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Religious and national dialogue in Hamzanwadi's *Wasiat Renungan Massa*: A hermeneutical perspective

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Abstract

This article conducts an in-depth analysis of the dialogue between religion and nationality in Hamzanwadi's mass devotional writings using Gadamer's hermeneutic approach. The results revealed the complexity of the interaction and the implications of these two aspects in cultural and religious contexts. Religion plays a central role in shaping deep moral foundations, whereas nationality becomes a collective identity closely linked to religious values. The main findings highlight that religion and nationality influence each other in the formation of people's identities, moralities, and values. This study provides a deeper understanding of how religion and nationality interact positively, promoting tolerance, diversity, and inclusiveness within the framework of religion and nationality. The results of this study have important implications for understanding the role of religion and nationality in shaping a strong social and moral unity. This article outlines these findings and provides deep insights into the contribution of religion and nationality in shaping people's identity and morality.

Keywords: Sasak folklore, ecocriticism, human-nature relationship, environmental conservation, local wisdom preservation



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Public Interest Statement

This study analyzes the interaction between religion and national identity in Hamzanwadi poetry using a hermeneutic approach. The implication of this study lies in interpreting the text not only literally but also in a broader social, cultural and historical context. The main benefit of this study is a new understanding of the integration of religious values and patriotism, which contributes to the strengthening of national unity. It emphasizes the importance of cross-cultural religious and national dialogue as a tool to unite diverse societies. The importance of this research lies in its potential to support awareness of diversity and religious, national and social harmony in Indonesia, and to make hermeneutics key in interpreting and applying literary values to the broader religious and national context.

1. Introduction

The poem “Wasiat Renungan Massa” by Kiyai Haji Muhamad Zaiunuddin Abdul Majid, later known as Hamzanwadi, is an important document that presents a profound view of religion and nationality in Indonesia. As a national hero and founder of the largest Nahdlatul Wathan (NW) organization in Lombok, Indonesia, Hamzanwadi brings together his thoughts and teachings in his work, which serves not only as a spiritual and moral guide for Muslims but also as a reflection of Indonesian nationhood and national identity (Sujai, 2023; Azmi & Wardi, 2020). From a religious perspective, this work plays an important role in the provision of spiritual guidance. Hamzanwadi emphasizes values such as faith, taqwa, and ihsan as well as the importance of living in accordance with religious teachings (Amry & Ansori, 2019). This work also touches on the importance of religious education as a foundation for building a good character and ethics (Ajjahidi, 2023). In this context, “Wasiat Renungan Massa” is a source of inspiration that invites Muslims to further integrate religious teachings into their daily lives, so as to support the formation of a stronger Muslim society that is more adherent to religious values (Nasri et al., 2023).

In the context of nationhood, Hamzanwadi’s work illustrates how Islamic values contribute to nation building. Through “Wasiat Renungan Massa,” Hamzanwadi invites Muslims to integrate their faith with the spirit of nationhood, portraying Islam as a religion that supports national unity and development (Supriadi et al., 2022). This work underscores the importance of maintaining national identity while adhering to religious teachings, showing how Islamic values can support and strengthen Indonesian society and state life. This work has broad relevance, not only for Muslims in Indonesia but also for the study of the interaction between religion and nationhood (Sunaryo & Albar, 2023). The poem, “Wasiat Renungan Massa,” is an important resource for understanding how religious values and nationalism can be integrated into diverse cultural and social contexts (Fatoni et al. 2022). It provides critical insights into the role of religion in society and the state and teaches the importance of maintaining religious and national values in a dynamic and modern context.

Examining Hamzanwadi’s “Wasiat Renungan Massa” is essential, especially in the current context, as it offers a unique insight into how Islamic values and the national spirit can be integrated, an important aspect in strengthening national identity and social harmony in a multicultural country like Indonesia (Halqi et al., 2022). This work is relevant in demonstrating the role of religion in the building of an ethical and harmonious society, especially in the midst of modern moral and social challenges. It is part of Indonesia’s cultural and religious heritage, particularly in the context of the Sasak community in Lombok (Nuruddin, 2022). This work is important for the preservation and understanding of the cultural and religious heritage in Indonesia. Furthermore, the “Wasiat Renungan Massa” illustrates the importance of education and da’wah in Islam, providing guidance for the application of religious values in a modern and fast-paced context (Rasyad et al., 2023). From an academic perspective, this work contributes to Islamic studies and the sociology of religion by providing insights into the application of Islamic teaching

in different social and cultural contexts (Nahdi et al., 2020). Therefore, this work is not only important for understanding the history and teachings of NW but also as a valuable resource for understanding and addressing contemporary issues related to religion, nationality, education, and society, making it relevant and important to study in the modern context (Hertog & Brogaard, 2021; Silaghi-Dumitrescu, 2023).

This research aims to analyze the interrelationship between religion and nationality in Hamzanwadi's "Wasiat Renungan Massa, with a focus on understanding the dynamic interaction between religious values and the concept of nationality represented in this poem. The analysis aims to explore the deeper and contextual meaning of the text, taking into account historical and cultural influences on the interpretation of the text. The multifaceted objectives of this research include analyzing Kiyai Hamzanwadi's role in forging a dialogue between religion and nationality, evaluating how this poem conveys a message that supports unity and harmony between religious and national identities, exploring its relevance in the context of modern Indonesian religious and ethnic pluralism, and contributing to the study of Indonesian literature and culture. This research also aims to link the analysis of Hamzanwadi's work to contemporary issues, highlighting its relevance in education today and showing how literature can be an important tool for value education and understanding diversity. Through the concepts of 'fusion of horizons' and 'historically effected consciousness,' Gadamer's hermeneutic approach provides an effective framework for the interpretation of religious and nationality texts, enriching the reader's understanding of the process of text interpretation in the context of religious and nationality dialogue (Fancourt et al., 2022; Karlsson et al., 2020) where you, as a nurse, constantly are torn between contradictory feelings and experiences. Conclusion Interhospital intensive care unit-to-unit transfers can be a challenging task for critical care nurses but also an important opportunity for professional growth. During the transfer, nurses become responsible for the patient, their colleagues and the entire transfer process. In a time of an increasing number of interhospital intensive care unit-to-unit transfers, this study illuminates the risk for missed nursing care, showing that the critical care nurse has an important role in protecting the patient from harm and safeguarding dignified care.,"author":[{"dropping-particle":"","family":"Karlsson","given":"Jonas","non-dropping-particle":"","parse-names":false,"suffix":""}], [{"dropping-particle":"","family":"Eriksson","given":"Thomas","non-dropping-particle":"","parse-names":false,"suffix":""}], [{"dropping-particle":"","family":"Lindahl","given":"Berit","non-dropping-particle":"","parse-names":false,"suffix":""}], [{"dropping-particle":"","family":"Schildmeijer","given":"Kristina","non-dropping-particle":"","parse-names":false,"suffix":""}], [{"dropping-particle":"","family":"Fridh","given":"Isabell","non-dropping-particle":"","parse-names":false,"suffix":""}], "container-title":"Intensive and Critical Care Nursing","id":"ITEM-1","issued":{"date-parts":[["2020"]]}, "page":"102923","title":"Critical care nurses' lived experiences of interhospital intensive care unit-to-unit transfers: A phenomenological hermeneutical study","type":"article-journal","volume":"61"},"uris":["http://www.mendeley.com/documents/?uuid=ed7b4139-c37a-447b-8aaa-27469ca49f63"], {"id":"ITEM-2","itemData":{"DOI":"https://doi.org/10.1016/j.tate.2022.103760","ISSN":"0742-051X","abstract":"In education and elsewhere, practitioner researchers sometimes experience ethical bewilderment when established university-based codes prove inadequate. We delineate this philosophically as a quandary, rather than a dilemma, necessitating responsible improvisation, which may be supported through hermeneutical conversation. We describe an exploratory study with eight participants. Analysis of pictorial designs, texts and interviews showed how they experienced quandaries (competing goods at stake, imagined negative consequences, an ongoing ethical impasse.

