quota which has been determined. Because of that, fatwa KHAS was felt by *Pakauman* not only offended the basic law of *zakat* and *fitrah* but also accused their legality of authority as the collector and distributor. In other words, we can say that the *Pakauman* authority in society was in danger. Moreover, the fatwa thread part of their living fee especially *pejabat eselon* that consists of regent family and friends.

This KHAS fatwa often applied by santri and his followers especially who involved actively in Sarekat Islam. Therefore, Dutch colonial government considered him involved actively in the organization, so when there was Sarekat Islam happen, KHAS with K.H. Hasan Basri from *Pesantren* Babakan Cicurug were captured by the government. Special for KHAS, not only accused for spreading hatred but also accused for hiding K.H. Adra'I.

KHAS fatwa was considered endanger government. Among the fatwa which was considered would be endanger and overturn the government's authority was the fatwa which stated that mention or pray for regent in Jum'at prayer, it was not a compulsory and it should have not be done. In the explanation, he said that since a long time ago, the leader who prayed for was the fair leader. Pray for the tyrannical leaders were forbidden, moreover for the regent, as the government official who was appointed and dismissed by infidel. Definitely, they were not Islamic leader as they were not included in Islam observance at all. This fatwa then was known as "*Abdaka Maulana*" case, directly translated by the government as undermining and thread for their position and authority. Especially when there were reports which stated that villagers in West Priangan includes Sukabumi rebels to headman after attending KHAS preaching or recitation.⁹

The high knowledge and charisma which was possessed by KHAS became the magnet which have its own power to attract student to study in his *Pesantren*. Therefore, KHAS name was more popular in the society. KHAS popularity became a disaster for him. This was caused by

⁸Zakat Fitrah including the Five Pillars of Islam and Muslims are obliged to pay it once a year on the eve of Eid al-Fitr..

⁹ M. Iskandar dklk, *Peran Elite Agama Pada Masa revolusi Kemerdekaan*, Jakarta, 2000, P. 11.

his popularity which was considered would compete Patih of Sukabumi (known as Dalem Jendol¹⁰) popularity. Dutch colonial governments tried to separate KHAS from the society, which was considered soon or later would endanger government authority because lose in competition with KHAS (Ajengan Genteng). Dutch colonial government kept looking for a space to arrest KHAS. The opportunity that had been waited by the government finally arrived. In 1927, it happened the telephone network destruction in two places that connect Sukabumi- Bandung and Sukabumi – Bogor. The government directly addressed the mastermind of that action was KHAS, with the reason that one of the broken network was not far from *Pesantren* Genteng¹¹. Finally, in 1927, KHAS was arrested by Dutch Colonial Government with reason that KHAS spread revolutionary concept and to keep public peacefulness even government side did not have evident. Based on the consideration which was given by Hartelust (West Java Governor); Adviseur voor Inlandse Zaken; Procereur General J,K Onnen Raad van indie, J. van der Marel, and Director of Justice, D. Rutgers; Jendral Governor decided to alienate KHAS to Tanah Tinggi Batavia Centrum without litigation¹²

Even though KHAS was arrested in Batavia Centrum, Ajengan Genteng charisma has not fade away even it gets shine and attracted people attention. During he was there, as reported by the police that not less than ten thousand people visited him, as written in police letter on 21Th of January 1937¹³. They not only came from Sukabumi but also from other regions. The visit of his followers to the place where he was arrested was not only visited KHAS but also bring some religion problems¹⁴, which were considered disturbing¹⁵ to be forwarded to him. During the arresting, KHAS used time to write. By his writing, KHAS has succeeded to place himself as defenders of religious concept who considered by some people as orthodox

¹⁰Dalem Jendol is the nickname given by the group Kyai Haji Ahmad Sanusi told Patih Sukabumi, as was rumored that his stomach is distended (*ngajendol*) because eating too much zakat collected by the prince and take cash mosque. A. Mukhtar Mawardi, 1985, P.75.

