

GROUNDING SPEECH ACTS: THE HUMANIST CAPITAL OF NATIONAL HERO TGKH. MUHAMMAD ZAINUDDIN ABDUL MADJID

Siti Ainun Hasanah, Rhoma Dwi Aria Yuliatri

Yogyakarta State University, Indonesia

Email: ainunalfatihah057@gmail.com

Received: June 13, 2024

Revised: September 30, 2024

Accepted: October 7, 2024

Abstract

Effective character education needs to be contextualized in real life to have a significant impact. TGKH Muhammad Zainuddin Abdul Madjid is a national hero from Lombok, West Nusa Tenggara who becomes a prominent figure on character education. This research discusses how TGKH directly demonstrates character education through his daily speech acts to students, congregation, and the surrounding community. The research method used is a historical method which consists of four stages: heuristics, source verification, data interpretation, and historiography. It used a lot of primary sources in the form of oral interviews. The research results show that character education by TGKH. Muhammad Zainuddin Abdul Madjid was built through direct examples through everyday words and actions, how to reprimand students who make mistakes, providing direct examples of doing things, and simple speech acts in everyday life. His teaching was very influential in the internalization of character education that emphasized on

the importance of example in everyday words and actions. This shows that a practical and personal approach to character education has a significant impact on shaping moral and ethical values in society. These speech act strategies offer valuable insights into leadership, education, and community engagement.

Pendidikan karakter yang efektif perlu dikontekstualisasikan dalam kehidupan nyata agar memiliki dampak yang signifikan. TGKH Muhammad Zainuddin Abdul Madjid adalah pahlawan nasional dari Lombok, Nusa Tenggara Barat, yang menjadi tokoh terkemuka dalam pendidikan karakter. Penelitian ini membahas bagaimana TGKH secara langsung menunjukkan pendidikan karakter melalui tindakan tutur sehari-hari kepada para siswa, jamaah, dan masyarakat sekitar. Metode penelitian yang digunakan adalah metode sejarah yang terdiri dari empat tahap: heuristik, verifikasi sumber, interpretasi data, dan historiografi. Penelitian ini banyak menggunakan sumber primer berupa wawancara lisan. Hasil penelitian menunjukkan bahwa pendidikan karakter oleh TGKH Muhammad Zainuddin Abdul Madjid dibangun melalui contoh langsung dari perkataan dan tindakan sehari-hari, cara menegur siswa yang melakukan kesalahan, memberikan contoh langsung dalam melakukan sesuatu, dan tindakan tutur sederhana dalam kehidupan sehari-hari. Ajarannya sangat berpengaruh dalam internalisasi pendidikan karakter yang menekankan pentingnya contoh dalam perkataan dan tindakan sehari-hari. Ini menunjukkan bahwa pendekatan praktis dan personal terhadap pendidikan karakter memiliki dampak yang signifikan dalam membentuk nilai moral dan etika dalam masyarakat. Strategi tindakan tutur ini memberikan wawasan yang berharga dalam kepemimpinan, pendidikan, dan keterlibatan komunitas.

Keywords: *Character education, humanist capital, speech act*

Introduction

The history of daily life has recently gained increasing attention in historical research. Several historians, such as Purwanto (2006), Roosa et al. (2004), Roosa (2008), and others, have focused on ordinary events that hold significant meaning in everyday life in the past. Certain figures played meaningful roles in their communities, including the national hero TGKH

Muhammad Zainuddin Abdul Madjid, an influential Islamic leader from Lombok. He played an important role in promoting positive speech and actions that could be emulated by society (Saifuddin, 2019). He is also the pioneer of Islamic education in Lombok (Azmi & Wardi, 2020).

The importance of ordinary events in everyday life has also garnered attention from other social sciences, such as anthropology. The significance of daily life in understanding historical figures and communities can be seen in various works by anthropologists using ethnographic approaches (Danandjaja, 1994; Endraswara, 2021; Fetterman, 2023; Spradley, 1997). These works highlight how daily life, including speech acts that were previously overlooked, is now receiving serious attention across disciplines, including in the study of history, which is the focus of this paper. Research on historical figures and leaders is fundamental in describing the positive traits and habits that can be passed on to the surrounding community.

TGKH Muhammad Zainuddin Abdul Madjid was born in Kampung Bermi, Pancor Village, East Lombok, on 18 Rabiul Awal 1316 H, corresponding to April 20, 1908 AD. As a child, Zainuddin was named Muhammad Saggaf. His father was H. Abdul Madjid, and his mother was Hj. Halimatussa'diyah (Nu'man & Mugni, 2010). After completing six years of education at Makkah Ash-Shulatiyah, he was given the title Maulanasyeikh by his teacher, a name that is deeply associated with him, particularly within the Sasak community of Lombok (Anugrah, 2021). The figure of TGKH Muhammad Zainuddin Abdul Madjid is widely remembered and recognized by this title.

