

The Political Role of Ki Bagus Hadikusumo and Its Relevance as the Development of New Indonesian History Material Source

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Abstract

The purpose of this study is to describe: (1) the political development during the Indonesian national movement. (2) The political role of Ki Bagus Hadikusumo in 1938-1953. (3) The importance of Ki Bagus Hadikusumo's political role in developing new sources of Indonesian history. The methodology used in this study is historic. The steps of the historical method are enlightenment, criticism, interpretation, and historiography. The data sources used by researchers are primary and secondary sources. Data collection techniques use library search techniques. Data analysis techniques through fact-based external and internal criticism.

Keywords

politic; Ki Bagus Hadikusumo;
new Indonesian history



I. Introduction

Indonesia, known as the Dutch East Indies, was a colony of the western nation. As a colonized country, Indonesia experienced a bad situation. With such great pressure, the Indonesian people submitted to the Dutch government. There is no right to opinion, fight, or politics. During the Dutch period, colonial politics followed the interests of colonial power which harmed the colonized nation (Sartono Kartodirdjo, 1999: 40). Colonization brought changes in various fields, such as the system of government, industry, transportation, and education. These changes made the Indonesian people aware of a nation and homeland that gave rise to the nature of nationalism.

The high nature of nationalism led to the emergence of modern organizations that were formed to better organize the resistance of the Indonesian people. National movements against colonialism to develop Indonesia (Moedjanto, 1988: 27). It started with the birth of Boedi Oetomo, Sarekat Islam, and Pasundan who carried the symbol of national identity (Kartodirdjo, 2005: 3). Muhammadiyah is one of them, and is used as an agent of change who wants its movement to be a non-political Islamic movement, but not anti-political (Syaifulah, 2015: 173). It was difficult for the Indonesian people to learn, only the priyayi were allowed by the colonialists (Engelen, 1997: 2-3). Muhammadiyah emerged as a socio-cultural organization concerned with people's education so as to establish schools that could be enjoyed by all people. Not anti-political, Muhammadiyah grew into a large organization and was accepted by all groups.

Politics in Islam has rules in its implementation because Islam is tasked with straightening out according to moral values. A Muslim is given the freedom to participate in state organizations and uphold his Islam. Just like the Netherlands, Japan also controls Islamic fanaticism, because it is considered a threat (Ricklefs, 1989: 236).

Muhammadiyah figures who play a role in state matters, one of which is Ki Bagus Hadikusumo. Emerged when Indonesia was still a colony, did not make this movement

submit to its government. Indonesian culture with western culture is very different, people prefer Indonesian culture not to be mixed with dominant western culture, which is freer. In Indonesia, there are Islamic nationalists who have high knowledge of Islam and a high nationalist attitude.

Nationalism creates a sense of self-confidence, this feeling is needed to defend oneself in the struggle to overcome the circumstances that defeated it (Soekarno, 1965: 3-4). True Islam is not anti-nationalist, and will not allow its country to be divided due to the actions of the colonialists. An Islamic Nationalist must be able to balance the nature of Nationalism and Islam. Islam has great power, if the people have high nationalism.

Political ideology in Islam is theocratic, which means that God is above all and Islamic law is far above humans (Ricklefs, 2012: 138). As an Islamic nationalist, his Islamic values in the nation and state must always be upheld. The concept of Islamic nationalism is attached to figures who hold fast to their principles. In its political activities, Islam is used as a reference that has values and rules in its implementation. These values are moral values that can be used as an attitude of authority so that they are favored by other national figures. The politics held by Ki Bagus Hadikusumo is Islamic politics, which will not stop fighting against the invaders who destroy Islamic teachings and allow their country to stand without a strong foundation (Djarnawi Hadikusuma, 1979: 26).

