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## Reinterpretation of Religious and Nationalism in *Wasiat Renungan Masa: A Hermeneutical Approach to Hamzanwadi's Thought*

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### Abstract

*This research explored the reinterpretation of the dimensions of religion and nationalism in Hamzanwadi's Wasiat Renungan Masa. This research aimed to understand religious messages and nationalism in the context of changing times and reveal their relevance to the challenges of globalization and modernization. The problem in this study lay in the complexity of the relationship between the spiritual dimension and national identity that emerged in the text. This research method was a hermeneutic approach to analyze the text in depth using the data source of the text Wasiat Renungan Masa. Data collection techniques were based on literature studies and text analysis. Data analysis techniques involve in-depth interpretation to uncover hidden meanings. Data validation was performed through triangulation by comparing the results of the analysis with the views of literary experts. The results of this study indicated that the religiosity of Kiyai Hamzanwadi is inseparable from the spirit of nationalism; instead, both complement and strengthen each other. Religion is considered a source of inspiration that encourages individuals to fight for the interests of the nation and state, while nationalism is not only a concept of nationality but also an expression of loyalty to religious teachings. This research enriches the understanding of literature's role in expressing religious values, nationalism, and their relevance to identity and social change in Indonesia.*

**Keywords:** Hamzanwadi's thought, hermeneutic, Nationalism, reinterpretation, religiousness.

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## 1. INTRODUCTION

The poem *Wasiat Renungan Massa* (hereafter, WRM) is a monumental work of old poetry composed by TGKH. Muhammad Zainuddin Abdul Madjid (or also known as Kiyai Hamzanwadi), a national hero from Lombok, West Nusa Tenggara (NTB). Indonesia is rich in religious values and nationalistic values that have shaped the identity and struggle of the Sasak people and the Nahdlatul Wathan (NW) organization (Nahdi & Fahrurrozi, 2018). As a central element in Hamzanwadi's thought, the WRM poem reflects a holistic approach to struggle, bringing together religious values with a strong sense of nationalism (Khirjan, 2020). However, studies on the religious and nationalistic aspects of WRM remain limited due to the lack of academic attention. Religious themes and nationalism are often considered less engaging than contemporary topics. As a result, Islamic literature like WRM is often overlooked in favor of modern literature in Indonesian literary discourse.

Religion and nationalism are key elements in the reinterpretation of WRM as the literary work is closely tied to Indonesia's religious and national identity. In this context, religion and nationalism are not only themes but also serve as a deep foundation in Hamzanwadi's thought. The religious messages and nationalistic spirit embedded in WRM reflect the worldview and social values of Hamzanwadi as both a poet and a national hero. A deeper understanding of the religious and nationalistic messages within WRM can be gained through a hermeneutic approach (Muliadi, 2019). Reinterpretation allows researchers to uncover the layered meanings hidden in the text and to understand the social, cultural, and historical contexts that influenced Hamzanwadi's thinking (Abyad et al., 2022). In this regard, it is important to understand that religion and nationalism are not only central to the content of WRM but are also crucial factors in its reinterpretation. This work is not merely an aesthetic expression, but also a profound reflection of the religious values and spirit of nationalism that informed Hamzanwadi's thought, struggle, and vision for the identity of the Indonesian nation.

Previous studies on WRM conducted by Alawiyah (2018), Rahman (2018), Mursyidin et al. (2019), Saharudin et al. (2022), and Atsani et al. (2023) have provided important findings into various aspects of Hamzanwadi's work. However, some notable gaps justify the need for this research. First, earlier studies have primarily focused on the WRM's aesthetics, communication, character values, Sufi education, language style, and social aspects, without a specific focus on its religious and nationalist messages contained in the WRM. Although WRM has received scholarly attention, religious and nationalistic dimensions remain underexplored. Second, there is a need for a more in-depth approach to uncover the religious and national messages in WRM. Prior studies have also not thoroughly explored the historical, cultural, and intellectual contexts that shaped Hamzanwadi's thinking. Using a hermeneutical approach, this research provided a more solid foundation for reinterpreting these values and situating them meaningfully within the dynamics of contemporary society. Third, there is a gap in the literature when comparing WRM to other literary works with similar themes. Previous research has neglected this comparison, thus reducing a comprehensive understanding of WRM's contribution to Indonesian literary narratives on religion and nationalism.

This study aims to reinterpret the roles of religion and nationalism in WRM using a hermeneutic approach. The researchers explored hidden meanings and historical contexts embedded in the text to produce interpretations relevant to contemporary society (Sitorus et al., 2022). Poetry of WRM needs to be reinterpreted because its message must be adapted to changing times. To ensure its relevance, a reinterpretation that considers social, cultural, and political developments is required. The current interpretive landscape includes a variety of approaches, such as structuralism and post-colonialism. Some earlier interpretations were made by Alawiyah (2018), Rahman (2018), Mursyidin et al. (2019), Saharudin et al. (2022), and Atsani et al. (2023), yet they are not sensitive to the current historical, social, and cultural development. Hence, this present study distinguishes itself through its use of a hermeneutic approach, which provides a more comprehensive lens for interpreting the religious and nationalist messages in the text. Through a careful process of textual interpretation, this study sought to uncover how WRM's values intersect with broader social and political contexts (Karlsson et al., 2020).