Gadamer's hermeneutic approach specifically recognizes that Hamzanwadi texts, created in a unique social and historical context in Indonesia, offer different layers of meaning when interpreted by readers with diverse backgrounds. The research analysis carefully explored how the poem unites and expresses religious

values with ideas about nationhood, taking into account how readers' historical and cultural perspectives significantly influence their interpretation of the text (Hovey et al., 2020; Sheard & Davidson, 2023) particularly in the amelioration of physical conditions. Previous studies have been conducted using positivist biomedical model methodologies, which may be limited in understanding the nuanced meaning-making and embodied experience of practitioners. This study uses Interpretative Phenomenological Analysis (IPA). Furthermore, Gadamer's hermeneutic approach enriches our understanding of Hamzanwadi's work, which, despite its origins in the past, retains strong relevance in the modern context and provides important insights into the religious and national issues faced today (Hurley et al., 2022; Santiago et al., 2020). The hermeneutic approach leads to a more inclusive and reflective interpretation of the text, which facilitates a more adaptive and thorough understanding of work in various evolving contexts (Hovey et al., 2020; Schmidt et al., 2016) Medicine, and Education. Our intention is to expand those face-to-face conversations beyond the walls of our university. Method More specifically, through a conversational hermeneutic approach we endeavor to provide an introduction through accessible teaching approaches and effective learning that might enhance health education and promote student's and educator's experiences. Results Among topics of our interest, lecturing, which still is pervasive in higher education, has constituted a matter of much debate in the group. Our conversations have not only covered the pros and cons of lecture approaches, and other alternative or complementary teaching strategies, but also, and importantly, theoretical and philosophical perspectives in education. Discussion/conclusion In this article we invite the readers to join us in, we hope, a fruitful conversation about lecturing and Gadamer's dialogical hermeneutics as a means to encourage meaningful conversations within the classroom.”,”author”:[{“dropping-particle”：“”,”family”：“Hovey”,”given”：“Richard B”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”},{“dropping-particle”：“”,”family”：“Rodríguez”,”given”：“Charo”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”},{“dropping-particle”：“”,”family”：“Jordan”,”given”：“Steven”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”}],”container-title”：“Health Professions Education”,”id”：“ITEM-1”,”issue”：“4”,”issued”：{“date-parts”：[[“2020”]]},”page”：“465-471”,”title”：“Beyond Lecturing: An Introduction to Gadamer’s Dialogical Hermeneutics With Insights Into Health Professions Education”,”type”：“article-journal”,”volume”：“6”},”uris”：[“http://www.mendeley.com/documents/?uuid=4f5600f3-4c29-43d7-9476-8da65410a1f2”]},{“id”：“ITEM-2”,”itemData”：{“ISBN”：“1438413289”,”author”：[{“dropping-particle”：“”,”family”：“Schmidt”,”given”：“Lawrence”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”},{“dropping-particle”：“”,”family”：“Misgeld”,”given”：“Dieter”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”},{“dropping-particle”：“”,”family”：“Nicholson”,”given”：“Graeme”,”non-dropping-particle”：“”,”parse-names”：false,”suffix”：“”}],”id”：“ITEM-2”,”issued”：{“date-parts”：[[“2016”]]},”publisher”：“State University of New York Press”,”title”：“Hans-Georg Gadamer on education, poetry, and history: Applied hermeneutics”,”type”：“book”},”uris”：[“http://www.mendeley.com/documents/?uuid=47eaba44-0d88-44b0-9da0-5d70d3ed38c8”]},{“mendeley”：{“formattedCitation”：“(Hovey et al., 2020; Schmidt et al., 2016. Thus, Gadamer’s hermeneutics not only provides a solid theoretical basis for text analysis, but also supports dynamic and context-based interpretation, making Hamzanwadi’s work relevant and influential in contemporary religious and national dialogue (Gadamer, 2008; Haryatmoko, 2011).

2. Literature Review

1.1. Academic Study of Hamzanwadi’s Work

Kyai Haji Muhammad Zainuddin Abdul Madjid, better known as Kiyai Hamzanwadi, was born in East Lombok, Indonesia, on August 5, 1898 (Fattah, 2018; Nahdi et al., 2018). He was a national hero in Lombok, Indonesia (Rahadi et al. 2022). Hamzanwadi was best known for his services in developing an Islamic society in West Nusa Tenggara and left a legacy of thousands of scholars and the largest Nahdlatul