¹¹Mailr. Geheim No. 679x/28 and Mailr Geheim No. 872x/28, ARA

¹²Surat No. x /41/3, copyright in Mailr. Geheim No. 679x /28, ARA; SPECIAL arrest of the main reasons is to keep the public peace, especially in the area Priangan. SPECIAL thought considered to be fertile ground for revolutionary ideology. See Muhammad Iskandar, 1993, P.11.

¹³ M. Iskandar dklk, *Peran Elite Agama Pada Masa revolusi Kemerdekaan*, Jakarta, 2000, P. 118.

¹⁴ At the end of 1920 the Reformer very aggressive ideology spread orally or in writing. Opinion of the Reformer many of them disturbing the public Talafudbiniat problem (same with the intention of which was read before the Takbir in prayer), talqin (together with prayer / counsel are generally read at the time of burial), and use yellow books (the work of scholars mutaakhirin) and the act of heresy hasanah (together with new things in religion that are good). They said the ulema who taqlid, love to read talafudbiniat, talqin is polytheistic and not the Nation of Muhammad. See Haji Ahmad Sanusi, refer to Basil fi al Darbi Tazakhiq ala al Batil (Batawi: Sajjid Oetsman John son, 1928); Defenders of Islam, No. December 3, 1929; Letter voor Adviseur inlandse Zaken on July 23, 1929 No. 1103, a copy of the Mailr, Geheim No. 1057x/29, ARA.; See also More in Muhammad Iskandar, 1993, p. 12 and 34 and Footnote No. 35, P.26.

¹⁵ Public anxiety arises because the traditional Ajengan famous moment in Priangan no one appeared to answer all the criticisms of the Reformer. They therefore come to the Kyai Haji Ahmad Sanusi being detained and urged him to answer the criticism of the Reformer. At the urging of his followers Kyai Haji Ahmad Sanusi wrote several books in response to fatwas issued by the reformer. He not only wrote the book and even challenged the Reformer to prove all his allegations in writing in the book. See Also Haji Ahmad Sanusi, Tahzirul Lay Min Muftarajati Tjahya Islam, (Batawi: Sajjid Oetsman John son, 1930); Muhammad Iskandar, 1993, P.12

concept. The knowledge that has been experienced and rare books which become his references supported this appearance as the *ajengan* who be able to answer any kind of problems that appear that time especially *khilafiyah* problems which become the discussion among modernist group and traditionalist group. The religion comments developed that time, he published as a book. Many books both in Sundanese and melayu (Indonesia) that were written in Latin or Arabic were outstanding. Thanks to his works, KHAS then became the most popular person in Sukabumi in his time.

On August 1932 KHAS returned from his alienation in Jakarta to Sukabumi and become city custody. He was not allowed to out of town unless there was a recommendation from *burgemeester*. KHAS built a shack in the north of Cipelang river bridge and keep on working. From his works, in 1934 KHAS bought a plot of land and built a *Pesantren*. The *Pesantren* named “*Sjamsoel Oeloem*”.

As an expert of Islamic knowledge, KHAS produced several writing works such as *Tahdzirul Awam min Muftarayaati Cahya Islam*, *Al Jauharotul Mardliyyah fi Mukhtasaril Furu' as Syafi'iy*, *Al Lu'luun Nadlid*, *Majaut Thalibin*, *Raudhatul Irfan fi Ma'rifati Al Qur'an*, *Tafsir Fatihah*, *tafsir Yasin*, *Tafsir Surat Kahfi*, dan *Tafsir Surat Al-Waqiah*.

Involved into Politics

During stay in Mecca, beside study and deepen Islamic Religion, KHAS started to introduce with politics. This sector was known by KHAS since he met Haji Abdul Muluk in 1913 in Mecca

¹⁶. That time, Abdul Muluk showed *statuten* to KHAS Islamic Union, a political organization was built in 1912 and he asked him to join the SI¹⁷.

The involvement of KHAS in political aspect was clearly shown when he held the defense for SI on “anonymous letter”¹⁸ case in 1914 which vilify that organization by saying that SI was not the organization which fight for Muslim interest. KHAS defense was written in a writing entitled *Nahratoe' ddharham*.”