The uniqueness of this research also lies in its focus on Hamzanwadi's thoughts. As an influential religious and nationalist figure in NTB, Hamzanwadi's ideas, as expressed in WRM, reflect his lived experiences and views on religion, nationalism, and struggle. As an influential religious and nationalist figure in NTB, Hamzanwadi's thoughts on WRM are a reflection of his life experiences, as well as his views on religion, nationalism, and the spirit of struggle (Sunaryo & Albar, 2023). By analyzing WRM's thoughts, this research can uncover a new understanding of the relationship between religion and nationalism, as well as its implications in the Indonesian context. This is reinforced by the results of Nurhadi (2019), which explored similar themes in the thoughts of K. H. Ahmad Dahlan and K. H. Hasyim Asy'ari, emphasizing the importance of education in strengthening the sense of national identity and religious values. The implication is that such education fosters faith, unity, harmony, ethical citizenship, and a strong sense of patriotism. Research on the reinterpretation of religion and nationalism in WRM using a hermeneutical approach can make a significant contribution to the understanding of social, political, and religious dynamics in Indonesia. By centering Hamzanwadi's intellectual legacy, this research honors the cultural and spiritual heritage of the Sasak people and reinforces the importance of understanding the local context in examining the phenomena of religion and nationalism (Koopman, 2023).

This study opens new pathways for understanding the relationship between religiosity and nationalism in the context of Indonesian literature. Through literary works, WRM, messages about religious moderation and nationalism can be effectively conveyed to the public, forming attitudes that respect plurality, tolerance, and diversity (Arifinsyah et al., 2020). The hermeneutic approach not only explores religiosity as a separate spiritual dimension but also reveals how it is intricately linked with nationalism in Hamzanwadi's thought (Pérez Vargas et al., 2020). WRM provides new insights into how religious beliefs can shape nationalistic attitudes and actions, and how nationalist sentiment can be inspired by religious values. WRM offers insights into how religious belief can inspire nationalistic sentiment, and vice versa. This interpretive approach brings innovation to the study of Indonesian religious literature, shifting focus from earlier emphases on aesthetics, communication, and semiotics to a deeper contextual analysis. In doing so, the study addresses the lack of complex interpretations that consider WRM's historical, cultural, and social dimensions. From this perspective, the central problem identified is the absence of comprehensive interpretations of the religious and nationalist messages in WRM. Previous analyses have often overlooked the broader contextual layers essential to understanding the depth of the work. This leads to the guiding research question:

1. How can religious and nationalist thoughts in Hamzanwadi's *Wasiat Renungan Masa* (WRM) be interpreted through a hermeneutic approach by considering the social, cultural, and historical contexts to strengthen Islamic values and nationalism in Indonesia's national identity?

This research aimed to deepen the understanding of religious and nationalist messages in Hamzanwadi's WRM through a hermeneutic approach. It also sought to explore the relevance and implications of these messages in the context of modern Indonesian society. The findings are expected to enrich perspectives on religious values and nationalism, provide a framework for interpreting national identity, and inspire the application of these values in contemporary life.

## 2. LITERATURE REVIEW

### 2.1 Hermeneutic Approach

The hermeneutic approach is an in-depth and holistic method of interpretation for analyzing texts, both literary and non-literary, by focusing on their context, meaning, and philosophical implications. In literary studies, hermeneutics provides space for readers to understand texts more deeply, explore hidden meanings, and respond thoughtfully. This approach also emphasizes that interpretation is inseparable from the interpreter's experience and cultural background, meaning that each reader brings a unique perspective to the text (Gadamer, 2021).

The study of religious and nationalist messages in poetry has increasingly drawn scholarly attention. [Friedland \(2019\)](#) showed that the hermeneutic approach offers a refined understanding of the value of religious messages and nationalism. His findings emphasized the role of religion in the construction of a nationalist identity as well as the challenges of representing diversity in the context of religious nationalism, suggesting that collective representations of identity must be re-evaluated to promote more inclusive thinking and policy-making.

[Brubaker \(2018\)](#) employed a hermeneutic approach to explore how religion serves as a driving force in national identity formation. His study emphasizes the complexity of the relationship between religion and nationalism, calling for a contextual understanding of both phenomena to analyze their interactions more effectively. [Hastings \(2017\)](#) also showed the importance of understanding the values of religious messages and nationalism in building national unity and responding to the challenges of pluralism and diversity in society. The results of his study provided insights into how deeper engagement with these values can help reinforce the foundations of an inclusive and resilient national identity.