As the founding figure of the Nahdlatul Wathan (NW) community organization, headquartered in Pancor, Selong subdistrict, East Lombok Regency, West Nusa Tenggara Province, TGKH Muhammad Zainuddin Abdul Madjid focused on advancing education (Fattah et al., 2017). In addition, throughout his life, his focus is on revitalizing da'wah, and raising social awareness among the people of Lombok and Indonesia as a whole (Wahid & Janah, 2022). His efforts spanned from the Dutch and Japanese colonial periods to Indonesia's independence. In recognition of his

significant contributions to the nation, on November 6, 2017, President Joko Widodo, through Presidential Decree No. 115/TK/Year 2017, conferred upon him the title of National Hero (Anugrah, 2021; Wahid & Janah, 2022). This prestigious title has also been awarded to other national heroes who shared his ideals and actions in supporting Indonesia's independence, such as Teuku Umar, Cut Nyak Dhien, Tuanku Imam Bonjol, and Prince Diponegoro.

TGKH. Muhammad Zainuddin Abdul Madjid is highly respected for his religious character and leadership, setting a positive example for the wider community. This influence stems from the character education he imparted, often through simple means. His primary focus was on moral and character education for his congregation, grounded in the teachings of Islam, particularly the Ahlussunnah Waljama'ah following the Mazhab of Imam Asy-Syafi'iyah RA (Nasri, 2019). This approach is notably articulated in his renowned work, *Wasiat Renungan Masa*, which emphasizes the teachings of Ahlussunnah Waljama'ah 'Ala Mazhabil Imam Asy-Syafi'iyah RA (Atsani et al., 2023). Consequently, TGKH. Muhammad Zainuddin Abdul Madjid's behavior and values serve as a guiding example for many across the country (Muliadi & Pahmi, 2021).

Among his guidance, one significant piece is the testament written over time, especially the will from September 28, 1970, which contains 88 directives intended for the younger generation, particularly as they engage with the Nahdlatul Wathan organization (Nasip et al., 2019, p. 272). In addition to *Wasiat Renungan Masa*, other wills, delivered in speeches and imparted to students, congregants, neighbors, family, and the surrounding community, have been recorded as a reflection of his exemplary conduct and moral values (Emasari, 2021; Supriadi et al., 2022). This aspect has not been widely explored in previous studies and is the primary reason for conducting this research, focusing on analyzing the speech acts of TGKH. Muhammad Zainuddin Abdul Madjid in daily interactions.

Austin proposed that language use produces not only isolated sentences but also actions, implying that language should prompt others to

act. This concept, known as performative speech, integrates language with action to elicit responses from others (Safiudin, 2019; Izhar & Saftika, 2020). Speech acts reflect human psychology and daily habits, making them easier to understand and internalize. TGKH. Muhammad Zainuddin Abdul Madjid is widely recognized for his demeanor, traits, behavior, and language, which collectively serve as a model of good character (Yuliana et al., 2020). His speech acts, well understood by the general public, students, and congregants, serve as practical examples in daily life and exemplify his role as a moral, communicative, and social guide.

People who know TGKH. Muhammad Zainuddin Abdul Madjid, whether directly or through others who have interacted with him, often draw inspiration from his character. His teachings on character are reflected not only in everyday speech acts but also in the principles of *Wasiat Renungan Masa*, which emphasizes values rooted in morals, manners, and leading by example (Atsani et al., 2023; Yuliana et al., 2020). His speech acts, characterized by nobility and goodness, are mirrored in behaviors that reflect honesty, trustworthiness, sincerity, religious devotion, steadfastness, patriotism, obedience, fairness, unity, filial piety, loyalty, tolerance, social responsibility, exemplary conduct, bravery, and hard work (Saihu et al., 2021). His qualities are deeply interwoven with religious values, embodying the implementation of religious law, which allowed the social organization he founded to gain full acceptance as a community guide in practicing Islamic law (Muslich, 2023).

Through his da'wah, he promoted and refined Islamic teachings in Lombok, using respectful speech and action that resonated with the community. His character shaped the values of the Nahdlatul Wathan Diniyah Islamiyah organization, making its ethos an extension of his own. Consequently, scholarly works related to TGKH. Muhammad Zainuddin Abdul Madjid are widely produced in the form of books, scientific articles, and audiovisual media (Muslich, 2023). The breadth of topics includes biography, historical contributions, and his character values.