Ki Bagus Hadikusumo carried out his role as chairman of Muhammadiyah with modern thoughts. Not only concerned with religion, but also helping the process of Indonesian independence. Holding fast to his Islam, in state moments, Ki Bagus Hadikusumo dared to express his opinion that was different from other national figures (Mahfud MD, 2013). For other characters, it may be considered old-fashioned, but that is what is in Ki Bagus Hadikusumo.

A santri background who upholds the Koran and Hadith, Ki Bagus Hadikusumo participates in state affairs. Truth and justice are political meanings for Ki Bagus Hadikusumo (Djarnawi Hadikusuma, 1979: 26). He started with his role in the Indonesian Islamic Party, Chuo Sangi In, and became a member of BPUPKI. Based on his knowledge, Ki Bagus Hadikusumo proposed that the basis of the State must have an element of religion. In this regard, there are several figures who feel that Ki Bagus Hadikusumo's proposal is identified with the idea of an Islamic State (Ahmad Mansur Suryanegara, 2010: 168-169). Because of this, Ki Bagus Hadikusumo was wise and in the end an agreement was reached on the basis of the State which is still being used, namely Pancasila (State Secretariat of the Republic of Indonesia, 1998: xxi).

Ki Bagus Hadikusumo made the world of politics in Indonesia diverse. Ki Bagus Hadikusumo is an Islamic nationalist who comes from the santri group and always tries to apply religion as a foundation in life (Donald K. Emerson, 1976).

II. Research Methods

In this abstract the author uses historical research methods. The method is to find and collect data sources related to this research, namely about the political role of Ki Bagus Hadikusumo in 1938-1953. After the data sources have been collected, then an analysis is carried out by comparing the existing data. Search and collect archives or documents related to the political role of Ki Bagus Hadikusumo in 1938-1953. Furthermore, the document is used as a truth-testing tool for secondary sources that have been collected with primary sources.

III. Discussion

3.1 During the Indonesian National Movement

Indonesia began to recognize politics from the royal era, the political system at that time was still traditional. When the West came to Indonesia and since that time turned into the Dutch East Indies, the political system in the kingdom began to change because of the political system implemented by that country. The Dutch government made various kinds of changes, but the most important was the reorganization of Agrarian as the goal of Dutch political economy (George D. Larson, 1990: 27). The Dutch East Indies politics became limited in its scope of movement, because of the Dutch influence which had rights to the political system in the Dutch East Indies (George D. Larson, 1990: 30-40).

The modern elite as reformers in the Dutch East Indies in the 20th century fought against the invaders by establishing a modern organization for the first time in the Dutch East Indies, namely Boedi Oetomo (Robert Van Niel, 1984). This organization was founded on May 20, 1908 in Jakarta (Sartono Kartodirdjo, 2005: 11). Boedi Otomo's politics was to build the Dutch East Indies community with the label of national brotherhood without any view of existing differences, but the people of the Dutch East Indies understood politics. The number of organizations that are involved in the world of politics has made people aware of politics and Boedi Oetomo has been displaced. The new organizations were Sarekat Islam and Muhammadiyah (Sartono Kartodirdjo, 2005: 3). In contrast to Boedi Oetomo whose members are from the upper classes, Sarekat Islam has members of the general public, especially traders and religious circles. Sarekat Islam had a political mission which demanded that the Dutch government establish regional councils and expand the rights of the Volksraad to promote representative institutions (Deliar Noer, 1985: 130).

Muhammadiyah is an organization formed based on religious principles (AK Pringgodigdo, 1994: 20). Muhammadiyah is not against politics, some of its members even join political associations. Muhammadiyah has succeeded in following the political current and getting involved in it. Politics in the Dutch East Indies which initially did not mix religion, in the development of the times, finally politics could develop side by side with religion. The renewal movement carried out by members of religious organizations succeeded in breaking the notion created by the colonialists that religion must be separated from the government system (Mohammad Iskandar, et al, 2000: 45).