Research conducted by [Kharmandar and Karimnia \(2019\)](#) on poetry translation confirmed that the hermeneutic model is particularly effective for interpreting and conveying the cultural context embedded in poetry. Paul Ricoeur, as cited in [Petrovici \(2018\)](#), argued that the hermeneutic approach deepens the process of textual interpretation by attending to their cultural, historical, and linguistic contexts. An understanding of the concept of 'text' as a dynamic concept contributes to broader hermeneutical discourse and provides valuable insights for practitioners and researchers across various humanities disciplines. Private research by [Setiadi \(2019\)](#) into heroic values found in national compulsory songs demonstrates that such values, when understood deeply, can form a moral foundation essential for character development in children. Similarly, [Mustaqhfirin \(2021\)](#), in *Syair Ngidu Susilo*, showed that character is not only considered a moral principle but also a strong foundation for building individuals who contribute positively to society and the nation.

Hermeneutics emphasizes that understanding a literary work, particularly a poem, is inseparable from the historical, cultural, and linguistic context in which it is produced ([Smythe, 2012](#)). This approach views poetic texts as products of complex human cultures and minds, and therefore, the interpretation of such texts must consider various factors that influence their production and reception. One of the key concepts in hermeneutics is the 'hermeneutic circle', referring to the dynamic interaction between the text and readers in the process of interpretation ([Sitorus et al., 2022](#)). In the context of literary studies, hermeneutics explores deeper into the text's meaning, explores its philosophical and aesthetic implications, as well as responds to the text in more diverse and reflective ways ([Mudin et al., 2021](#)).

Hermeneutics in literary studies often involves rigorous analytical steps, as explained by [Oerther \(2020\)](#). First, the interpreter focuses on the external context of the text, including the historical, social, and cultural backgrounds in which the text was produced. This includes understanding the author's life and worldview, as well as the social and political conditions at the time the text was written. Second, the interpreter examines the internal context of the text, such as its narrative structure, use of language, and literary style. Analyzing the structure and language of the text helps the interpreter grasp the way the message is conveyed and the aesthetic experience offered by the text. Third, the interpreter considers various interpretations proposed by previous scholars and reflects on their impact on the overall understanding of the text. Fourth, the interpreter produces a new, creative interpretation that offers a previously unexplored perspective or opens space for further discussion.

Based on the above research, the hermeneutic approach is a relevant and effective framework for understanding WRM's interpretive poetry. Hermeneutics emphasizes the historical, cultural, and linguistic contexts in which a literary work is produced. In the context of literary research, hermeneutics enriches the understanding of a text's meaning, dives into its philosophical and aesthetic dimensions, and encourages a more reflective engagement with literature. Hermeneutics not only aids in interpreting poetic texts but also provide new perspectives and wider discussion about the meaning of literature.

## 2.2 Reinterpretation of Religious Values and Nationalism in Poetry

Reinterpretation of religious and nationalist values in poetry is an attempt to reinterpret and present new meanings to these values in literary texts. Poetry, as a medium of artistic expression, often reflects and responds to various values, including religious and nationalist values, shaped by the author's thoughts and experiences (Yahya et al., 2012). According to Lahiani (2022), in this reinterpretation process, the reader or interpreter considers the historical, social, and cultural context in which the poem was produced, as well as the broader implications of these values.

L. Schmidt et al. (2016) supported the view that the reinterpretation of religious values in poetry can involve analyzing how religion is portrayed, interpreted, and understood by the author, and how it influences the message or theme of the poem. Values such as faith, piety, compassion, and justice are often the focus of poetry with a religious background. Readers can reinterpret these values by considering how they are reflected in human experiences, social interactions, and conflicts of life. In addition, Yahya et al. (2012) noted that the reinterpretation of nationalist values in poetry involves analyzing expressions of national identity, patriotism, national spirit, and unity. Poetry often serves as a platform for writers to express a sense of pride, the spirit of resistance, or reflections on the political and social conditions of the nation. Readers can reinterpret nationalist values in poetry by considering the role of poetry in shaping national identity, mobilizing political struggles, and strengthening social solidarity (Tu & Sun, 2018).

In the case of Hamzanwadi, a poet and Indonesian national hero, Nasri et al. (2023) observe that his poetry frequently depicts Islamic values and a strong national spirit within the context of anti-colonial struggle and nation-building. Through a hermeneutic approach, readers can respond to Hamzanwadi's poems more deeply, explore hidden meanings, and interpret the implications of religious and nationalist values across different historical periods. When applying a hermeneutical approach to the reinterpretation of religious values and nationalism in poetry, it is essential to be attentive to various factors that influence the production and reception of texts, such as historical, cultural, and linguistic factors. Readers must also recognize that the interpretation of values in poetry is a subjective process that can vary depending on individual backgrounds and experiences. Therefore, dialogue and discussion among interpreters play a crucial role in the process of reinterpreting values in poetry.