When he came back from Mecca in 1916, KHAS involved in SI Sukabumi actively. On its early development, SI in Sukabumi went slowly, it was fail to get the member from the

¹⁶ Muhammad Iskandar, *Kyai Haji Ajengan Ahmad Sanusi*, Pengurus Besar PUI, 1993, P.14.

¹⁷ Of this ever happened to the polemic between the Tamar Djaja Noer. Tamar Djaja with support Sananhoedi Haji Islam Commerce suggested that SI was established on October 16, 1905, and SI Islam was founded exactly one year later. Meanwhile Noer adhered to the argument that Islam SI 11 November 1912. On this subject see Jaylani East Ahmad, *The Islamic Movement SI: Its Contribution to Indonesian Nationalism*, MA Thesis, Mc Gill University in Montreal, Canada, 1959; Daily Abadi dated July 17, 1957, dated August 2, 1957, the 12th, 13th, and 16th 1957; M. C. Ricklefs, *History of Modern Indonesia* (Hardjowidjono Dharmono translation, original title *A History Of Modern Indonesia*, Gajah Mada University Press, New York, 1991, P. 252; APE *Korver Sarekat Islam : Gerakan Ratu Adil ?*, PT. Graffiti Press, London, 1985, P. 1; Colin Wild and Peter Carey *Gelora Api Revolusi Sebuah Ontologi Sejarah*, Scholastic, London, 1986, P.. 20

¹⁸ Collection of R. A. No Kern. 278 KITLV, Ahmad and Muhammad Idris Sanusi believes that the written “chain letter” is Sayyid Uthman bin Abdullah Al Alawi. The conviction was due to both recognize the language in the letter is a style of Sayyid Uthman. This was confirmed by Akhmad Khatib great scholars from West Sumatra and West Java Kyai Mukhtar who both settled in Mecca. They also have the same beliefs about who wrote the anonymous letter. See also footnote Muhammad Iskandar, No. 1993. 14. P.25

society. After getting *Pesantren* leader's support such as KHAS and K.H. Muhammad Hasan Basri, SI Sukabumi developed fast. Even in 1914, SI in Sukabumi had 16.000 members¹⁹.

Beside allow his institution to be SI activity place, Kyai involved in the organization actively as KHAS did. He became the advisor of SI, K.H Sirod as SI Sukabumi President. KHAS was not long involved in SI Sukabumi he purposed to quit. Although he did not longer involve actively in SI, he still kept the communication with the organization through his students who became the members of SI. Beside that, he was also still invited in open meetings in SI Sukabumi.

The experience through the alienation in Batavia Centrum had changed struggling concept of KHAS. His struggle was no longer only fight against government policy which was not "fit" in his view, but also contains the view about struggle to get the independence it means that to drive the colonializers from Indonesia and to be independent. KHAS considered that independence struggle based on basic nationalism did not contradict with Islam, this fatwa was produced in order to be counter attack for some ulama who considered Haram for Muslims to fight for nationalism or kebangsaan.

The frequent communication between KHAS and his followers who often came to the alienation place and the grow of consciousness of nationalism to be independent had encourage KHAS to build Islamic social organization named "*Al-Ittihadijatul Islamijjah*" (AII) in 1931 in Batavia Centrum. Even though officially AII was stated as non-political organization but in its development it has become the most militant organization in Priangan and Bogor. Their activity was not only in Islamic social but also in national movement²⁰.

KHAS popularity and the militancy of AII had caused worry of government official in Sukabumi. Sukabumi regent with the support from West Java Governor asked KHAS not to return to Sukabumi²¹. Because there were many AII members who visited KHAS and the more militant of AII members and the spirit of nationalism, Dutch Colonial Government decided to return KHAS to Sukabumi in 1932 with the custody status. The coming of KHAS was welcomed by thousand of AII members and he was picked privately by Burgemeester Sukabumi, Mr. Ouwerkerk with special supervision. Because his status was still custody, KHAS did not be able to return to his *Pesantren* in Genteng.