Wathan institution in Lombok, Indonesia (Wijaya et al., 2023). In academic studies, Hamzanwadi's works, especially the poem "Wasiat Renungan Massa," are often the subject of research that focuses on a deeper understanding of his contribution to Islamic thought in Indonesia. Studies related to Hamzanwadi's work highlight various aspects of his poetry, reflecting its influence in religious, educational, and national Indonesian contexts (Frei-Landau et al., 2023; Pradita et al., 2020; Sabiq et al., 2022) less is known about meaning reconstruction among Muslim parents bereaved by homicide – an understudied population. The study's goal was to gain an in-depth understanding of bereaved Muslim parents' meaning-making process in light of their religious background using Park's religious meaning-making model. Methods Employing a qualitative approach, in-depth interviews were held with 12 Muslim parents bereaved by homicide. The data were analyzed using both categorical-content and categorical-form analyses. Results The findings indicated that Muslim parents' meaning-making process involves silencing, which is grounded in their religious background. This process is characterized by a difficulty to accept this loss as God's will, as expected from them by religion, given that it was caused by an intentional act of human violence. Consequently, their global belief meanings are undermined. They, then, yearn for "Qayama" day—the day of judgment. Conclusions The findings are discussed in light of Park's religious meaning-making model, highlighting that bereaved Muslim parents' coping process includes an additional challenge related to their religious background. This underscores the need for culturally-sensitive inquiry and spiritually-informed therapy." , "author": [{" "dropping-particle": "" , "family": "Frei-Landau" , "given": "Rivi" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Abo-Mokh" , "given": "Islam" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Sabar Ben-Yehoshua" , "given": "Naama" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , "container-title": "Heliyon" , "id": "ITEM-1" , "issue": "9" , "issued": {" "date-parts": [{" "2023" }]} , "page": "e20246" , "title": "Religious meaning-making among Muslim parents bereaved by homicide: Struggling to accept 'God's will' and yearning for 'Qayama' day" , "type": "article-journal" , "volume": "9" } , "uris": [{" "http://www.mendeley.com/documents/?uuid=cab62a18-76a6-4d8e-b741-467d0b677b3e" }] , [{" "id": "ITEM-2" , "itemData": {" "ISSN": "0128-5157" , "author": [{" "dropping-particle": "" , "family": "Sabiq" , "given": "Agus Husein A S" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Roqib" , "given": "Moh" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Sarah" , "given": "Siti" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Ma'ruf" , "given": "Ami n" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] } , "container-title": "3L: Language, Linguistics, Literature" , "id": "ITEM-2" , "issue": "1" , "issued": {" "date-parts": [{" "2022" }]} , "title": "Pesantren Students' Religious Beliefs and Attitudes Toward Learning English in Indonesia." , "type": "article-journal" , "volume": "28" } , "uris": [{" "http://www.mendeley.com/documents/?uuid=06d73a3b-9b57-439d-99df-4002cecc46ab" }] , [{" "id": "ITEM-3" , "itemData": {" "ISSN": "2072-8050" , "author": [{" "dropping-particle": "" , "family": "Pradita" , "given": "Linda E" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Sumarlam" , "given": "Sumarlam" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Saddhono" , "given": "Kundharu" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Rohmadi" , "given": "Muhammad" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] } , "container-title": "HTS Teologiese Studies/Theological Studies" , "id": "ITEM-3" , "issue": "3" , "issued": {" "date-parts": [{" "2020" }]} , "title": "Martabat Tembung Wali Of Sunan Gunung Jati: As The Value Of Religious Humanism For The People" , "type": "article-journal" , "volume": "76" } , "uris": [{" "http://www.mendeley.com/documents/?uuid=b286eda0-5dab-459c-a371-95c0696d5d10" }]} , "mendeley": {" "formattedCitation": "(Frei-Landau et al., 2023; Pradita et al., 2020; Sabiq et al., 2022. His work, primarily in the form of poetry

in Arabic and Malay, is considered to be an effective primer for conveying religious and national messages (Fogg 2022; Nahdi et al. 2020). Research such as religiosity in the “Wasiat Renungan Massa” uses a descriptive qualitative approach to explore the religious values in Hamzanwadi’s works, highlighting how he conveys religious messages. Other articles describe Hamzanwadi’s role in using education as a means to promote national movement, demonstrating the importance of education in building national identity and sociopolitical awareness (Ho et al., 2023)we investigate the gap between the humanities and medicine. We propose a methodology to bridge this gap by fostering critical thinking skills through interdisciplinary dialogue and mind mapping. A critical thinking mindset amongst students could be successfully developed through the use of interdisciplinary dialogue. Our objective is to equip students from diverse academic backgrounds with the ability to effectively evaluate medical and life science information. Our study employs Socratic questioning, interdisciplinary dialogue, and the implementation of structural and relational mind-mapping techniques. Through Socratic questioning, students engage in-depth discussions that challenge their existing knowledge and encourage them to explore different perspectives. This approach facilitates the integration of multiple viewpoints and enhances students’ ability to think critically about medical concepts and their implications. To organize and visualize complex information, mind mapping techniques are employed. Structural and relational mind maps help students comprehend the relationships between various concepts and to identify patterns within the subject matter. By visually representing information, students gain a deeper understanding of medical and life science topics and can effectively analyse and synthesize information from a holistic perspective. The findings of the study reveal that the interdisciplinary dialogue approach, coupled with mind-mapping techniques, significantly contributed to the development of critical thinking skills amongst students. Through active participation in discussions and the application of Socratic questioning, students demonstrated improved comprehension of medical concepts and the ability to construct well-informed arguments. This teaching method emphasizes the importance of interdisciplinary collaboration in liberal education. Our findings demonstrate that involving students with different academic majors fosters a collaborative learning environment, where diverse perspectives are valued. This approach not only enhances knowledge exchange but also encourages creativity and innovation in the field of medicine. In conclusion, our study highlights the potential of interdisciplinary dialogue and mind mapping as effective tools to bridge the gap between humanities and medicine. The findings indicate that students who engage in interdisciplinary dialogue and utilize mind-mapping techniques develop a critical thin...”, “author”: [{"dropping-particle": "", “family”: “Ho”, “given”: “Yueh-Ren”, “non-dropping-particle”: ""}, {"dropping-particle": "", “family”: “Chen”, “given”: “Bao-Yu”, “non-dropping-particle”: ""}, {"dropping-particle": "", “family”: “Li”, “given”: “Chien-Ming”, “non-dropping-particle”: ""}, {"dropping-particle": "", “family”: “Chai”, “given”: “Edward Gao-Yi”, “non-dropping-particle”: ""}], “container-title”: “Thinking Skills and Creativity”, “id”: “ITEM-1”, “issued”: [{"date-parts”: [[“2023”]]}], “page”: “101420”, “title”: “The distance between the humanities and medicine: Building a critical thinking mindset by interdisciplinary dialogue through mind mapping”, “type”: “article-journal”, “volume”: “50”, “uris”: [“http://www.mendeley.com/documents/?uuid=a194f780-b84a-423f-91b7-1257aca20072”]], “mendeley”: {“formattedCitation”: “(Ho et al., 2023. In addition, Hamzanwadi’s recognition as a national hero underscores his great contribution to religion, country, and nation, confirming his wide-ranging influence not only in religious contexts but also in the national and social aspects of Indonesia (Omland & Rødnes, 2020). These studies provide multidimensional insights into Hamzanwadi’s work, revealing the importance of a deep understanding of his role and influence in the Indonesian social and cultural contexts..