Previous studies on TGKH. Muhammad Zainuddin Abdul Madjid have primarily focused on his struggles, da'wah dimensions, social and economic contributions, and his testament (Saihu et al., 2021) including in politics (Husnah, 2019). His body of work, consisting of around 36 poems and *nazham-nazhom* (rhymed verses) in Arabic or Arabic-Malay, is another area of scholarly interest (Hamzah et al., 2023) and all his books which are also digitalized to enlarge the learning access (Bahtiar et al., 2019). Also, on his da'wah through songs (Wijaya & Fajri, 2023) and his insight on integrative education between Islamic subject and scientific disciplines (Khairi et al., 2024). However, this research specifically aims to examine his speech acts comprehensively, as they reinforce social, economic, and religious capital among families, students, and the broader Nahdlatul Wathan congregation. The internalization of these speech acts provides a foundation of social capital and commitment for individuals and groups (Nahdi, 2014; Zohar, 2005). In this social and cultural context, speech acts represent actions within a social structure, including the understanding and internalization of messages conveyed within that structure (Bourdieu, 1998; Coleman, 1990; Nahdi, 2014). Ultimately, his speech acts embodied values like respect, responsibility, honesty, compassion, and fairness, helping students comprehend, observe, and implement these principles in life (Hendriana & Jacobus, 2017).

In character education, prior research has focused largely on values that can be internalized from TGKH. Muhammad Zainuddin Abdul Madjid's works. This study, however, highlights character values derived from direct speech acts as experienced by students, community members, and family who interacted with him daily. The goal is to reveal his authentic character as expressed directly, rather than solely through his written works, covering: 1) his daily speech acts among students; 2) his interactions within society, government, and social circles; and 3) his family interactions with his wife, children, and grandchildren. These three practices in character education reflect how TGKH. Muhammad Zainuddin Abdul Madjid instilled good character in daily life and through his work.

Research Method

Tracing and understanding a character's speech acts requires a historical approach. Abdullah and Surjomihardjo (1983) describe this as a structured periodization process. However, this research adopts the concept of "historical categories" proposed by historian Kuntowijoyo (1995), which emphasizes contexts within history that may be challenging to narrate chronologically and instead are explored within specific periods. Therefore, this study focuses on the period from TGKH. Muhammad Zainuddin Abdul Madjid's return from Mecca until his passing. This research employs a qualitative approach with historical methods to gather comprehensive, in-depth information that addresses the research questions and ensures accurate data. This method enables a detailed, thorough presentation of research findings. The historical method in this research comprises the following steps:

1. Resource collection (Heuristics). Heuristics involves searching for and gathering historical sources. This research primarily uses oral historical sources. According to Kuntowijoyo (2003), oral sources, obtained through effective interviews, provide valuable and detailed data in historical research. Informants are selected using purposive sampling to gather information relevant to the research theme. Oral data were obtained from TGKH. Muhammad Zainuddin Abdul Madjid's students across generations, as well as members of the congregation and community in his vicinity. Careful identification of knowledgeable sources ensures data validity. To add depth, supplementary observations and documentation studies were conducted.
2. Source verification. Verification entails source criticism, which is divided into internal and external criticism (Daliman, 2015). Source criticism ensures that research sources are reliable and credible. This research uses both primary and secondary sources, including books and field data. Source selection involves assessing each source's credibility carefully. External criticism evaluates document

authenticity, while internal criticism assesses the consistency and accuracy of information derived from oral sources.

3. Historical interpretation (Interpretation). Historical interpretation involves analyzing and understanding the data (historical interpretation). Kartodirdjo (1992) notes that interpretation in historical research is the process of deriving meaning from historical facts. In this study, data analysis aims to interpret the behavior and actions of TGKH. Muhammad Zainuddin Abdul Madjid in the context of character education.
4. Historiography
Historiography is the process of writing, organizing, and analyzing historical research findings (Dudung, 1999). Its purpose is to provide a clear account of the research process from start to finish, assessing the research's validity, reliability, and adherence to methodological procedures. In this way, historiography also serves to evaluate the overall quality of the research.

Results and Discussion

The data collection for this research focuses on gathering information related to the speech acts of TGKH. Muhammad Zainuddin Abdul Madjid. The field findings indicate that his speech acts are presented in Table 1.

Table 1.1 Research Result

Aspects examined	Research result
Speech acts to students	He taught students by providing direct examples in daily practices and was consistently polite, both in conversation and when offering correction.
Acts of speech to the surrounding community	His speech acts were marked by a friendly attitude toward those around him and a high level of social awareness.
Speech acts to the congregation	His speech acts also demonstrated politeness through his words, actions, and body language.