KHAS became more popular especially after establishing "*Sjamssoel Oeloem*". His popularity has influenced AII development. When he was still arrested in Batavia Centrum, AII just had 14 branches. After KHAS returning to Sukabumi, the organization had succeeded open 24

¹⁹ A. P. E. Korver, *Sarekat Islam : Gerakan Ratu Adil ?*, PT. Grafitti Press, Jakarta, 1985, P.222

²⁰ At the moment it is not just a matter of furu are a matter of debate among scholars, but also the problem of nationalism or nationality. On the one hand there are scholars who considered haram for the Muslims fought on the basis of nationalism or nationality. But on the other hand, including Kyai Haji Ahmad Sanusi considers the struggle for independence on the basis of nationality is not against Islamic teachings.

²¹ Sukabumi Regent on August 28, 1933 sent a letter to the Dutch East Indies government reported that the Institute has made contact with "Pasundan" PI (Party of Indonesia) and PNI. In his letter explained that many of the propagator which is the Institute's community leaders in the villages to act as leader of the PI and PNI. And many members of the PI and PNI as a teacher at the Institute's schools. Regent opinion is reinforced by a letter to the Governor of West Java, Dutch East Indies government with reference to several articles in the magazine run by the Institute Soewara Moeslim entitled "*Indonesia Iboe kita*" and "*Islam dan Politiek International*" the Indonesian nation to its core evocative meperjuangkan his fate and his homeland. They accuse the Institute is involved in political activity. No letter of Regents. 324/Rahasia, West Java Governor Letter dated 27 September 1933 No. G51/6/7. copy in Mailr. Geheim No.801x/34, ARA .More details see Iskandar, 1993,P. 14.

branches, which spread in Priangan, Bogor and Batavia. In Sukabumi, KHAS kept holding meetings with AII members both held discussions, and politics courses. In every meeting, KHAS frequently discuss of Al-Quran meanings associated with dignity, equality, fraternity, nationalism and independence. Not infrequently, after attending KHAS lectures mass emotions were not controlled and causing some noise like that happened in Cililin.

Due to the frequent conflicts between the KHAS followers and the government, then KHAS safety and other kyai AII were threatened; therefore kyai deemed it was necessary to have a special supervision. Seeing the spirit of AII members especially the youth, KHAS considered leading them to the more positive direction. They need to be given a certain medium in AII. In 1937, KHAS was inaugurated in by the Islamic Front stand abbreviated Indonesia BII, as a youth organization AII. BII's name reflects the spirit of Islam and the nationalism spirit. The BII first chairman was KH. M. Basyuni.

Although KHAS has successfully raised AII and formed BII, and the spirit of struggle continued booming in Sukabumi region even in the west Java, his status remains a prisoner of the city. Kyai charismatic status of Sukabumi always the subject of conversation the Dutch East Indies government. It was not until 20 February 1939 the Dutch Government through the governor general of AWL Tjarda issued a decree to exempt status KHAS of prisoners²². When it was Indonesia in the shadow of *the Greater East Asia War*, marking a new phase of the turn of the power of the Dutch to the Japanese Occupation Government.

Struggling Under the Rising Sun

Japan entered the area of Sukabumi, through Bandung and Bogor²³. In a short time, they controlled Sukabumi. The fast of occupation process Sukabumi by the Japanese was not free from the KHAS help who mobilize members of the AII and BII to show pockets of Dutch soldiers in the defense. After taking Sukabumi, the city came H. Abdul Muniam Inada²⁴ to meet KHAS in order to approach to working with the Government in implementing the Japanese Occupation of programs of government in Indonesia, especially in the area of Sukabumi. Offer of cooperation by the Government of the Japanese Occupation was not only offered to KHAS, but almost all the Islamic leaders were offered the same thing. KHAS was able to read the situation. He knew of the new ruling, there is no cooperative or non-cooperative. For the Japanese occupation, government there was just collaboration or brushed out. Therefore, to deal with the Government of the Japanese Occupation KHAS used cooperative rather than confrontational politics. As a first step he accepted an offer as a teacher at Alim Ulama Training Program in 1943 and the following year became the Residency Council Bogor.