These studies usually explore how Hamzanwadi integrates Islamic teachings with the local context

and needs of the community, especially in the context of the Sasak community in Lombok. This approach is important to understand how Hamzanwadi's works not only reflect Islamic teachings but also respond to social dynamics and community needs. In this context, research on Hamzanwadi's work tends to highlight how he blends religious with social and cultural aspects, bringing a unique perspective to the understanding of Islam in Indonesia. These studies also often discuss Islamic education and social development, highlighting how Hamzanwadi viewed education as an important tool for character building and ethics in the context of Islamic society (Sunaryo & Albar, 2023; Wardani, 2023). On the other hand, the use of hermeneutical approaches, particularly Gadamer's hermeneutics, in the study of Islamic texts shows academic interest in exploring more dynamic and contextual interpretations of texts. Gadamer's hermeneutics, with its focus on 'fusion of horizons' and 'historically effected consciousness,' provides a framework for understanding texts within the historical and cultural context of the reader and author (Hovey et al., 2020; Skrautvol & Nåden, 2022) with the disorders Crohn's disease and ulcerative colitis. Creating ecological sustainability towards a greener health service where the body has a higher intrinsic value is a growing concern. Material and methods The methodological approach is hermeneutic, whereby the results of one's own research are interpreted and reconceived through reflection towards a new understanding. Themes from patients' experiences are interpreted in light of the theoretical frame of reference of this article in order to achieve a new understanding. Results The further interpretation of the state-of-the-art article and empirical articles resulted in the following themes: 1. The lived body is understood as a coherent whole and a place of inner freedom. 2. The body in a lowered state of stress helps the patient to experience dignity and vitality. 3. An integrative understanding of health in terms of IBD brings dignity and wholeness to the body. Conclusion This article sheds light on the connections between body knowledge, nutrition, dignity, and integrative understanding of health in acute and chronic IBD. In clinical practice, the connections may happen when giving the patient the opportunity for recovery by learning to listen to the body. Dignity is linked to both coping and expert help from clinically competent health professionals.,"author":[{"dropping-particle":"","family":"Skrautvol","given":"Kari","non-dropping-particle":"","parse-names":false,"suffix":""}]-,{["dropping-particle":"","family":"Nåden","given":"Dagfinn","non-dropping-particle":"","parse-names":false,"suffix":""}],["container-title":"Complementary Therapies in Clinical Practice","id":"ITEM-1","issued":{"date-parts":["2022"]},"page":"101661","title":"The Body's Dignity In Integrative Understanding Of Health In IBD – A Hermeneutic Approach To Holistic Care","type":"article-journal","volume":"49"},"uris":["http://www.mendeley.com/documents/?uuid=4fd0875e-afcb-4e0f-8970-5612c0cd651e"],["id":"ITEM-2","itemData":{"DOI":"https://doi.org/10.1016/j.hpe.2020.08.004","ISSN":"2452-3011","abstract":"Purpose This text has emerged from frequent in-depth conversations about theory and practice in teaching and learning among colleagues in Faculties of Dentistry, Medicine, and Education. Our intention is to expand those face-to-face conversations beyond the walls of our university. Method More specifically, through a conversational hermeneutic approach we endeavor to provide an introduction through accessible teaching approaches and effective learning that might enhance health education and promote student's and educator's experiences. Results Among topics of our interest, lecturing, which still is pervasive in higher education, has constituted a matter of much debate in the group. Our conversations have not only covered the pros and cons of lecture approaches, and other alternative or complementary teaching strategies, but also, and importantly, theoretical and philosophical perspectives in education. Discussion/conclusion In this article we invite the readers to join us in, we hope, a fruitful conversation about lecturing and Gadamer's dialogical hermeneutics as a means to encourage meaningful conversations within the classroom.,"author":[{"dropping-particle":"","family":"Hovey","given":"Richard B","non-dropping-particle":"","parse-names":false,"suffix":""}]-,{["dropping-particle":"","family":"Rodríguez","given":"Charo","non-dropping-particle":"","parse-names":false,"suffix":""}],["dropping-

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1.2. Hermeneutic Studies

Hans-Georg Gadamer's hermeneutics offers a deep and complex approach to text interpretation, centered on the concepts of horizons of understanding, tradition, and dialogue (Palmer, 2020; Schmidt et al., 2016). The horizon of understanding, at the core of Gadamer's hermeneutics, refers to the individualized frame of reference shaped by one's experience, knowledge, and cultural context (Smith et al., 2021). This concept emphasizes that understanding is not just a passive but an active act in which readers bring their unique perspectives to the text. According to Gadamer, the process of understanding is dynamic and interactive, involving a "fusion of horizons"—a melding of the horizons of the reader and the text (Morgan A., 2023). This implies that each reader will have a different interpretation based on their horizon of understanding and that this understanding is constantly evolving with new experiences and additional knowledge (Dabengwa et al., 2020). Tradition plays an important role in Gadamer's hermeneutics, where tradition is not just considered as background, but as an active context that gives shape and direction to understanding. Gadamer asserts that we are always in the flow of traditions that influence the way we understand the world, including texts (Hovey et al., 2020) Medicine, and Education. Our intention is to expand those face-to-face conversations beyond the walls of our university. Method More specifically, through a conversational hermeneutic approach we endeavor to provide an introduction through accessible teaching approaches and effective learning that might enhance health education and promote student's and educator's experiences. Results Among topics of our interest, lecturing, which still is pervasive in higher education, has constituted a matter of much debate in the group. Our conversations have not only covered the pros and cons of lecture approaches, and other alternative or complementary teaching strategies, but also, and importantly, theoretical and philosophical perspectives in education. Discussion/conclusion In this article we invite the readers to join us in, we hope, a fruitful conversation about lecturing and Gadamer's dialogical hermeneutics as a means to encourage meaningful conversations within the classroom.", "author": [{"dropping-particle": "", "family": "Hovey", "given": "Richard B", "non-dropping-particle": "", "parse-names": false, "suffix": ""}, {"dropping-particle": "", "family": "Rodríguez", "given": "Charo", "non-dropping-particle": "", "parse-names": false, "suffix": ""}, {"dropping-particle": "", "family": "Jordan", "given": "Steven", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], "container-title": "Health Professions Education", "id": "ITEM-1", "issue": "4", "issued": {"date-parts": [{"2020}], "page": "465-471", "title": "Beyond Lecturing: An Introduction to Gadamer's Dialogical Hermeneutics With Insights Into Health Professions Education", "type": "article-journal", "volume": "6"}, "uris": [{"http://www.mendeley.com/documents/?uuid=4f5600f3-4c29-43d7-9476-8da65410a1f2"}], "men

deley”:{“formattedCitation”:(Hovey et al., 2020. This tradition consists of the language, prejudices, and assumptions that readers and writers are often unaware of. However, Gadamer emphasized the importance of critiquing this tradition. According to him, to achieve a more objective understanding, it is important for readers to recognize and evaluate the prejudices and assumptions they bring to the interpretation of texts (Fancourt et al., 2022)practitioner researchers sometimes experience ethical bewilderment when established university-based codes prove inadequate. We delineate this philosophically as a quandary, rather than a dilemma, necessitating responsible improvisation, which may be supported through hermeneutical conversation. We describe an exploratory study with eight participants. Analysis of pictorial designs, texts and interviews showed how they experienced quandaries (competing goods at stake, imagined negative consequences, an ongoing ethical impasse.