The speech acts of TGKH. Muhammad Zainuddin Abdul Madjid are reflected in his attitudes and actions when interacting with students, the community, and the congregation. After returning from Mecca, he encountered a challenging situation in Indonesia during the Dutch and Japanese colonial periods, which had adversely affected public education in Lombok (Shubhi, 2017). To address these pressing issues, he established an educational institution that extended to da'wah and social activities (Atsani & Nasri, 2021). His initiatives included: (a) Initiating a classical Islamic religious education system in schools; (b) Establishing a special madrasa for women (NBDI); (c) Holding Eid al-Fitr and Eid al-Adha gatherings by visiting rather than receiving visitors; (d) Offering free public recitations (open to all ages) without requiring textbooks; (e) Organizing a prayer movement with *hidzib*; (f) Conducting *shari'ah al-qubra*; (g) Establishing a Tariqat called *Tariqat Hidzib Nahdlatul Wathan*; (h) Opening a public school adjacent to the madrasah in NTB; (i) Composing *nadzham* in Arabic mixed with Indonesian, such as *Batu Ngompal* (Adawiyah, 2018; Adnan, 1983).

The educational, social, and da'wah activities initiated by TGKH. Muhammad Zainuddin Abdul Madjid served students, society, the congregation, and even the government (Tabibuddin et al., 2023). His speech acts manifested directly through the character and behavior he modeled, enabling students, community members, and family to quickly understand and internalize the values he promoted, especially through his everyday interactions. According to Nahdi (2014), this approach served as an initial gateway to deeper realms of understanding and values. Below is an illustration of his speech acts as character education conveyed to students, society, congregation, and family.

Speech Acts of TGKH. Muhammad Zainuddin Abdul Madjid to the Students

As an educational figure, TGKH. Muhammad Zainuddin Abdul Madjid demonstrated love and grounded human values in his teachings through several practices:

1. Providing direct examples in daily life.

TGKH. Muhammad Zainuddin Abdul Madjid emphasized the importance of paying attention to details, as neglecting small things could lead to greater oversights. For instance, he taught his students the correct way to respond to greetings: "When responding to greetings, we should say *waalaikumussalam*, not *waalaikumsalam*" (interview with ZB, 21/3/2022). He also guided students on proper manners for eating and drinking, instructing them to begin from the edge, not directly from the middle (Interview with HS, 12/3/2022).

2. Upholding precision and avoiding mistakes.

TGKH. Muhammad Zainuddin Abdul Madjid stressed that allowing others to make mistakes without correction is a significant error. An informant recalled him saying, "It's your fault when you let others make mistakes. Advising should be done following the principles of da'wah as taught by the Quran" (Interview with MYM, 15/6/2022). He believed in correcting mistakes promptly, as exemplified by his approach: "He always gave reminders and set examples, urging us to address and correct others' mistakes immediately. Allowing mistakes to continue unaddressed is itself a mistake" (Interview with LHS, 12/3/2022).

3. Polite in Both Speech and Reprimand.

TGKH. Muhammad Zainuddin Abdul Madjid approached each interaction with a deep sensitivity to the psychology of his audience, especially students. Recognizing that students are in a formative process, both academically and personally, he was careful in his guidance. One student observed that even when someone made a mistake, TGKH. Muhammad Zainuddin Abdul Madjid would not respond with anger. Instead, he offered gentle advice and set examples of positive behavior (Interview with HS, 12/3/2022). Another student stated, "In all his actions, he always set an extraordinary example in teaching. He rarely got angry, but his teaching style was very detailed. He hoped all his students would become beneficial to many people" (Interview with LS, 22/3/2022). Despite his gentle approach, TGKH. Muhammad Zainuddin Abdul Madjid was firm

when necessary, though he addressed issues with subtlety. For instance, he would correct students' speech or pronunciation carefully (Interview with MYM, 15/6/2022). If a correction risked embarrassing the student, he would address it privately outside the classroom (Interview with MZB, 21/3/2022).

In learning, misunderstandings of certain rules and inappropriate actions can be corrected through "pacu berajah" (diligent study). TGKH. Muhammad Zainuddin Abdul Madjid applies humanistic principles with his students, as seen in the way he addresses mistakes. According to sources, he never punishes his students directly but instead provides understanding. If a student makes a mistake, he does not reprimand them directly; instead, he uses gentle sarcasm or irony so that students who feel guilty recognize their error immediately (Interview with ZB, 21/3/2022). For more serious mistakes, he may choose to ignore the student until they realize their mistake and correct themselves (Interview with LS, 22/3/2022).