Before a joint venture with the Japanese Occupation Government, KHAS gave offers to the government. One example was before accepting a position as the Residency Advisory Council Bogor, KHAS asked the Government to revive the AII, which has been frozen. The

²² Liberation Kyai Haji Ahmad Sanusi after GF Pijper on October 11, 1938 sent a letter to the Governor-General A. W. L. Tjarda to detention Kyai Haji Ahmad Sanusi is terminated. The proposal was approved by the Regents Sukabumi Pijper, Assistant Resident Sukabumi E. Tacoma, and the head of the PID Bogor and Jakarta H. Steensma and resident Bogor C. van Rossen. More details see Muhammad Iskandar, 1993, P.18-19

²³ Sulasman, K. H. *Ahmad Sanusi 1889-1950 Berjuang Dari Pesantren ke Parlemen*, Pimpinan Wilayah Persatuan Umat Islam, Bandung, P.70.

²⁴ Haji Abdul Muniam Inada was the Japanese who are Muslims, the Government of Japan's occupation was assigned to handle the problem - religious issues under the leadership of Colonel Horie. He also serves as a propagandist Japan to attract leaders - Muslim leaders in order to support the program - the Japanese Occupation Government program.

demand was somewhat unusual, since at that time the Japanese Occupation of the new government formed *Majlis Syuro Muslimin Indonesia* (MASYUMI) as a good container that religious organizations that represent the Muhammadiyah and Nahdlatul Ulama reformers who represent the traditional. However, the two figures were KHAS of traditional Kyai with KH Abdul Halim from Majalengka able to convince the Japanese occupation government that AII was different from Nahdlatul Ulama and Muhammadiyah, which have revived AII²⁵. On February 1, 1944 AII officially stood back and his name was changed from Arabic: *Al Ittihadijatoel islamijjah* wither into the language by adding the word back to Indonesia at the *Persatoean Oemat Islam Indonesia* abbreviated PPOI Japanese occupation government lifted a member of Sukabumi AII is Mr. R Samsudin²⁶ as chairman of the Movement 3A.

When Ir. Sukarno, who was very anti-colonialism and imperialism was undergoing treatment by Dr. Abu Hanifa at St. Lidwina Sukabumi hospital²⁷, he visited *Pesantren* Gunung Puyuh and held discussions with KHAS about attitude of *Pesantren* Gunung Puyuh leaders who were working with the Government of the Japanese Occupation. In the meeting, KHAS explained, that the Japanese was the new colonizers. Under the guise of cooperation, energy and skill, the Japanese can be used, *first* to drive the Dutch, *second* they could be asked to educate indigenous expertise in military affairs as the Japanese have an advantage in the military field. That time, it was presented also by KHAS to Ir. Sukarno that the Japanese had told him that there was necessary to cooperate with Indonesia in the framework of the *Great East Asia War*.

At the end of 1944, Japan made significant changes in the level of government; new positions at the regional level were given to the many high Priyayi. One of the positions that resident representative or the *Fuco Shuckokan* was given to KHAS²⁸. Then the other AII figures who became chief executive was Mr.Samsudin as *shityo* of Sukabumi.

By the time symptoms of opposition to the Government of the Japanese Occupation occurred, nationalist fight carried out in two ways, namely by an official on the ground (open) and the underground movement²⁹. Underground movement, was also developed in Bandung, Surabaya, Sukabumi and other cities. Their size was usually very small, and very limited information. The background of the underground members was vary, there was derived from Islamic groups, the Nationalists, Socialists, and *Kaum Menak*³⁰ it is *Menak Lama*³¹ or *Menak*

²⁵ Asia Raja on 4 February 1944; See also CAO van Nieuwenhuijze, *Aspects of Islam in Post Colonial Indonesia* (The Hague: van Hoewe, 1958) p. 154. On 1 January 1944 the Institute officially recognized as a legal entity by the command of the Japanese Occupation. Later renamed the Union of Islamic Ummah Indonesia (PUII). On this subject see also Muhammad Iskandar, 1993, P.21.