## 3. METHODS

### 3.1 Design and Source of Data

This research used a qualitative design to formulate and reinterpret the messages of religion and nationalism in Hamzanwadi's *Wasiat Renungan Masa* (WRM). The qualitative approach allows researchers to explore the meanings in the text in depth, capture its complexity, and interpret it carefully (Abdussamad & Sik, 2021). The data used consisted of two main sources: primary data and secondary data (Ismawati, 2018). Primary data were obtained directly from the text of Hamzanwadi's WRM, while secondary data were collected from relevant journals and books that supported the analysis of primary data. These secondary sources assisted in broadening the understanding of the historical, cultural, and intellectual contexts of Hamzanwadi, thus providing a solid foundation for reinterpreting the messages in the text (Zayd & Al-Khuli, 2019).

### 3.2 Data Collection and Analysis

The data collection technique involved document analysis to analyze the text of WRM thoroughly (Supriatin, 2020). In addition, purposive sampling was used to select certain stanzas considered representative or significant in reflecting the themes of religion and nationalism (Rukajat, 2018). This approach ensures that the data analyzed was relevant and representative of the overall message that Hamzanwadi sought to convey.

Moreover, the data analysis technique used an interactive model consisting of four components, incorporating hermeneutic steps to understand the text, interpreter, and context (Endraswara, 2022; Rahardjo, 2020). First, data collection was carried out carefully from primary and secondary sources by the hermeneutical process. Second, data reduction was conducted by identifying the main themes in the reinterpretation of religion, nationalism, and Hamzanwadi's thought in WRM. Furthermore, the presentation of reduced data aims to provide a deeper understanding of the meanings within the text. Finally, conclusions were drawn based on the analysis to answer the research questions and achieve the research objectives, marking the end of the hermeneutic interpretive process. This data analysis technique combines a hermeneutic approach with rigorous analytical steps to understand the messages of religion and nationalism in Hamzanwadi's WRM in greater depth.

## 4. RESULTS AND DISCUSSION

### 4.1 Understanding the Religious Values in the *Wasiat Renungan Masa*

#### 4.1.1 *A reminder of the afterlife*

Hamzanwadi's WRM invites a deep understanding of religious values reflected in the text. One of the main aspects that stands out is the depiction of the concepts of faith, piety, and an individual's relationship with God, as illustrated in the following stanza.

| (1) <u>Indonesian</u> (original)       | <u>English</u> (translation)     |
|----------------------------------------|----------------------------------|
| <i>Ingatlah kita akan kembali</i>      | Remember we will return          |
| <i>Menghadap tuhan rabbal izzati</i>   | Facing God Rabbal Izzati         |
| <i>Nyampaikan laporan amal sendiri</i> | Deliver your own report of deeds |
| <i>Seluruh makhluk menjadi saksi</i>   | All creatures bear witness       |

The stanza is part of a poem or testament that has a spiritual and religious dimension, and understanding it requires a hermeneutic approach to reveal its hidden meaning. Through such an approach, this stanza can be interpreted as a reminder of the afterlife and human accountability before God, the Most Glorious (Dwi Savira & Isnaniah, 2022). Hermeneutic interpretation goes beyond the literal meaning of the words to include the cultural, social, and religious context in which the poem was created (Nugraha, 2022). The line 'Remember we will return' (p. 33) can be interpreted as a reminder that humans will eventually return to God after leaving this world, a warning about death, and the temporary nature of life. It emphasizes the importance of being spiritually prepared for the afterlife.

The phrase 'Facing God Rabbal Izzati' (p. 33) describes the attitude of submission and reverence towards the Supreme Being, implying the obedience required of humans toward their Creator. 'Deliver your own report of deeds' (p. 33) signifies individual responsibility; each person is accountable for their actions before God. Finally, the line 'All creatures bear witness' (p. 33) implies that nothing is hidden from God's scrutiny, and that all human actions are witnessed by God. This reflects the concept of divine supervision in religion, where every human action is recorded and will be judged in the hereafter.