Dialogue is another important aspect of Gadamer’s hermeneutics, and is seen as a core process in understanding. The dialogue here is not simply understood as an exchange of words, but rather as a deep exchange of thoughts and perspectives (Hurley et al., 2022). In this context, dialog involves an active interaction between the reader and the text, where the reader must be open to the questions posed by the text and be willing to adjust their understanding based on the dialog. Gadamer sees interpretation as an ongoing dialogical process in which the reader and text interact in an attempt to achieve understanding (Hovey et al., 2020)Medicine, and Education. Our intention is to expand those face-to-face conversations beyond the walls of our university. Method More specifically, through a conversational hermeneutic approach we endeavor to provide an introduction through accessible teaching approaches and effective learning that might enhance health education and promote student’s and educator’s experiences. Results Among topics of our interest, lecturing, which still is pervasive in higher education, has constituted a matter of much debate in the group. Our conversations have not only covered the pros and cons of lecture approaches, and other alternative or complementary teaching strategies, but also, and importantly, theoretical and philosophical perspectives in education. Discussion/conclusion In this article we invite the readers to join us in, we hope, a fruitful conversation about lecturing and Gadamer’s dialogical hermeneutics as a means to encourage meaningful conversations within the classroom.”,”author”:{“dropping-particle”:"",“family”:"Hovey",“given”:"Richard B",“non-dropping-particle”:"",“parse-names”:false,“suffix”:""},{“dropping-particle”:"",“family”:"Rodríguez",“given”:"Charo",“non-dropping-particle”:"",“parse-names”:false,“suffix”:""},{“dropping-particle”:"",“family”:"Jordan",“given”:"Steven",“non-dropping-particle”:"",“parse-names”:false,“suffix”:""},”container-title”:"Health Professions Education”,“id”:"ITEM-1”,“issue”:"4”,“issued”:{“date-parts”:[["2020"]]},“page”:"465-471”,“title”:"Beyond Lecturing: An Introduction to Gadamer’s Dialogical Hermeneutics With Insights Into Health Professions Education”,“type”:"article-journal”,“volume”:"6”},“uris”:[“http://www.mendeley.com/documents/?uuid=4f5600f3-4c29-43d7-9476-8da65410a1f2”]},”mendeley”:{“formattedCitation”:(Hovey et al., 2020. Finally, the concept of Wirkungsgeschichte, or the history of its effects, complements Gadamer’s hermeneutic view (Rapanta, 2021). It emphasizes that the understanding of a text is part of a historical continuum and that every interpretation is part of an ongoing dialogue between the text and its reader throughout time (Harrington, 2013; Scotland, 2022; Stephenson-Hunter et al., 2023). Gadamer argues that every text continues to influence and is influenced by the way it is received and interpreted throughout its history (Schmidt et al., 2016; Sileshi et al., 2023; Spicer et al., 2022) such as Ethiopia, history education plays an important role in promoting national consensus, unity, and peaceful coexistence. The main aim of this study is to investigate how the history of all Ethiopian peoples has been incorporated into the secondary school historical education curriculum. To address the intended objectives, the researchers conducted interviews with key informants who are familiar with the contents of Ethiopian history education materials, as well as document analysis of books, articles, journals, theses, history syllabi, history teaching materials, and other relevant historical sources were also examined. The

findings gathered through interviews, and document analyses were cross-checked with existing literature and qualitatively analyzed. The study's findings reveal that the secondary school history education curricula has been revised from time to time to organize history education based on Ethiopian realities. The study findings indicate that the secondary school history curriculum did not accurately reflect the country's history. Ethiopia is a country in the Horn of Africa with over 80 ethnocultural and linguistic groups. The study also reveals that secondary school history teaching materials still today lack comprehensiveness and do not accurately depict the history of Ethiopia's nations, nationalities, and peoples. The study emphasizes that Ethiopian history teaching materials contents have been dominated by political history, certain regions and foreign history rather than the history of the diverse Ethiopian populations. There are still complaints concerning the content of Ethiopia's history education curriculum. So, it is recommended that historians, educators, curriculum designers, and stakeholders at the local, regional, and national levels work together to incorporate the Social, political and economic history of all Ethiopian peoples into the national history curriculum in a balanced manner." , "author": [{"dropping-particle": "", "family": "Sileshi", "given": "Fekede", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Husen", "given": "Abera", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Abdiyo", "given": "Ketebo", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], "container-title": "Social Sciences & Humanities Open", "id": "ITEM-1", "issue": "1", "issued": {"date-parts": [{"2023"}]}, "page": "100707", "title": "Changes and continuities in Ethiopian secondary school history education curriculum", "type": "article-journal", "volume": "8", "uris": [{"http://www.mendeley.com/documents/?uuid=c0b5d4a5-4342-491c-bf0b-dc1139744a12"}], {"id": "ITEM-2", "itemData": {"DOI": "https://doi.org/10.1016/j.cresp.2022.100073", "ISSN": "2666-6227", "abstract": "High gods have been found to be associated with resource stress and climate stability in ethnographic samples. In this research we aimed to replicate these analyses, using data from the Database of Religious History (DRH; religiondatabase.org. This concept recognizes that our understanding of a text is not only influenced by the historical context in which it was written but also by the entire history of interpretations that have shaped it up to the present day. This approach encourages reflective interpretation, considering multiple perspectives and contexts, in an attempt to understand the meaning of a text more broadly and deeply (Palmer, 2020; Rędzińska et al., 2022; Tu & Sun, 2018).

Gadamer's hermeneutics, developed by German philosopher Hans-Georg Gadamer in his work "Truth and Method," is an interpretive approach that delves deeper into the understanding of texts in the humanities (Gadamer, 2013; Hanson-DeFusco, 2023). It does not focus solely on analytical or critical methods but rather on understanding texts as a dialogical and historical process. A key concept in Gadamer's hermeneutics is the 'horizon,' which refers to the limits of one's or a culture's understanding at a particular point in time, formed from historical experience, tradition and cultural context. Gadamer described the interaction of understanding between the reader and the text as a 'fusion of horizons,' where the horizons of the reader and the horizons of the text combine, creating a new and broader understanding (Morgan A., 2023). This implies that understanding a text is the result of a dynamic interaction between the reader's background and the historical context of the text itself.