The "serious mistakes" in this context generally involve students who are no longer obedient to the organization or cannot be trusted to carry out its mandate. His students shared that if a mistake is deemed critical or relates to matters of faith, he withholds assignments until the student can correct their behavior (Interview with MYM, 15/6/2022). In line with this, another student mentioned that the response depends on the severity of the error: for grave mistakes, he advises the student immediately, but if the mistake threatens the organization, he refrains from giving that student tasks (Interview with ZB, 21/2/2022). TGKH. Muhammad Zainuddin Abdul Madjid exemplifies an educator who deeply cares for and understands the psychology of his students, from his teaching methods to his approach to discipline. This approach reflects his sensitivity to students' conditions and development in line with his era.

Speech Acts of TGKH. Muhammad Zainuddin Abdul Madjid to the Surrounding Community

Apart from his interactions with students, TGKH. Muhammad Zainuddin Abdul Madjid's approachable and exemplary demeanor is evident in his speech and actions toward the surrounding community. His speech acts with the local community reveal the following characteristics:

1. Friendly attitude toward neighbors.

He demonstrated friendliness through his language and intonation when speaking. According to a research informant, his friendliness gained the community's respect. In the early days of establishing the madrasa, he was able to convince the community to support it (Interview with HS, 12/3/2022). His approachable manner and engagement with the community contributed to his charisma and respectability, along with his wisdom and knowledge.

TGKH. Muhammad Zainuddin Abdul Madjid founded several Islamic boarding schools, including Nahdlatul Wathan Diniyah Islamiyah (NWDI), an Islamic organization established on March 23, 2021, and Nahdlatul Banat Diniyah Islamiyah (NBDI), founded on April 21, 1943, as a branch of Nahdlatul Wathan focusing on women's education (Atsani & Nasri, 2021). The Nahdlatul Wathan (NW) organization is also well-supported by the local community (Sujai, 2023).

Not only writing books in Sasak language (Rahmatullah & Hamzah, 2022), TGKH. Muhammad Zainuddin Abdul Madjid was accustomed to using refined Sasak language, which is still regarded as a mark of politeness. Scholars who are proficient in using this refined language are seen as capable of connecting with people's hearts. An informant noted that he always used polite and gentle language, even with ordinary people, and his mastery of the refined Sasak language made him easily accepted and respected. He consistently used the Sasak language with the Pancor dialect (Interview with MZB, 21/3/2022).

2. Demonstrates very high social awareness.

Beyond his friendliness and politeness in speech, TGKH. Muhammad Zainuddin Abdul Madjid's social awareness is evident through his actions in the community. One notable example is the establishment of Darul Aitam (NWDI), an orphanage that continues to serve the community today. According to a source, his care for the community is exemplified by his founding of Darul Aitam (Interview with LS, 22/3/2022). His example of social awareness demonstrates how the values of his struggle shape the national character of students (Yunitasari et al., 2023).

Another remarkable aspect of TGKH. Muhammad Zainuddin Abdul Madjid's social consciousness is his support for small vendors. Rather than purchasing necessities from large merchants, he preferred to buy from local small traders around his residence. It aims to help improve their livelihoods (Interview with HS, 12/3/2022). Such example of social attitude belongs to the spirit to form student character (Badarudin et al., 2023).

Speech Acts of TGKH. Muhammad Zainuddin Abdul Madjid to the Congregation

The speech acts used by TGKH. Muhammad Zainuddin Abdul Madjid with the congregation can be summarized as follows:

a. Politeness in speech.

The language TGKH. Muhammad Zainuddin Abdul Madjid uses during his recitations is very smooth and easy to understand. He consistently uses a blend of Sasak and Indonesian, making it accessible for the congregation. An informant noted that, recognizing that most of the congregation consists of older people, he always mixes Indonesian and Sasak. He begins each recitation by asking the congregation which language they prefer—Indonesian or Pancor, particularly Sasak. The congregation typically requests a language that is easy to understand (Interview with MZB, 21/3/2022). Another informant added that his use of a mix of Indonesian and Sasak aims to ensure that even those who do not

understand Indonesian can follow his teachings (Interview with M, 24/3/2022).

b. Politeness in Action/Attitude

In every recitation, TGKH. Muhammad Zainuddin Abdul Madjid consistently emphasized the key terms: faith and piety. He also highlighted the phrase “nyakin, ikhlas, istiqomah” (certainty, sincerity, consistency). This expression was so frequently reinforced by him that it has been passed down to this day. An informant mentioned that he delivered his teachings with finesse and politeness (Interview with MN, 22/3/2022). Additionally, his emphasis on the principles of faith and piety helped to strengthen the congregation’s commitment to the NW principles. Another informant shared that the phrase “nyakin, ikhlas, istiqomah” was emphasized so much that it has become a cherished motto of the NWDI community (Interview with MHS, 12/3/2022). Later, Madrasah NWDI has played a significant role in upholding national and religious values and the spirit of national heroes that are still relevant to the development of Islamic education today (Suparman & Nasri, 2024).