Muhammadiyah was able to deal with the colonial government because it used cooperative politics even though there were organizations that used non-cooperative politics (Hedar Nasir, 2011: 53-54). Muhammadiyah developed at a time when Indonesia adopted new politics and there were many developments of secular political parties and organizations such as the communist party (Alfian, 1989: 7). Muhammadiyah had played politics directly and openly against colonial administration at that time, this was due to the abolition of the Indonesian Communist Party after the failed rebellion in 1927, because of this Muhammadiyah developed rapidly (Alfian, 1989: 8).

Politics in the Dutch East Indies changed from year to year, in the 1930s there was a rapid development in the field of companies, especially plantations (Marwati Djoened Poesponegoro, 1990: 84). In 1937 MIAI or the Indonesian-style Islamic Council was established and led by JH Wahid Hasjim, Dr. Soekiman, Wondoamiseno and KH Mansur (Research Project and Recording of Regional Culture, Ministry of Education and Culture, 1978:195). MIAI has become a large organization because of the combination of Islamic parties in Indonesia.

The Japanese tactic when they first controlled Indonesia was to give Indonesia a promise of independence, because the people strongly supported the nationalists (Research

and Registration Project for Regional Culture of the Ministry of Education and Culture, 1978: 220). Movement political movements still stand, one of which is MIAI (Mohammad Iskandar, et al, 2000: 59). MIAI unites Indonesian Islamic organizations, so that it becomes a place for deliberation and the results of its decisions must be firmly adhered to by its members (Deliar Noer, 1985: 262). MIAI in 1943 mobilized Indonesian youth, because of its ideals to liberate Indonesia. The Japanese wanted MIAI to be known, then MIAI was disbanded and replaced by Masjumi (Majelis Syjura Muslimin Indonesia) and permanent management like MIAI.

3.2 Political Role of Ki Bagus Hadikusumo in 1938-1953

a. Political Biography of Ki Bagus Hadikusumo

Ki Bagus Hadikusumo whose first name is Raden Hidayat, was born in Kauman village, Yogyakarta on Monday Pahing, 24 November 1890 or 11 Rabi'ul Akhir 1308 (Djarnawi Hadikusuma, 1979: 6). His father had the task of handling the administration of the Islamic religion or as the Minister of Religion of the palace during the time of Sri Sultan Hamengkubuwana VIII (Muhamad Hisham, 2011: 5). His grandfather, Raden Kaji Isma'il, also served as the administrator of the Islamic religion. Raden Hidayat is the fourth of eight children. His first name was Raden, because he was descended from the palace, but when he was an adult, his name was changed to Ki Bagus Hadikusumo, which Muhammadiyah people rarely use. The names "Ki" and "Hadikusumo" began to be used when Ki Bagus Hadikusumo had a close relationship with Taman Siswa (Gunawan Budiyo, 2018: 21). While the word "Good" or "Gus" is a term for a man if in the pesantren tradition it shows the Kiai's family.

The children of the Orangan founded a play group called Setambul, which means in Malay, aristocratic (Djarnawi Hadikusumo, 1979: 8). In the play, Ki Bagus Hadikusumo has a very important role, namely being a Prince or Viceroy (Suharno, 1983: 23). Ki Bagus Hadikusumo also used his youth to study by receiving formal education only up to the People's or School the Ongko Loro School (Suharno, 1983: 31-32). Even though he only graduated from the People's School, Ki Bagus Hadikusumo continued to study so that his knowledge was equal to or even higher than people with higher education (Suharno, 1983: 32). Ki Bagus Hadikusumo also studied at the Wonokromo and Pekalongan Islamic boarding schools (Djarnawi Hadikusumo, 1979: 9). In addition, Ki Bagus Hadikusumo also studied abroad, namely Mecca (Fuad Nasar, 2018).