Besides 'horizon,' the concept of 'tradition' also plays an important role in Gadamer's hermeneutics. According to Gadamer, our understanding is always formed in the context of the specific traditions that we inherit, which challenges the view that an objective understanding can be detached from tradition and history (Nuruddin, 2022; Owon & Saputra, 2021). Tradition is not something that limits but a background that influences the way we understand the world. Understanding is a dialogical process in Gadamer's hermeneutics (Laouris & Romm, 2023; Laouris & Romm, 2022) interviews, focus groups. Readers must be open to the text, letting it 'speak' to them. In this process, there is 'the play of understanding, where the reader

and text influence each other to achieve a deeper understanding (Chen & Cheng, 2020; Chung & Fisher, 2022). Gadamer also emphasizes the concept of ‘historically effected consciousness,’ which recognizes that every interpretation of a text is a reflection of the historical and cultural context of the reader and the author (Lightner et al., 2022) we critically assess the common assumption that moralizing gods are associated with complex societies. We first discuss the high god variable’s coding criteria, which is defined by whether or not a god is the creator or director of the universe, regardless of power or omniscience. We then show that these criteria, which are not relevant to the question about whether gods are moralistic or punitive, has led researchers to underestimate the presence of moralizing gods by systematically producing false negatives – inferring that truly present moralizing gods are absent because moralizing high gods are absent. We then use datasets that include both moralizing gods and moralizing high gods to show that researchers risk inferring false negatives more frequently among lower levels of social complexity. As we also show, this likely leads to a spurious positive association between social complexity and the presence of moralizing gods. We then briefly discuss the ethnographic data and historical biases that might have strengthened this spurious association. We therefore question the widely assumed positive association between morally punitive gods and social complexity, and conclude that ethnographic evidence supports the prevalence of moralizing gods among small-scale societies.”,”author”:[{“dropping-particle”：“”,“family”：“Lightner”,“given”：“Aaron D”,“non-dropping-particle”：“”,“parse-names”：false,“suffix”：“”},{“dropping-particle”：“”,“family”：“Bendixen”,“given”：“Theiss”,“non-dropping-particle”：“”,“parse-names”：false,“suffix”：“”},{“dropping-particle”：“”,“family”：“Purzycki”,“given”：“Benjamin Grant”,“non-dropping-particle”：“”,“parse-names”：false,“suffix”：“”}],“container-title”：“Evolution and Human Behavior”,“id”：“ITEM-1”,“issued”:[{“date-parts”:[["2022"]]},“title”：“Moralistic supernatural punishment is probably not associated with social complexity”,“type”：“article-journal”},“uris”:[{“http://www.mendeley.com/documents/?uuiid=9384763a-d014-4e21-9850-7094d6290da a”}],“mendeley”:[{“formattedCitation”：“(Lightner et al., 2022. Thus, Gadamer’s hermeneutics challenges us to look more broadly and understand texts in a more dialogical, historical, and contextual framework. This approach is relevant not only for the study of religious or literary texts but also for understanding social, cultural, and historical phenomena more broadly. Gadamer’s hermeneutics encourages readers to interact with texts and traditions reflectively and critically, appreciating their complexity and depth of understanding. This approach paves the way for richer and more dynamic interpretations, expanding the boundaries of our understanding beyond narrow interpretations, and teaching us to appreciate the dialogue between the Mass past and Mass present in the interpretative process..

3. Methodological Approach

This research is a qualitative study using the hermetic approach developed by Hand George Gadamar. Hermeneutics emphasizes the interpretation and understanding of written text (Gadamar, 2013; Oerther, 2020). This is also emphasized by Endraswara (2022:64), who stated that hermeneutics is an interpretation with an understanding of the meaning of the text determined by the interpreter by involving the historical context of the text horizon. This research aims to analyze the interrelationship between religion and nationality in Hamzanwadi’s “Wasiat Renungan Massa” poem, the main focus being to understand the dynamic interaction between religious values and the concept of nationality represented in this poem. The analysis aims to explore the deeper and contextual meaning of the text, taking into account historical and cultural influences in the interpretation of the text. The multifaceted objectives of this research include analyzing the role of Kiyai Hamzanwadi in fostering dialogue between religion and nationality and evaluating how this poem conveys messages that support unity and harmony between religious and national identities. Paul Ricoeur argues that understanding a text involves dialogue between the reader and the text, as well as between the historical context of the author and the context of the reader; each text is a living entity whose meaning continues to evolve over time (Ricoeur, 2020). The reading of the data source also refers to

Gadamer's hermeneutic theory of the concepts of religion and nationality that appear in Massa's devotional will. After intensive reading and referring to the research objectives, eight stanzas related to religious and national dialogue were found, including four stanzas related to religious dialogue and four stanzas related to national dialogue. The data in this study are words and metaphorical meanings related to the religious and national dialogue that appear in the text. At the data analysis stage, this research used interactive analysis techniques with steps applied by the Gadamerian hermeneutic approach (Hurley et al., 2022). First, the meanings in the text of "Wasiat Renungan Massa" were identified by considering preconceptions and ongoing interpretations. Themes related to religious and national dialogue were identified in the text. The process of comparing contexts is also an important part of the analysis, paying attention to the dynamics of the relationship between religion and nationality in Sasak (Lombok) society and Indonesia more broadly. Finally, the findings from the text analysis are systematically organized to formulate relevant findings about the interaction between religion and nationality in the text of Hamzanwadi's devotional testament of Massa. The data were then presented with reference to the research focus, and the final step was to draw conclusions and verify the data.

4. Results and Discussion

4.1. Religious Dialogue in Hamzanwadi's Will

In "Wasiat Hamzanwadi," Hamzanwadi presents Islam as a dynamic and adaptive belief system, rather than a static entity. It is unique in that it integrates Islamic teachings with local Indonesian cultural values and traditions, thus creating a symbiosis that enriches both aspects. This approach demonstrates how religion can adapt to changing times and social contexts (Johnson et al. 2023). In addition, Hamzanwadi emphasized the importance of education in honing a mature understanding of religion. According to him, education is not only about theoretical knowledge but also about the formation of morality and spirituality (Harvey & Carter-Snell, 2022). Through education, religious teachings can form the intellectual and ethical foundations of individuals, demonstrating how religion can be applied in everyday life to form responsible and ethical individuals.