Conclusion

The research findings on the speech acts of TGKH. Muhammad Zainuddin Abdul Madjid toward his students, the surrounding community, and the congregation are as follows: (a) Leading by example through action. His actions often served as indirect messages or expressions to raise students’ awareness including his remarks were intended to prompt self-reflection, particularly among those who had made mistakes to correct their behavior. (b) Providing examples through daily habits. He modeled desired behaviors directly so that students could quickly understand and emulate his examples to perform the values he wished to impart. (c) Politeness in social interactions. He consistently used polite and gentle language to demonstrate his respect for all members of the community. (c) Politeness in actions and attitudes. His compassion for the community through Darul Aitam NWDI Pancor orphanage reflecting his commitment to social care. (d) Politeness in

speech with the congregation. His words were always smooth and easily understood since during his recitations, he used a blend of Sasak and Indonesian to make his teachings accessible and relatable to the audience.

The practical implications of TGKH. Muhammad Zainuddin Abdul Madjid's speech acts highlight several key approaches for educators, community leaders, and religious figures. First, educators and leaders can use indirect yet effective methods to instill awareness and discipline. Second, habitual modeling of desired behaviors allows followers or students to learn through observation, reinforcing learning with practical demonstrations. Third, the emphasis on politeness in speech and action underscores the importance of respectful communication, fostering positive relationships within the community. Finally, the involvement in social causes, such as establishing an orphanage, demonstrates how concern for others can inspire community action and long-term commitment to social welfare. These strategies offer valuable insights into leadership, education, and community engagement.

References

- Abdullah, T., & Surjomahirdjo, A. (1985). *Ilmu Sejarah dan Historiografi: Arah dan Perspektif*. Jakarta: Gramedia.
- Adawiyah, M. (2018). Ontologi Pemikiran TGKH. M. Zainuddin Abdul Madjid tentang Pendidikan Pesantren. *Tafaqquh*, 3(2), 124-149. <https://doi.org/10.70032/njgxc25>
- Adnan, A. (1983). Diktat Pelajaran Ke-NW-an untuk Madrasah dan Sekolah Menengah NW. *Pancor: Biro Dakwah Yayasan Pendidikan Hamzanwadi*.
- Atsani, L. G. M. Z., & Nasri, U. (2021). Pemikiran TGKH. Muhammad Zainuddin Abdul Madjid tentang Pendidikan Perempuan dan Relevansinya dengan Konsep Pendidikan Berwawasan Gender. *Al-Afkar: Manajemen Pendidikan Islam*, 9(1), 65-76. <https://doi.org/10.32520/afkar.v9i2.318>
- Atsani, L. G. M. Z., Nasri, U., Walad, M., Yakin, H., & Zulkifli, M. (2023). Moral Education in Wasiat Renungan Masa by TGKH. Muhammad

- Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy. *Jurnal Ilmiah Profesi Pendidikan*, 8(4), 1936-1944. <https://doi.org/10.29303/jipp.v8i4.1600>
- Anugrah, A. T. (2021). Pembaharuan Pendidikan Islam Di Indonesia Perspektif TGKH. Muhammad Zainuddin Abdul Madjid. *Tarbiyatuna: Jurnal Pendidikan Islam*, 14(2), 101-122. <https://doi.org/10.36835/tarbiyatuna.v14i2.1026>
- Azmi, S., & Wardi, F. (2020). Muhammad Zainuddin Abdul Madjid: The Pioneer of Islamic Education in Lombok Community West Nusa Tenggara, Indonesia. *Khalifa: Journal of Islamic Education*, 4(1), 19-31. <https://doi.org/10.24036/kjie.v4i1.37>
- Badarudin, B., Shopian, K. A., & Habibuddin, H. (2023). Implementasi Nilai-Nilai Kepahlawanan TGKH. Muhammad Zainuddin Abdul Madjid dalam Pembentukan Karakter Siswa di SMP Negeri 1 Sikur Lombok Timur. *Jurnal Humanitas: Katalisator Perubahan Dan Inovator Pendidikan*, 10(1), 44-57. <https://doi.org/10.29408/jhm.v10i1.6243>
- Bahtiar, H., Wasil, M., & Harianto, B. (2019). Digitalisasi Karya TGKH. Muhammad Zainuddin Abdul Madjid berbasis mobile sebagai media pembelajaran interaktif untuk pelestarian peninggalan pendiri Nahdlatul Wathan. *Infotek J. Inform. dan Teknol*, 88(5), 427-434. <https://doi.org/10.29408/jit.v2i1.940>
- Bourdieu, P. (1998). *Practical Reason: on the Theory of Action*. Stanford University Press,
- Coleman, C. (1990). *The Foundation of Social Theory*. Belknap Press of Harvard University Press.
- Daliman, A. (2015). *Metode penelitian sejarah*. Yogyakarta: Ombak.
- Danandjaja, J. (1994). *Antropologi Psikologi: Teori, Metode dan Sejarah Perkembangannya*. Raja Grafindo Persada
- Dudung, A. (1999). *Metode penelitian sejarah*. Jakarta: Logos Wacana Ilmu.
- Emasari, L. A. (2021). Nilai-Nilai Pendidikan dan Akhlak Dalam Wasiat Renungan Masa Karya Tuan Guru K.H. Muhammad Zainuddin Abdul