#### 4.1.2 *Religion's broader dimensions*

In Hamzanwadi's view, religion is not limited to only worship but also a deep understanding of creed and law, as reflected in the following stanza:

| (2) <u>Indonesian</u> (original)         | <u>English</u> (translation)       |
|------------------------------------------|------------------------------------|
| <i>Agama bukan sekedar ibadah</i>        | Religion is not just worship       |
| <i>Puasa sembahyang di atas sajadah</i>  | Fasting or praying on a prayer mat |
| <i>Tapi agama mencakup akidah</i>        | But religion includes creed        |
| <i>Mencakup syariah mencakup hukumah</i> | Sharia covers the law              |

The stanza in (2) delivers a deep message about the true meaning of religion, which can be interpreted more deeply through a hermeneutic approach. In hermeneutics, understanding extends beyond the literal interpretation of words to include the cultural, social, and religious context in which the poem was created (Harrington, 2018). The line ‘Religion is not just worship’ (p. 35) illustrates that religion is not limited only to ritual practices; it encompasses broader dimensions of human life. Religion includes how people relate to both God and fellow human beings (Conner, 2017). The phrase ‘Fasting or praying on a prayer mat’ (p. 35) represents religious practices such as fasting and prayer, which are part of humanity’s expression of piety and submission to God. However, this stanza reveals that worship is only a small part of broader religious teachings.

The line, ‘But religion includes creed’ (p. 35), highlights the importance of a firm belief in religion, which becomes the foundation for the practice of worship and other religious acts. Creed, or belief, is the core of religion that gives direction and purpose to its believers (Zhang, 2021). Finally, ‘Sharia covers the law’ (p. 35) underlines that religion not only provides moral and ethical teachings, but also legal frameworks that govern the communities’ social and political life. As Izadyar and AzizMohammadi (2015) noted, religion plays a vital role in the spiritual domain but also in establishing a harmonious social and political order.

#### 4.1.3 Iman, Islam, and Ihsan

In Hamzanwadi, Iman (faith), Islam (practice), and Ihsan (spiritual excellence) are the foundational pillars of Islam. These three foundations must be understood holistically, as reflected in the following stanza:

|     |                                    |                                                   |
|-----|------------------------------------|---------------------------------------------------|
| (3) | <u>Indonesian</u> (original)       | <u>English</u> (translation)                      |
|     | <i>Iman Islam Ihsan bertiga</i>    | Faith, Practice, Spiritual Excellence—these three |
|     | <i>Harus dibela bersama-sama</i>   | Must be defended together                         |
|     | <i>Selama roh dikandung rangka</i> | As long as the soul resides in the body           |
|     | <i>Karena ialah rukun agama</i>    | Because they are pillars of religion              |

In the context of hermeneutics, this stanza should be understood not only literally but also within its cultural, religious, and social frameworks. In (3), the first line ‘Faith, Practice, Spiritual Excellence—these three’ (p. 35) highlights the core aspects of Islamic teachings: Iman (faith), Islam (practice), and Ihsan (spiritual excellence). Faith refers to a firm belief in the principles of religion, Islam to the enactment of those beliefs through rituals and law, and Ihsan to the perfection of worship practice performed with sincerity and moral excellence (Haryatmoko, 2011). We can interpret that this stanza invites Muslims to understand and practice religious teachings as a whole, not only limited to aspects of faith, but also the practice of worship and perfection in doing good. Then, ‘Must be defended together’ (p. 35) emphasizes the collective responsibility to uphold these core values. This shows that preserving religious teachings is a shared responsibility, urging Muslims to unite in upholding their values (Debesay et al., 2008).

The line ‘As long as the soul resides in the body’ (p. 35) implies that this commitment continues throughout one’s life; a call for spiritual and physical harmony in living out religious teachings (Macatangay, 2022). Finally, ‘Because they are pillars of religion’ (p. 35) reinforces that these three principles are the main pillars of faith that must be maintained together.

#### 4.1.4 The importance of seeking blessings and guidance from God instead of humans

Hamzanwadi strongly emphasized the prohibition of seeking attention from fellow humans, considering the meaningless. Instead, he stressed the importance of seeking Allah’s blessings and guidance through faith and piety, as implied in the following stanza:

|     |                                      |                                       |
|-----|--------------------------------------|---------------------------------------|
| (4) | <u>Indonesian</u> (original)         | <u>English</u> (translation)          |
|     | <i>Bila nanda mencari muka</i>       | If you’re seeking attention           |
|     | <i>Janganlah cari di manusia</i>     | Do not seek it from humans            |
|     | <i>Tapi carilah di Rabbul-Baraya</i> | But seek it from the Lord of Creation |
|     | <i>Dengan iman dan amal taqwa</i>    | With faith and piety                  |

In (4), the stanza includes a deep message about the search for true values and truths. First, 'If you're seeking attention, do not seek it from humans' (p. 35) reminds us of the limitations of humans and the errors or imperfections in their views or actions. This stanza can be interpreted as an invitation not to rely heavily on humans in seeking direction or guidance in life but rather on God as the ultimate source of truth (Hermawan & Pradita, 2020).

Furthermore, 'But seek it from the Lord of Creation with faith and piety' (p. 57) highlights how essential it is to seek true spiritual values and truth in relationship with God. This stanza implies that the search for life's true meaning involves faith and devotion, which are deeds performed with full awareness of and obedience to God (Farsani, 2020). The stanza calls for a spiritual focus over worldly validation.