²⁶ Mr. R. Samsudin Sukabumi the child prince Ahmad Djuwaeni. He was a man educated and had studied in the Netherlands. Before the Party of Indonesia Raya (Parindra) dissolved Japan on July 27, 1942 he was chairman of the youth. He differed with his father and not in opposition to the AII, even he himself became a member of the Institute after seeing that the Institute is an organization that is dominant in Sukabumi and have the spirit of nationalism. Courtesy of Kyai Haji Ahmad Sanusi AII leader, Mr. Samsudin would accept the post

²⁷ So far I have not found any disease suffered by Ir. While being treated by Dr. Sukarno. Abu Hanifah at hospital of St. Lidwina.

²⁸ Kyai Haji Ahmad Sanusi is the only religious scholars from the tradition of executive positions Harry J Benda, *Bulan Sabit dan Matahari Terbit: Islam Indonesia pada Masa Pendudukan Jepang*, Jakarta, 1980, P. 218

²⁹ George Mc. Turnan Kahin, Jakarta 1995, P. 133. Anderson, 1988, P. 58.

³⁰ Menak is the local aristocracy in West Java. The group is composed of the Regents, regents subordinates and relatives. In the marvelous Sukabumi in general is a descendant of the menak from

*Baru*³² also the rich people who sat in the structure of government bureaucracy. Underground activities generally in the form of a discussion of political gossip, especially the situation in Indonesia under Japanese Occupation Government

In Sukabumi there were several underground groups that mobilized by Edeng Abdullah, S Waluyo, Jakaria, M. Soleh, Ali Basri, A. Rifa'i, Jaja, and M Oting. They often have a discussion about the various problems that were happening in Sukabumi that time. According to them, the Japanese Occupation Government has created misery and economic damage systematically. In their discussions, develop ideas of rebellion and struggle for power against the Japanese. The place where they discussed was A. M. Sipahutar resident on Jl. Cikiray 10 B. They called as Cikiray 10 B group.

In addition to 10 B Cikiray group, there were also conducted other underground movement also by Sukabumi Nationalist figures such as Dr. Abu Hanifa³³, Mr. Samsedin³⁴, Billy Mangkupradja, Saurina, Suradiradja, A. Gani, Setia Atmadja, Sasmitaatmadja, Iskandar, Sukatma, M. Subarna, Raden Didi Soekardi³⁵, and R.A. Kosasih. They usually gather in the dorm NOGAKO or agricultural schools. In addition to the underground movement that spearheaded by the Nationalists such as Cikiray 10B group and dorm NOGAKO, also obtained by the ulama and Islamic boarding schools such as *Pesantren* Gunung Puyuh which was led by KHAS. It was often conducted political discussions in the *Pesantren*, the participants most were members of *Al Islamiyah he ittihadijatoel* such as KHAS, K. H. Muhammad Atjoen Basoeni, Mr. Samsedin, Sasmita Atmadja, Faithful Atmadja, H. M. Badroedin, and H. Soendoesi. In addition to political discussions there were also carried out political education for students. The students were given the freedom to participate in political discussions conducted figures such movement in Arudji Kartawinata Cigerji, Adam Malik in Lembursitu, Mohammad Hatta in Cikole, and Karim Amrullah in Cikiray.

Bandung, Cianjur, Garut, Tasik, and Kudat which became official in Sukabumi be it at the time still part of Sukabumi Cianjur and after becoming an autonomous region. Nina Herlina Lubis, 1998.