- Madjid. *KASTA : Jurnal Ilmu Sosial, Hukum, Agama, Budaya Dan Terapan*, 1(1), 39-52. <https://doi.org/10.58218/kasta.v1i1.40>
- Endraswara, S. (2021). *Metodologi Penelitian Budaya*. Yogyakarta: Gadjah Mada University Press.
- Fattah, A., Kabir, A., Quddus, A., Badaruddin, B., Badrun, B., Falahudin, F., Mukhtar, F., Habibudin, H., Juaini, H., Nahdi, H., Irzani, I., Jamaluddin, J., Mugni, M., Muslihun, M., Nuriadi, N., Idrus, S., Jihad, S., & Makmun, Y. (2017). *Dari Nahdlatul Wathan untuk Indonesia: perjuangan TGKH. Muhammad Zainuddin Abdul Madjid (1908 - 1997)*.
- Fetterman, D. M. (2020). *Ethnography Step by Step. Translated by Anton Novenanto*. Yogyakarta: Centrik Pustaka.
- Hendriana, E. C., & Jacobus, A. (2017). Implementation of Character Education in Schools Through Exemplary and Habituation. *JPDI (Journal of Indonesian Basic Education)*, 1(2), 25-29.
- Husnah, A. (2019). Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid: Peranan dalam pergulatan politik Nahdlatul Wathan di Lombok pada tahun 1953-1977 [Undergraduate, UIN Sunan Ampel Surabaya]. *Universitas Islam Negeri Sunan Ampel Surabaya*.
- Izhar, I., & Seftika, S. (2020). Tindak Tutur dalam Tinjauan Filsafat Bahasa: Speech Acts in Language Philosophy. *Anterior Jurnal*, 20(1), 78-82. <https://doi.org/10.33084/anterior.v20i1.1528>
- Kartodirdjo, S. (1992). *Pendekatan ilmu sosial dalam metodologi sejarah*. Gramedia Pustaka Utama.
- Khairi, K., Fahrurrozi, F., Thohri, M., & Hadisaputra, P. (2024). Harmonizing Knowledge Frontiers: TGKH. Muhammad Zainuddin Abdul Madjid's Innovative Integration Model at Nahdlatul Wathan Educational Institute. *Al-Ishlah: Jurnal Pendidikan*, 16(1), 345-357. <https://doi.org/10.35445/alishlah.v16i1.4526>
- Kuntowijoyo. (1995). *Metodologi Sejarah*. Yogyakarta: Tiara Wacana.
- Kuntowijoyo, D. R. (2005). *Pengantar ilmu sejarah*. Bentang Pustaka.