Hamzanwadi also responds to the challenges of modernity by offering solutions that harmonize the traditional values of religion with contemporary needs. This includes the adaptation of Islamic teachings to address social issues and technological advances, thus demonstrating the flexibility and relevance of religion in a changing context. Within the Indonesian social and political framework, Hamzanwadi uses religion as a glue for social and ethnic diversity, affirming its role in strengthening national identity. "Wasiat Hamzanwadi" is not just a literary work; it is a manifestation of how religion, particularly Islam in the Indonesian context, becomes a dynamic belief system, able to adapt and interact with various aspects of human life. This confirms that religion is not only a source of values and guidance but also an integral part of the identity that develops in a dynamic and diverse society.

Verse Wasiat Renungan Massa	Translation
<i>Agama bukan sekedar ibadah</i>	<i>Religion is not just worship</i>
<i>Puasa sembahyang di atas sejadah</i>	<i>Fasting praying on a prayer mat</i>
<i>Tapi agama mencakup akidah</i>	<i>But religion includes creed</i>
<i>Mencakup syari'ah mencakup hukumah</i>	<i>Includes shari'ah includes hukumah (Madjid, 1981).</i>

Adopting Hans-Georg Gadamer's hermeneutical perspective, particularly his theory of "Fusion of Horizons," we are invited to view religion not only as a set of worship rituals as implied in the phrase "Religion is not just worship/Fast prayers on a prayer mat" from Hamzanwadi's poem. Religions are comprehensive and profound entities. Through this lens, Hamzanwadi not only emphasizes the importance of formal worship practices but also invites us to appreciate religion as a comprehensive belief system. It encompasses akidah

(basic beliefs), shari'ah (religious law), and hukumah (governance or leadership), as reflected in his words, "But religion includes akidah / Includes shari'ah includes hukumah".

This interpretation reveals that religion is an entity that involves dynamic interaction between internal beliefs and external expression in the context of social and political life (Graversen et al., 2023) and to study their perception and attitudes toward the self-care information sheet they received at the vascular department. Methods A qualitative study underpinned by Gadamer's philosophical hermeneutics was conducted semi-structured interviews by telephone around day seven after therapy ended with ten participants. All had received self-care information sheet at the discharge and been home with closed-incision negative pressure therapy for 3-6 days. The participants had open peripheral arterial surgery in the groin in form of femoral thromboendarterectomy. Kvale and Brinkmann's research guided the data collection, analysis, and interpretation. Findings Patients found themselves coping with an unfamiliar situation after peripheral arterial surgery and the need arose to conceal the pump and tubing that were part of their incision treatment to protect their self-image. Their treatment became a constant companion, with some patients viewing the equipment as an extension of their bodies and others feeling its impact on activities of daily living. Patients perceived the treatment as providing reassurance, albeit with constraints, leading to feelings of manageability and an increasing sense of control. They viewed the written information as informative but with room for improvement. Conclusions Patient experiences of closed-incision negative pressure therapy on groin incisions after discharge following peripheral arterial surgery showed that they perceived it as safe and manageable. Patients need support, however, in learning how to hide the treatment and to expand their own involvement and improve self-care. The study found that patient involvement and individually tailored information is essential to facilitating a healthy transition from hospital to self-care at home and that written information must be improved further." , "author": [{" "dropping-particle": "" , "family": "Graversen" , "given": "Camilla Borch" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Missel" , "given": "Malene" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , [{" "dropping-particle": "" , "family": "Jakobsen" , "given": "Sally" , "non-dropping-particle": "" , "parse-names": false , "suffix": "" }] , "container-title": "Journal of Vascular Nursing" , "id": "ITEM-1" , "issued": [{" "date-parts": [["2023"]] }] , "title": "Patient Experiences Of Closed-Incision Negative Pressure Therapy On Groin Incisions After Discharge Following Peripheral Arterial Surgery: A Qualitative Study" , "type": "article-journal" } , "uris": ["http://www.mendeley.com/documents/?uuiid=3a9a61c3-8aed-461a-a56a-29837e0c5aa3"] } , "mendeley": { "formattedCitation": "(Graversen et al., 2023. This view is in line with Gadamer's thinking, which describes understanding as an ongoing process and entails dialog between the text and its context. In the context of Hamzanwadi poetry, it is not just about learning religious practices but also about inviting deeper reflection on the role of religion in various aspects of life. This emphasizes the need for a complex and multilayered interpretation to understand the essence of religion in diverse social and cultural contexts. Hamzanwadi's work therefore becomes more than just a reading; it becomes a bridge that connects religious beliefs with their application in everyday life and offers a broader view of how religion can influence and shape social and political structures in society.

Verse Wasiat Renungan Massa

Translation

Iman Islam Ihsan bertiga

Faith Islam Ihsan threes

Harus dibela bersama-sama

Must be defended together

Selama roh dikandung rangka

As long as the spirit is conceived in the skeleton

Karena ialah rukun agama

Because it is a pillar of religion (Madjid, 1981)

Hans-Georg Gadamer's hermeneutic approach to the stanza above, can deepen and expand the understanding of Hamzanwadi's poem which focuses on the three pillars of Islam: Faith, Islam, and Ihsan. In the first line, "Faith Islam Ihsan three" Iman, Islam, and Ihsan are core concepts in Islam that form a holistic whole, interrelated, and inseparable. Iman, meaning belief, is the foundation of the creed, instilling basic beliefs in the hearts of Muslims (Dahlan et al., 2021). This belief is actualized through the practice of the five pillars of Islam, which is the physical manifestation of Islam itself. Meanwhile, Ihsan, which means doing everything with perfection and awareness of Allah's presence, is the highest level of religious practice, where one not only performs rites physically but also with full spiritual awareness and devotion (Chandra et al., 2023) targeting serum levels around 22 mmol/L, has proven to be beneficial in delaying the progression of the disease and provided mortality benefit. A similar prognostic association may exist between uncorrected metabolic acidosis in chronic liver disease. Correcting it with sodium-containing salts may require more interventions due to increased sodium/fluid load. In patients with liver failure, a naturally alkalotic state, where sodium load is a concern, the impact of this intervention is unclear. Design This study aims to generate proof of concept through a retrospective chart review in individuals with CKD-related metabolic acidosis and liver cirrhosis. Result Our analysis revealed a statistically significant association between the need for paracentesis and bicarbonate therapy. Our study has multiple drawbacks, including a retrospective chart review and limitation of data due to single-center patients. Conclusion We extrapolate that lowering bicarbonate targets in other clinical scenarios like liver failure, pregnancy, and cardiac failure may be prudent and will lead to a lower sodium load." author: [{"dropping-particle": "", "family": "Chandra", "given": "Samira", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Ravula", "given": "Sreelakshmi", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Errabelli", "given": "Praveen", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Spencer", "given": "Horace", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], [{"dropping-particle": "", "family": "Singh", "given": "Manisha", "non-dropping-particle": "", "parse-names": false, "suffix": ""}], "container-title": "Journal of Renal Nutrition", "id": "ITEM-1", "issue": "3", "issued": {"date-parts": [{"2023"}]}, "page": "499-502", "title": "No Good Deed: Acidosis in Chronic Kidney and Liver Disease", "type": "article-journal", "volume": "33", "uris": [{"http://www.mendeley.com/documents/?uuid=0c965e03-a0b3-438b-a7a3-2480c50add6"}], "mendeley": {"formattedCitation": "(Chandra et al., 2023. The metaphor of an equilateral triangle representing the relationship between Iman, Islam, and Ihsan illustrates how these three are intimately connected and dependent on each other. No one aspect can stand alone without the others, just as a triangle would not be formed without its three sides. Each aspect has a unique identity: Iman focuses on inner beliefs, Islam on outward actions and deeds, and Ihsan on the spiritual quality and depth of those actions. Ihsan serves as a barometer that measures the depth of a person's Iman and Islamic practices, showing how far they have gone beyond routine actions to achieve higher spirituality (Pamungkas et al. 2023). When discussed together, the concepts of Iman and Islam highlight the difference between outward (Islam) and inward (Iman) practices. However, when one is mentioned without the other, it encompasses the notions and laws of both parties. In a broader context, Ihsan has a more general scope than Iman as it encompasses the essence of Iman itself. Ihsan's dignity cannot be attained without first realizing Iman. Although more general in meaning, Ihsan is more specific in practice: a muhsin, or one who is at the level of Ihsan, is definitely a believer, but not all believers are at the level of Ihsan. Thus, Iman, Islam, and Ihsan together form a complete and layered spiritual path in Islam, emphasizing the importance of beliefs, actions, and spiritual qualities in the lives of Muslims.