Ki Bagus Hadikusumo learned Javanese from Raden Ngabehi Sosrosugondo. Not only good at Javanese, Ki Bagus Hadikusumo is also good at Malay, English, and Dutch (Djarnawi, 1979: 10). At the age of 20, Raden Hidayat proposed to a woman from Yogyakarta, namely Siti Fatmah, the daughter of Raden Kaji Suhud who was a religious servant of the Sultanate of Yogyakarta (Suharno, 1983: 25). The marriage was blessed with 6 children, but the marriage did not last long because Siti Fatmah died. Then Ki Bagus Hadikusumo remarried to a Yogyakarta businessman, Mursilah. From this second marriage, they have 3 children, and Mursilah died while giving birth to her third child. After his wife left, Ki Bagus Hadikusumo married Siti Suyatimah who is a businessman and has 5 children, namely (Suharno, 1983: 26-27). Ki Bagus Hadikusumo in educating his children is very strict and disciplined, all his children are taught to be responsible.

As a teacher and scholar, Ki Bagus Hadikusumo also works as a trader who always brings his wares when there is a tabligh event in another city. His expertise in the Javanese language is channeled through his works, namely a published book (Djarnawi Hadikusumo, 1979: 12-13). Ki Bagus Hadikusumo fell ill and refused to be referred to the hospital, but due to the persuasion of his children, Ki Bagus Hadikusumo was finally treated at the Gadjah Mada University Hospital in Pugeran (Siswanto Masruri, 2005: 35). Two weeks into the

hospital, Ki Bagus Hadikusumo died on Friday, September 3, 1954 at 01.00 WIB (Suhatno, 1983: 31). Buried on Friday, after Friday prayers at the tomb of Kuncen.

b. Political Role

1. Muhammadiyah

Muhammadiyah was founded on November 18, 1912 in Yogyakarta, and was pioneered by KH. Ahmad Dahlan (Suhatno, 1983: 37). A few years after Muhammadiyah was founded, Ki Bagus Hadikusumo already had a big role in the religious field. In 1922 Ki Bagus Hadikusumo became a member of the Commission for Repairing Religious Courts throughout Java and Madura, which was appointed by the Governor-General (Suhatno, 1983: 39). The leadership period of KH. Ahmad Dahlan, Ki Bagus Hadikusumo has the duty as chairman of the Tablighi Council (Djarnawi Hadikusumo, 1979: 17). His position as chairman of the Tablighi Council ended on November 25, 1922.

In 1923 Sri Sultan Hamengku Buwono VIII appointed Ki Bagus Hadikusumo a member of the Supervisory Committee of Islamic Boarding Schools throughout Yogyakarta. KH. Ahmad Dahlan died in 1923 and in the same year Muhammadiyah held an annual session, Ki Bagus Hadikusumo had a new position as Inspector (Commissar) with Muhammad Basiran, Haji Hajid, Haji Syujak, and Haji Abdulhamid (Suhatno, 1983: 40). Then in 1927, Majlis Tarjih was formed with its chairman, Hadji Mansur and Ki Bagus Hadikusumo as vice chairman (ANRI: Muhammadiyah).

The leadership period of KH. Ibrahim in 1926, Ki Bagus Hadikusumo was chosen to be a member of the MPM Hoofdbestuur Muhammadiyah Commission (Soeara Moehammadijah, number 9: 291). In 1934 the Muhammadiyah Congress was held in Yogyakarta and Kyai Hisyam was elected as chairman of the third Muhammadiyah Executive Board (Suhatno, 1983: 41). KH. Mas Mansur served as Chairman of the Muhammadiyah Executive Board in 1937-1939 and continued in 1939-1942 with his deputy chairman Ki Bagus Hadikusumo (Gunawan Budiyanto, 2018: 30). In 1938, KH. Mas Mansur founded the Indonesian Islamic Party with Dr. Sukiman Wiryosanjoyo, Abdul Kahar Muzakir and Ki Bagus Hadikusumo (Zuly Qodir, 2015: 59).