## 4.2 Reinterpretation of Nationalism in the Context of the *Wasiat Renungan Masa*

Reinterpreting religious and nationalist messages in WRM is essential, as past analyses have often overlooked these values amid changing times. Previous studies by Nasip et al. (2019), Fatoni et al. (2022), and Gunawan and Hermansyah (2022) focused more on the aesthetic and communication aspects rather than on the substance of values. Similar results have been reported by Nuriadi and Sribagus (2019), Rahman and Jaeka (2022), Saharudin et al. (2022), and Wijaya et al. (2023). With a hermeneutic approach, understanding the complexity of religious and nationalist messages can be enriched in light of evolving societal challenges.

### 4.2.1 Uphold the first precept in Pancasila

In (5), it can be seen that the stanza carries a strong nationalist tone, especially emphasizing Pancasila as the foundation of Indonesia.

| (5) <u>Indonesian</u> (original)       | <u>English</u> (translation)       |
|----------------------------------------|------------------------------------|
| <i>Negara kita berpancasila</i>        | Our country is based on Pancasila  |
| <i>Berketuhanan Yang Maha Esa</i>      | Belief in the Almighty             |
| <i>Ummat Islam paling setia</i>        | Faithful Muslims                   |
| <i>Tegakkan sila yang paling utama</i> | Uphold the most important precepts |

This stanza can be interpreted as an invitation to strengthen the unity of Indonesia as a nation under the Pancasila foundation, reflecting the spirit of nationalism and nationhood (Yang & Samsudin, 2017). The first stanza, 'Our country is based on Pancasila' (p. 26), implies the importance of Pancasila values as the main foundation of Indonesia. This stanza invites us to understand that Pancasila is not merely an ideology but also the identity of Indonesia that binds all social elements within the unity and integrity. 'Belief in the Almighty' (p. 26) urges integrating religious values into national life by grounding morals in spiritual awareness.

'Faithful Muslims' (p. 26) underline the commitment of Indonesia's Muslim population to uphold and protect national unity based on Pancasila. This stanza shows that religious diversity in Indonesia does not hinder solidarity and unity but rather becomes a force that strengthens the nation (Musvoto, 2017). 'Uphold the most important precepts' (p. 26) urges adherence to Pancasila, especially belief in One God, while promoting truth, justice, and unity as foundations for Indonesia's progress..

### 4.2.2 Nahdlatul Wathan

Nahdlatul Wathan (NW), Hamzanwadi's largest organization in NTB, symbolizes his nationalism and resistance to colonial rule, as reflected in the following stanza.

| (6) <u>Indonesian</u> (original)        | <u>English</u> (translation)              |
|-----------------------------------------|-------------------------------------------|
| <i>Nahdlatul Wathan modal utama</i>     | Nahdlatul Wathan is the main asset        |
| <i>Bagi NTB dan Sasak semua</i>         | For NTB and all Sasak people              |
| <i>Karena lahirnya di zaman Belanda</i> | Because it was born in the Dutch era      |
| <i>Sebagai madrasah sumber agama</i>    | As a religious school and source of faith |

This stanza expresses a strong dimension of nationalism by referring to the history of the NW establishment during the Dutch colonial period. Hermeneutically, this stanza invites us to explore deeper meanings related to the role and NW essence in the national development context, especially in the West Nusa Tenggara region and the Sasak community (Koopman, 2023). The stanza contains a statement about the important role of NW in building religious identity and nationalism in the NTB, particularly among the Sasak people. ‘Nahdlatul Wathan’s main asset’ (p. 46) suggests NW’s central role in strengthening the identity and existence of NTB, as well as the guardian of the authenticity of Sasak culture and religion.

The context of the NW’s birth ‘...in the Dutch era’ (p. 46) confirmed that the organization emerged in response to Dutch colonialism, showing a spirit of resistance and determination in maintaining local culture, continuity, and religion amid colonial pressure. ‘As a religious school and source of faith’ (p. 46) implies that NW is not merely a religious organization, but also an educational and unifying institution for the Sasak community. This stanza indicates that NW functions as a center of Islamic learning and spreading national values, thus playing a critical role in shaping religious awareness and nationalism in NTB (Hamdi, 2018). It helps promote the spirit of nationalism, religious awareness, local identity, morality, and unity of the Sasak people in NTB.