- Muliadi, A., & Pahmi, M. Z. (2021). Pendidikan Holistik Berbasis Karakter Dalam Tasyrih Wasiat Renungan Masa Karya TGKH. Muhammad Zainuddin Abdul Majid. *Jurnal Pendidikan Karakter*, (1), 43-54. <http://dx.doi.org/10.21831/jpk.v0i1.39444>
- Muslich. (2023). *Maulana Sheikh Muhammad Zainuddin Abdul Madjid: Sang penakluk cadas budaya Lombok*. Mataram: Sanabil.
- Nahdi, K. (2013). Dinamika Pesantren Nahdlatul Wathan dalam Perspektif Pendidikan, Sosial, dan Modal. *Islamica: Jurnal Studi Keislaman*, 7(2), 381-405. <https://doi.org/10.15642/islamica.2013.7.2.381.405>
- Nasri, U. (2019). *Mengenal ahl al-sunnah wa al-jama'ah dalam konteks Nahdlatul Wathan*. Al-Haramain Lombok.
- Nu'man, A. H., & Mugni, M. (2010). *Mengenal Nahdlatul Wathan. Pengurus Besar Nahdlatul Wathan*.
- Purwanto, B. (2006). *Gagalnya Historiografi Indonesiasentri*. Yogyakarta: Ombak.
- Rahmatullah, S., & Hamzah, M. S. B. (2022). Kitab Tajwid Nazam Batu Ngompal Tuan Guru Kiai Haji Muhammad Zainuddin Abdul Madjid. *Tanzil: Jurnal Studi Al-Quran*, 4(2), 119-134. <https://doi.org/10.20871/tjsq.v4i2.208>
- Roosa, J., Ratih, A., & Farid, H. (2004). Tahun yang tak pernah berakhir: Memahami pengalaman korban 65 esai-esai sejarah lisan. Jakarta: Institut Studi dan Advokasi Masyarakat (Elsam).
- Roosa, J. (2008). *Dalih pembunuhan massal*. Hasta Mitra.
- Saifudin, A. (2019). Teori tindak tutur dalam studi linguistik pragmatik. *Lite: Jurnal Bahasa, Sastra, dan Budaya*, 15(1), 1-16. <https://doi.org/10.33633/lite.v15i1.2382>
- Saihu, M., Abdushomad, M. A., & Nasrudin, A. (2021). Al-Thab'u Dalam Pemikiran Pendidikan TGKH Muhammad Zainuddin Abdul Madjid Dan Relevansinya Dengan UU Sisdiknas No 20 Tahun 2003. *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam*, 20(1), 147-66. <https://doi.org/10.15408/kordinat.v20i1.20651>

- Shubhi, M. (2017). *Tuan guru Kiai Haji Muhammad Zainuddin Abdul Madjid*. Badan Pengembangan Bahasa dan Perbukuan Spradley, J. P. (1997). *Method Ethnography*. Yogyakarta: Tiara Wacana
- Sujai, A. (2023). Cultural Da'wah Tuan Guru Kyai Haji. Muhammad Zainuddin Abdul Madjid (Concept, Management and Implementation in Nahdlatul Wathan Organization in Lombok, NTB). *Jurnal Syntax Transformation*, 4(10). <https://doi.org/10.46799/jst.v4i10.790>
- Suparman, S., & Nasri, U. (2024). Revitalization of Islamic Education at Madrasah NWDI Lombok: Reviving the Heritage of National Heroes during the Colonial Era. *Journal of Advances in Sports and Physical Education*, 7(02), 7-15. <https://doi.org/10.36348/jaspe.2024.v07i01.002>
- Supriadi, H., Rahadi, I., Pauzi, M. H., Kurniawan, T., & Hidir, R. (2022). Internalisasi Nilai-Nilai Perjuangan Maulana Syeikh Muhammad Zainuddin Abdul Madjid Melalui Wisata Makam. *Journal of Tourism Destination and Attraction*, 10(1), 49-58. <https://doi.org/10.35814/tourism.v10i1.3379>
- Tabibuddin, M., Thohri, M., & Wathoni, L. M. N. (2023). Islamic Educational Philosophy in The Testament of New Experience Reflection by TGKH. Muhammad Zainuddin Abdul Madjid. *Jurnal Ilmiah Profesi Pendidikan*, 8(3), 2013-2017. <https://doi.org/10.29303/jipp.v8i3.2109>
- Wahid, L. A., & Janah, F. B. (2022). Pendidikan Islam Transformatif Perspektif Maulana Syaikh TGKH Muhammad Zainuddin Abdul Majid di Nusa Tenggara Barat. *As-Sabiqun*, 4(1), 176-198. <https://doi.org/10.36088/assabiqun.v4i1.1663>
- Wijaya, F., & Fajri, M. Z. (2023). Analisis Pesan Dakwah pada Lagu "Ya Fata Sasak" Karya TGKH. Muhammad Zainuddin Abdul Madjid. *Qauluna: Jurnal Dakwah dan Sosial*, 1(2), 118-131.
- Yuliana, N., & Fahri, M. (2020). Model Pendidikan Holistik Berbasis Karakter Di Sekolah Karakter Indonesia Heritage

Foundation. *EduHumaniora: Jurnal Pendidikan Dasar Kampus Cibiru*, 12(1), 15-24. <https://doi.org/10.17509/eh.v12i1.15872>

Yunitasari, D., Lasmawan, I. W., & Kertih, I. W. (2023). Menggali Nilai-Nilai Kepahlawanan TGKH. Muhammad Zainuddin Abdul Madjid Sebagai Sumber Pendidikan Karakter dalam Pembelajaran IPS. *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan*, 7(1), 109-125. <https://doi.org/10.29408/fhs.v7i1.15317>

Zohar, D. (2005). Spiritually intelligent leadership. *Leader to leader*, 2005(38), 45-51.