Ki Bagus Hadikusumo served as Muhammadiyah Leader in 1942 -1952 and his deputy chairman was Haji A. Badawi (Gunawan Budiyanto, 2018: 33). Ki Bagus Hadikusumo rearranged the organization and membership of Muhammadiyah so that it would not continue to experience setbacks (Siswanto Masruri, 2005: 32). The Japanese government tried to carry out Japanization politics, so Muhammadiyah under the leadership of Ki Bagus Hadikusumo emphasized the teachings of monotheism so that the Japanese doctrine or Dai Nippon could be prevented. The era of Ki Bagus Hadikusumo's leadership made Muhammadiyah re-press ideological, political and military issues. Youth is considered as the nation's successor who has the duty to defend the country. Muhammadiyah became an organization that could soften the government of the Japanese Army.

During the formation of Defenders of the Homeland (PETA), Muhammadiyah people were asked to become leaders in it. Abdul Hamid Ono an intermediary from Japan asked Ki Bagus Hadikusumo to submit Muhammadiyah members to join PETA (Suhatno, 1983: 53). Ki Bagus Hadikusumo period, the Muhammadiyah youth invited by the Japanese army to be trained as Cu and Co or Co and Co. On November 7, 1945 all Islamic organizations held a congress in the Madrasah Mu'allimin Muhammadiyah building which was formerly Kweekschool Yogyakarta (Suhatno, 1983: 74). Ki Bagus Hadikusumo received a new responsibility, namely to become the deputy chairman of the Majlis Shura in Masyumi. In 1950 the Masyumi Party Mukhar was held again, and Ki Bagus Hadikusumo was elected as a member of the Central Executive Board. In addition, Ki Bagus Hadikusumo was the one who

initiated the Muqadimah of the Muhammadiyah Articles of Association (Gunawan Budiyo, 2018: 35).

2. BPUPKI and PPKI

Based on the *Pandji Poestaka* magazine published in November 1943, Ir. Soekarno, Drs. Moh. Hatta and Ki Bagus Hadikusumo visited Japan before the Supreme government to express their gratitude because the Javanese people were given the opportunity to take part in self-government. In the implementation of government politics in the regions, it is not possible to only prioritize one aspect (economics) but it is important to pay attention to other aspects, namely environmental sustainability so that the implementation of green government is very important in supporting environmental sustainability in the political process of government in the regions (Dama, 2021). The Government of the Republic of Indonesia was formed to protect the whole of the Indonesian people (Angelia, 2020). The next step taken by Japan was to invite three important Indonesian figures to come to Japan to meet Emperor Tenno Heiko in February 1945. The three figures who represented Indonesia were Ir. Soekarno, Drs. Moh. Hatta and Ki Bagus Hadikusumo (Djarnawi Hadikusumo, 1979: 22). Ir. Soekarno, Drs. Moh. Hatta and Ki Bagus Hadikusumo received a warm welcome in Tokyo and were placed in the Imperial hotel which is usually used for state guests.). Before returning to Indonesia, these three figures were awarded the Tenno Heiko Bintang Ratna Suci II to Ir. Soekarno and Bintang Ratna Suci class III to Drs. Mohammad Hatta and Ki Bagus Hadikusumo (Gunawan Budiyo, 2018: 97).

On April 29, 1945, coinciding with Emperor Hirohito's birthday, it was also announced the establishment of the Investigation Agency for Preparatory for Independence or Work *Dokuritu Zyumbi Tyoosakai* (Suhatno, 1983: 79).). The number of members of the Investigative Body is 60 and 15 of them are Islamic Nationalists (Deliar Noer, 1987: 31). Politics is defined as the process of enforcing the law of truth and justice, therefore Ki Bagus Hadikusumo dared to argue in the Investigative Body's sessions and argue with secular nationalist figures. The first session of the Investigative Body was held from 28 May to 1 June 1945 (Saafroedin Bahar, 1998: 2). The first session discussed the basis of the State (Floriberta Aning, 2017: 4). In the first trial of the Investigative Body, Ki Bagus Hadikusumo delivered his speech by starting with the letter *Al-Fatihah* and carrying yellow paper containing typed text (Suhatno, 1983: 82). Ki Bagus Hadikusumo expressed his disapproval that religion should not be mixed with politics. The second session of the Investigating Body was held from 10 to 16 July 1945. At the hearing on 10 July a decision was made regarding the form of the State. Ki Bagus Hadikusumo also gave his suggestion (Saafroedin Bahar, 1998: 127-128): briefly