#### 4.2.3 Nationalism and stereotypes of the Sasak people

Hamzanwadi, as a native Sasak, had a strong sense of nationalism. Despite this, many people accused him of being too attached to his tribal identity. However, he refuted these accusations in the following poem:

| (7) Indonesian (original)               | English (translation)                 |
|-----------------------------------------|---------------------------------------|
| <i>Sasak yang tulen nasionalisnya</i>   | Sasak who are genuinely nationalistic |
| <i>Selalu dituduh sukuisme-nya</i>      | Are always accused of tribalism       |
| <i>Sungguh penuduhlah sukuisme buta</i> | The accusers are blindly tribalists   |
| <i>Penuh buktinya di sini di sana</i>   | While evidence abounds everywhere     |

The stanza reflects the dynamics of nationalism in the Sasak society. The line ‘Sasak who are genuinely nationalistic’ (p. 46) emphasizes the strong sense of nationalism among Sasak people who identify themselves as an integral part of the Indonesian nation. The statement ‘Are always accused of tribalism’ (p. 46) highlights the experience of the Sasak people who are often labelled as being overly partial to their own tribal interests. This illustrates the negative stigma and stereotypes experienced by the Sasak people, which can hinder their efforts to fight for national rights and interests.

The phrases ‘The accusers are blindly tribalists’ (p. 46) and ‘While evidence abounds everywhere’ (p. 46) show that the accusation is not based on clear facts or strong evidence, but rather on an incorrect and blind view of the Sasak people’s contribution and sacrifice in building the Indonesian nation. This perspective is echoed in Wijaya et al. (2025), who assert that the WRM poem articulates a deep synergy between religion and nationalism that transcends ethnic boundaries. Furthermore, as noted by Hamdi (2018), Nahdlatul Wathan played a central role in shaping Sasak identity while actively contributing to the broader Indonesian nationalist movement. Therefore, the hermeneutic interpretation of this stanza invites readers to reevaluate narrow judgments and encourages a deeper understanding of how minority groups can simultaneously preserve their cultural roots and contribute to national unity. This supports the view that religion and nationalism in Hamzanwadi’s work are complementary ideals vital to inclusive national development (Ernawati & Wijaya, 2023).

#### 4.2.4 Hizib NW prayers

One of Hamzanwadi’s phenomenal works is the compilation of Hizib NW prayers, which is a manifestation of his nationalism in praying for the welfare of the community, homeland, and nation, as illustrated below.

| (8) <u>Indonesian</u> (original)      | <u>English</u> (translation)                 |
|---------------------------------------|----------------------------------------------|
| <i>Aduh sayang!</i>                   | Oh dear!                                     |
| <i>Siarkan Hizib sampai merata</i>    | Broadcast the Hizib far and wide             |
| <i>agar banyaklah pendoa kita</i>     | so that there are many of us praying         |
| <i>Mendoa Negara, Nusa dan Bangsa</i> | Praying for country, region, and nation      |
| <i>mendoa Islam se Nusantara</i>      | praying for Islam throughout the archipelago |

In the context of nationalism, this stanza describes a call to spread Hizib, a recitation of prayers or *wirid*, as a form of devotion and loyalty to the state, nation, and religion (Rasyad et al., 2023). A hermeneutical approach aims to interpret this stanza as an expression of commitment to both national and religious values. The phrase ‘Oh dear!’ (p. 99) shows deep concern and care for the state of the country and the ummah (people). ‘Broadcast the Hizib far and wide’ (p. 99) stresses the importance of disseminating these prayers to strengthen spirituality and bring blessings to the wider community. It also reflects awareness of the prayer’s role in supporting the success and welfare of the state, nation, and people.

The lines ‘so that there are many of us praying, praying for the country, region, and nation, praying for Islam throughout the archipelago’ (p. 99) shows that these prayers go beyond individual interests; they are intended for the collective welfare, including the country’s safety and progress, regional unity, and the spread of Islam throughout the archipelago. This stanza affirms that religious practice and the diversity of prayer traditions contribute meaningfully to the spirit of nationalism, reinforcing values of unity and shared progress. As Wijaya et al. (2025) note, WRM constructs a theological-nationalist vision that integrates religious duty with civic responsibility, positioning prayer as both spiritual and patriotic. This echoes Ernawati and Wijaya’s (2023) view that Islamic expressions in Hamzanwadi’s poetry recommend a sense of national togetherness grounded in religious ethics.

#### 4.3 Reinterpreting Religion and Nationalism in WRM through a Hermeneutic Lens

Exploring the relationship between religious values and nationalism in Hamzanwadi’s WRM reveals how the teachings of Islam are interwoven with the spirit of nationalism. Hermeneutics interprets verses and expressions within their cultural, historical, and religious contexts of the time, offering broader insights into their meaning (Gadamer, 2018). This approach views religious values in WRM as both reflective of and relevant to the society in which they were composed. Fatoni et al. (2022) found, through a pragmatic lens, that the religious messages in WRM are not only expressions of faith but also have direct relevance to daily actions and life. This is supported by Hapizin (2018), who identified that WRM contains moral and spiritual messages rooted in Islamic teaching, such as honesty, justice, compassion, and care for others. These findings highlight how the reinterpretation of WRM opens up new insights into the significance and relevance of religious messages in literary works in today’s complex world.