³¹Menak lama is a descendant of the previous, where their status is automatically attached to him because he is a direct descendant of the Regent, Regent Subordinate or relatives such as the descendants of the Sukabumi Patih Soerjapamekas, Soejaningrat, Soerja Natalegawa, and the Regent as Prince Charming Sukabumi Soerja Natabrata, Prince Charming Soerja Danoeningrat, Nina Herlina Lubis, *Kehidupan kaum Menak Priangan 1800 – 1942*, Bandung, 1998., *Arsip Nasional Republik Indonesia, Dienstaats van Soerja Natalegawa Patih van Soekaboemi 1896 - 1906, Dienstaats van Soerjapamekas Patih van Soekaboemi 1906-1913, Dienstaats van Soerjaningrat Patih van Soekaboemi 1913-1918, Conduitestaat van R.T. Soerjanatabrata regent van Soekaboemi over het jaar 1918 – 1923, Conduitestaat van R.T. Soerja Danoeningrat regent van Soekaboemi over het jaar 1930 – 1942*

³²Menak baru is aristocracy group whose status is obtained through formal education. Through education, they can raise their status into a new social group as a new elite of educated and modern. Robert van Niel, *Munculnya Elit Moderen di Indonesia* Jakarta, 1984.

³³Dr. Abu Hanifah, the nationalist leader who was then a doctor Hospital Hospital Sint Lidwina now Mr. Syamsudin or Sukabumi Bunut Hospital.

³⁴Mr. Syamsudin, Prince Haji Ahmad Djuwaeni Headman prose. It is an educational mengenyam educated knowledge of the Law in the Netherlands. It is a member of KBI before the dissolution of the Japanese organization. Then in AII led K.H. Ahmad Sanoesi also as the leader of Hezbollah's leadership while prose

³⁵Raden Didi Soekardi, the Greater Indonesia Party branch heads also guppies of proses. He was active in Newspapers Oetoesan Indonesia. He was the companion in arms R. M. Surjopranoto, Dr. Soekiman, and H. O. S. Tjokroaminoto. Family is family fighter who later figures prose at the time of the revolution such as Eddie Soekardi TKR Regiment commander, who serves prose.

Underground movement in Sukabumi cannot be separated from political communication, which was done by the movement figures from Jakarta who came to Sukabumi to held political discussions with local figures in the city. Among the movement figures that came to Sukabumi were Ir.Sukarno, Drs. Mohammad Hatta³⁶, Sutan Syahrir³⁷, DR.Tjipto Mangkunkoesomo³⁸, Adam Malik, PM Sijatuhar, Pandu Karta Wiguna, Amir Syarifuddin, and Aruji Karta Winata. Meanwhile, local figures who were often involved in political discussions with them such as Dr. Abu Hanifa, Mr Samsudin, KH Damanhoeri, Mr harun, Edeng Abdullah, Emo Hardja, S. Waluyo, Suryana, and others.

When the Japanese occupation government issued a policy to form a volunteer army patriot (map) by Osamu Seirei number 44 dated October 1943, KHAS had very important role in the formation of Peta army residency in Bogor, including Sukabumi. For the success of the program, he assembled the best scholars both were kyai and the propagator. In the meeting approved the formation of Peta in western Priangan both in Sukabumi, Bogor, Cianjur and with its figures which were K.H Abdulah bin Nuh and KH Ajengan Atjoen Basoeni. Sukabumi figures among Muslim scholars play a role in Peta, there were *Daidancho* (battalion commander) as KH Atjoen Basoeni who became the *Daidancho* in Pelabuhan Ratu battalion, K.H Engging became *Chudancho* (company commander) in dai san cudan (companies) and the battalion sukabumi, KH Bin Adullah Nuh became the *Daidancho* of West Jampang battalion, KH Masthuro, became the *Ensyu Gakari* of Cianjur Cibeber battalion.

Fighting in the Parliament

At the time, the Japanese occupation government agencies establish preparation for the independence of Indonesia, which later evolved into one of the Preparatory Committee for Indonesian Independence (PPKI), KHAS was chosen as one of its members During the trial the talk of the State, the draft Constitution of the State, insights and views about the state was not inferior to those members who received western education³⁹. KHAS was able to provide a description of the proposal and the State form. For example, on 10 July 1945 in the preparatory committee meeting for independence, the concept of KHAS file called "priesthood" that no other is a republic.