"...Dear Sirs, firmly, and firmly, regarding the form of the future Indonesian State, in the words of a republic or monarchy, according to the opinion of I am already hidden by the devil, meaning that these two words can cause fierce and climaxed debates and debates that will please the enemy...About what I mean is that I agree, especially to hasten the coming of independence, which the government itself has also hoped for and we ask for, so that we immediately unite. Let the goal be taken, and not added to the "republic" that you do not like. Just describe what you like, namely that the State is headed by a leader who is not hereditary and is agreed upon by the people, with a government based on people and deliberation. As for the name of the "republic", it can also be briefly mentioned in the Indonesian language, namely "sovereignty of the people".

Ki Bagus Hadikusumo's speech was well received by other figures who attended the trial. There were 64 members of the assembly and 55 votes for the republican form, 6 votes for the monarchy, 2 votes for another form, and 1 blank vote.

At the session on the 11th, a decision was made regarding the territory of the new State (Saafreodin Bahar, 1998: 166). The session on 11 also formed 3 committees, namely the Constitution Drafting Committee chaired by Ir. Soekarno has 19 members. The Committee for Defending the Homeland was chaired by Abikusno Cokrosuyoso with 23 members. And the Finance and Economic Committee was chaired by Drs. Mohammad Hatta with 23 members, Ki Bagus Hadikusumo joined this committee.

The 14th session discussed the declaration of independence. This draft was discussed in subsequent meetings on 14, 15 and finally agreed on July 16, 1945 with the words of the chairman of the Investigative Body, namely Dr. KRT Radjiman Wedyodiningrat that the Preamble and the body of the Constitution were accepted "with unanimity" (Saafreodin Bahar et al, 2013: 361). The Investigative Body's session was completed on July 16, 1945, then disbanded on August 7, 1945 and the Committee for the Preparation of Indonesian Independence (PPKI) or Dookuritsu Junbi Inkai was formed on August 7, 1945 (Gunawan Budiyanto, 2018: 99). PPKI consists of 27 people with 4 members from Islamic circles, namely Ki Bagus Hadikusumo, KHA Wahid Hasjim, Mr. Kasman Singodimedjo, Mr. TM Hasan (Lukman Hakiem, 2013: 14-15).

The first PPKI meeting on August 16, 1945, was held at the home of Rear Admiral Maeda and attended by the Young Forces such as Sukarni, Chaerul Saleh, BM Diah and older groups such as Dr. Buntaran and Semaun Bakri (Suhatno, 1983: 116). The results of the first PPKI meeting resulted in the composition of the text of the Proclamation which was signed by Ir. Soekarno and Mohammad Hatta represented the Indonesian nation. On August 18, 1945 PPKI held a meeting in Pejambon and before the trial many suggested that the seven-word clause in the Jakarta Charter be abolished. Of course, this can be a great debate, because the Muslims will not agree. At first, Ki Bagus Hadikusumo remained firm in his stance, then Mr. Kasman Singodimedjo explained in a smooth Javanese language about the wisdom of Ki Bagus Hadikusumo if he agreed to the removal of the seven words, he finally melted.