Hamzanwadi consistently emphasized the importance of Iman, Islam, and Ihsan in every aspect of life, including nationalism. Through hermeneutics, his teachings of Islam were contextualized within the context of the national struggle against Dutch colonialism, forming a sense of nationalism among the Sasak people. Religious values in WRM were not only spiritual ideals but also linked to national responsibilities. Ernawati and Wijaya (2023) found Hamzanwadi’s dialogue on nationality articulates ideas about national identity and the role of the individual in state-building. Similarly, Yunitasari et al. (2023) argued that Hamzanwadi’s example in fighting for independence and justice for Indonesia is inspirational for the younger generation to nurture nationalism rooted in courage, determination, and loyalty to the nation’s noble values as important aspects of character building.

Reinterpreted through a hermeneutical approach, the relationship between religion and nationalism in WRM illustrates the synergy between spirituality and a strong national identity. In today’s context, this reinterpretation provides deeper insight into how religion and nationalism can mutually reinforce one another in creating an inclusive and harmonious society (Wijaya et al., 2025). The religious messages in WRM inspire a responsible and inclusive national spirit, while nationalism provides a moral foundation for the practice of religious values in daily life.

This reinforces the idea that religion and nationalism are not separate but interdependent forces for social harmony. In other words, they shape attitudes and actions in response to today's social, political, and cultural challenges.

The hermeneutic approach provides a deep insight into the relationship between religious values and nationalism in WRM. [S. J. Schmidt \(2010\)](#) underlined that hermeneutics helps interpret religious messages in a nationalist context, investigating how these values evolved through historical and social dynamics. Thus, hermeneutics enriches our understanding of Hamzanwadi's messages regarding the interconnectedness of religion and nationalism.

The reinterpretation of Hamzanwadi's ideas carries significant implications for understanding and applying his values across various aspects of life. [Wijaya et al. \(2023\)](#) noted that Hamzanwadi, as a thinker and leader shaped by a unique historical and cultural context, conveyed teachings that were highly relevant to his era. When reinterpreted for contemporary society, his core values: faith, religious commitment, and a spirit of resistance, remain applicable. [Fattah \(2018\)](#) emphasized that Hamzanwadi's message of loyalty to religion and nation can be seen as a call to uphold religious values and nationalism amid the challenges posed by globalization and modernization.

Moreover, reinterpretation allows for alignment between his teachings and the developments in society and technology. In other words, even though Hamzanwadi lived before the advent of modern technologies, his thoughts can still guide responses to digital-era challenges. This reinterpretation also expands the scope and relevance of his teaching in a global context. This idea was reinforced by [Nahdi and Fahrurrozi \(2018\)](#), who stated that Hamzanwadi was rooted in Indonesian culture; his messages, promoting peace, tolerance, and justice, can contribute globally. By interpreting his thoughts more broadly, his messages of peace, tolerance, and justice can make a valuable contribution to building a better society. Finally, reinterpretation opens pathways to relate Hamzanwadi's thought to relevant contemporary issues, such as climate change, global peace, and social justice. This idea is supported by [Wijaya et al. \(2023\)](#), affirming that Hamzanwadi's message of courage, assertiveness, and commitment to positive change can inspire responses to such global challenges.

## 6. CONCLUSION

Through a hermeneutic approach to Hamzanwadi's thought in WRM, the reinterpretation of religious and nationalist messages offers a profound and relevant understanding. The results showed that the messages of religion and nationalism conveyed by Hamzanwadi remain relevant in facing the challenges of modern times, such as globalization and modernization. The values of faith, loyalty to religion, nationalism, and the spirit of struggle advocated by Hamzanwadi have wide applications across rapidly evolving social, political, and technological contexts. Moreover, this reinterpretation opens up new horizons in understanding religious values and nationalism within a broader global context, linking Hamzanwadi's thought to pressing contemporary issues such as climate change, global peace, and social justice.

This research makes an important contribution to deepening the understanding of religious and national messages in Hamzanwadi's literary works, as well as their ongoing relevance in navigating the challenges and social issues that arise in the contemporary era. This study is crucial for comprehending the role of religion and nationalism in Hamzanwadi's WRM. This hermeneutical approach results in an in-depth reinterpretation of the religious and nationalistic messages contained in the work. The implications of this reinterpretation enrich the understanding of these values in the context of changing times and provide a solid foundation for understanding Indonesia's national identity.

This research is limited to the reinterpretation of religion and nationalism in Hamzanwadi's WRM; it does not cover other literary works or the thoughts of other figures. Future research should expand the scope of this research by comparing WRM with other literary works that have similar themes. The hermeneutical approach can also be combined with other analytical

approaches, such as structural analysis or comparative analysis, to deepen the understanding of religious and nationalist messages in literary works.

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