Later in the heated debate concerning the issue of religion in article 28 paragraph 1, the draft constitution again showed KHAS assertiveness. At that time K.H. Kahar Muzakir requested that paragraph in paragraph odorless religion. While K.H. Maskur proposed to include the

³⁶Drs. Mohammad came to Sukabumi Hata as a political exile at the end of Dutch rule. He occupied the house of a police commander who made house prisoners housed in the School of Police Sukabumi. Now it was on the scene Officer Candidate School (Secapa) headquarters in Jalan Sukabumi Suryakencana

³⁷Sutan Syahrir, as Drs. Mohammad Hatta, they both came to the Sukabumi after inmates moved from Banda Neira at the end of Dutch colonial administration. He occupied the house, which is located adjacent to the house occupied by Drs. Mohammad Hatta.

³⁸Dr. Tjipto Mangunkusumo come to Sukabumi as political exiles. He moved to Sukabumi of Napier as suffering from asthma. After arriving in Sukabumi, Dr. Tjipto Mangunkusumo released. Then he and his family lived in Salabintana. Drs. Mohammad Hatta and Sutan Syahrir frequently visited Tjipto Mangunkusumo and they are also often involved in discussions about the situation at that time.

³⁹ Kyai Haji Ahmad Sanusi of Sukabumi and Kyai Haji Abdul Halim of Majalengka are the members of parliament which has 62 members. D. Rini Yuniarti, BPUPKI, PPKI, *Proklamasi Kemerdekaan RI*, Jakarta, 2003, P. 4-5; Muhammad Ridwan Indra, *Peristiwa-Peristiwa di Sekitar Proklamasi*, Jakarta, 1987, P.74-75.

phrase “according to his religion”. Some non-Islamic parties objected to the inclusion of that sentence, so Ir. Sukarno as a small committee was drafting legislation intended to strike back those words, and the proposed voting, which was approved by the Radjiman Wediodiningrat as chairman.

That KHAS rejected the proposal from Sukarno and Rajiman. According to KHAS, religious issues should not be decided based on a majority basis. For the trust issue cannot be imposed on the basis of the majority. As a way out, it was decided only whether the tribunal to accept the proposal KH Maskur or K.H Kahar Muzakir. Then KHAS suggested that the paragraph that uses the phrase “religion”. Finally, the court accepted his proposal. The decision was taken without a vote by crossing out the word “it” which means to accept the sentence “by religion”⁴⁰. In the trial, which according to his confession was the last session that would follow, KHAS convey his views, hopes, and criticism. On that occasion he warned the members of the court that they represent 70 million people of Indonesia. Therefore, in conveying the ideas must not talk only and must not be a trial run. Should speak with clarity what it means to be discussed and discussed properly should be clearly visible fault, so can understand why something needs to be maintained or changed, because, if the problem was not clear from now, then it is our descendants who will suffer.

KHAS also criticized the attitudes that emerged during the trial. According to differences of opinion discussed the problem for the last time from the beginning in the spirit of unity, so that really become one, so that the State will be formed which is truly the state union. “*Then followed a way of questioning has been started this, did not happen the State of unity, but Country divisions even though the name of unity,*” said KHAS closing speech.

Closing

In revolution time of 1945-1949, KHAS sat as National Committees Central Indonesia. In 1948, along with the signing of Renville Agreement, KHAS had to leave Sukabumi, because the place was no longer a part of Indonesia Republic area. In that time, there was one decision of KHAS, which was considered very important in 1949 concerning Darul Islam. He rejected Darul Islam, which was established by Suramadji Maridjan Kartosuwiryo. Because what Kartosuwiryo outlined as written in Darul Islam charter was considered not suitable with Islam, such as veto on leader hand (Kartosuwiryo). This path of KHAS was followed by almost all his followers and his former students, like K.H. Yusuf Tadjiri from *Pesantren Cipari Garut*.

After the revolution ended, KHAS returned to Sukabumi. But, he did not have time to rebuild his *Pesantren* and organization because in 1950 KHAS passed away and closed his full struggle history of life. From his struggle experience, can be a reflection for the next generation as a fighter figure for his country and he deserved to be a hero for his country.

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