After finishing with the seven sentences that were debated, then the trial began. Mohammad Hata proposed changes to the Muqaddimah and the Body of the Constitution as a result of the Investigative Body's decision, as follows (Suhatno, 1983: 118):

- a. The term Muqaddimah was changed to the Preamble.
- b. The divinity with the obligation to carry out Islamic law for its adherents was replaced with the belief in the one and only God.
- c. The divinity with the obligation to carry out Islamic law for its adherents is removed from article 29 paragraph 1.

3.3 Relevance to the New Indonesian History Material

The role of Ki Bagus Hadikusumo in the state is a very important matter and should be included in the New Indonesia History course material. The New Indonesia History course emphasizes figures who have a role in the Indonesian state. Based on the Semester Learning Plan syllabus, the New Indonesia History course is a course in semester 5 with the division into 5 materials. The first material is the background of ethical political policies and implications for nationalism. The second material is to examine the administrative and political reform processes in the Dutch East Indies. The third material is the process of forming the identity of the Indonesian nation, the 1928 Youth Pledge as the basis for national unity and the survival of political organizations until the Japanese occupation. In the fourth material for the Mid-Semester Examination, and the fifth material is the situation of Indonesia during the Japanese occupation. The sixth material is the preparation for the independence of the Indonesian nation.

With the division into six materials, the political role of Ki Bagus Hadikusumo should be discussed in the sixth material because Ki Bagus Hadikusumo had an important role in the preparation for independence. Ki Bagus Hadikusumo joined the Investigative Body and the Preparatory Committee for Indonesian Independence and expressed his opinion in his trial, but was never discussed in the lecture material. The role is so big and Ki Bagus Hadikusumo is one of the figures from Islamic circles who is firm with his stance but in the Investigative Body and PPKI trials it seems like it doesn't exist because the name of Ki Bagus Hadikusumo is rarely written in books and explained.

IV. Conclusion

- 1) Due to colonial rule by the Dutch, the people's space for movement was limited due to the right to the Dutch East Indies political system. Modern elites as agents of reform led to resistance by establishing modern organizations such as Boedi Oetomo, Sarekat Islam, and Muhammadiyah. Sarekat Islam and Muhammadiyah are organizations that mix religion with politics. Muhammadiyah as a socio-religious organization participated in the fight against the invaders and Ki Bagus Hadikusumo played a role in the Muhammadiyah national movement. This renewal movement succeeded in breaking the notion created by the colonialists that religion must be separated from the government system. Politics in the Dutch East Indies underwent changes and became increasingly open because of the aspiration to liberate Indonesia and its progress.
- 2) The political role of Ki Bagus Hadikusumo began with the joining of the Muhammadiyah organization. Ki Bagus Hadikusumo became chairman of Muhammadiyah in 1942-1952. While serving as chairman, Ki Bagus Hadikusumo reorganized his organization and membership and emphasized the teachings of monotheism so that Japanese doctrine could be prevented. Ki Bagus Hadikusumo suppressed ideological, political and military issues so that Muhammadiyah became an organization that could soften the Japanese government. Muhammadiyah under the leadership of Ki Bagus Hadikusumo joined the Defenders of the Homeland (PETA), Cu Dan Co, and Masyumi. Ki Bagus Hadikusumo had a role in BPUPKI, in several BPUPKI sessions Ki Bagus Hadikusumo expressed his opinion on the basis of an Islamic State. Representing Indonesian Muslims, Ki Bagus Hadikusumo argued that Islam should be used as the foundation for an independent Indonesia.
- 3) Its relevance as a source of material development for New Indonesia History, namely as teaching material, Ki Bagus Hadikusumo was an important figure who had a role in Indonesian independence. Ki Bagus Hadikusumo is an Islamic nationalist figure who joined BPUPKI and PPKI. In addition, Ki Bagus Hadikusumo is the character who coined the phrase "Belief in the One Supreme God " because of the debate in using this sentence. As a development source of material for the history of New Indonesia, the political role of Ki Bagus Hadikusumo in 1938-1953 really needs to be studied. .

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