Hamzanwadi identifies three core interrelated concepts in Islam, which Gadamer sees as representative of a multidimensional religious experience. Then, by stating "Must be defended together," Hamzanwadi

asserts the need for a collective defense of these three aspects, which is in keeping with Gadamer's view of understanding as a collective and dialogical activity. In "As long as the spirit is in the frame," Hamzanwadi indicates a lifelong commitment to these three pillars, illustrating the need for ongoing dialog and interaction with religious teachings. Gadamer's hermeneutics see this as a call for continuous understanding and interaction with these teachings, an ever-evolving understanding and practice of religion. Finally, with "Because these are the pillars of religion," Hamzanwadi affirms the importance of these three concepts as pillars of Islam, which in Gadamer's view, is an affirmation of the importance of a deep understanding of Iman, Islam and Ihsan to understand the core of religion itself (Ahmad et al., 2023). This call encourages readers to continue dialoguing these teachings in the context of their lives, encouraging a deeper and more applicable understanding of religion. Through this poem, Hamzanwadi invites us to view Iman, Islam, and Ihsan as having inseparable unity. With Gadamer's hermeneutics, the reader is invited to engage in an ongoing dialog with these concepts, deepening our understanding of religion and its application in everyday life.

Verse Wasiat Renungan Massa	Translation
<i>Wahai ananda hidupkan taqwa</i>	<i>O my child, turn on taqwa</i>
<i>Matikan syaitan matikan hawa</i>	<i>turn off devil, turn off hawa</i>
<i>Karna taqwa pembuka syurga</i>	<i>because taqwa is the opening of heaven</i>
<i>Syaitan dan hawa pintu neraka</i>	<i>devil and hawa are the door to hell (Madjid, 1981)</i>

To understand Hamzanwadi's poem "*O my child, turn on taqwa/Turn off syaitan turn off hawa*" through the lens of Hans-Georg Gadamer's hermeneutics, readers are invited to explore deeper layers of meaning. Gadamer, who emphasizes dialogue between text and context, paves the way for us to understand 'taqwa' not only as the fear of God in the traditional sense but also as an active inner awareness that leads one to the right path (Millie et al., 2023). Taqwa transforms into a dynamic state of spiritual awareness that illuminates the paths of wisdom and virtue. In contrast, 'shaitan' and 'lust', often interpreted literally as worldly temptations and desires, in Gadamer's perspective, metamorphose into symbols of all that stands in the way of spiritual enlightenment and truth. (Munir et al., 2023).

Following on from the line "Because taqwa opens heaven/devil and the gates of hell", Hamzanwadi not only illustrates the literal concepts of heaven and hell, but also indicates a spiritual journey where taqwa becomes the key to achieving a harmonious and peaceful life. On the other hand, in Gadamer's interpretation, shaitan and lust can be seen as metaphors for a life plagued by chaos and imbalance. As such, the poem transforms into a broader reflection on the contrast between a life lived with virtue and spiritual awareness compared to a life ruled by worldly pleasures and moral imbalance.

This understanding challenges the reader to engage in a deeper dialogue on how spiritual and religious values can be integrated into everyday life, highlighting how spiritual awareness becomes essential in the face of life's temptation and challenges. Gadamer's hermeneutic interpretation reveals that religious and spiritual texts not only teach literal theological or moral values but also open up insights into how these values can be applied and lived out in dynamic and often complex cultural and social contexts (Banton et al., 2023). In this light, Hamzanwadi's poetry is not just religious learning, but also a life guide that offers insight into how to live a balanced and virtuous life while maintaining spiritual integrity in the face of the world's temptations and challenges. This interpretation shows how Gadamer's hermeneutics understands religion and spiritual values as more complex and layered, especially in the context of fast-paced and challenging daily life.

Verse Wasiat Renungan Massa	translation
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*Azaz NW jangan diubah**Azaz NW should not be changed**Sepanjang Massa sepanjang sanah**As long as Massa as long as sanah**Sunnah Jama'ah dalam 'aqidah**Sunnah Jamaah in aqidah**Mazhab Syafi'i dalam Syari'ah**Mazhab Syafi'i in Syari'ah*

In the stanza above, Hamzanwadi expresses “Ouch, my dear! The NW should not be changed” using Hans-Georg Gadamer’s hermeneutical perspective to expand the reader’s understanding of deep religious dialogue. “Ouch My dear!” is not just a lyrical expression, but also a symbol of emotional closeness and the significance of the message to be conveyed. This is a call that arouses attention and indicates the importance of the message, namely the maintenance of the principles of the Nahdlatul Wathan (NW) organization. Through Gadamer’s lens, this call can be interpreted as a call to defend the values and traditions that have long been rooted in the religious community, affirming continuity and stability in practice and beliefs (Llorent-Bedmar et al., 2020). Gadamer, who emphasizes the dialogue between past and present in the understanding of texts, would see the phrase ‘*As long as Massa as long as sanah*’ as an affirmation of the importance of maintaining the principles of Nahdaltul Wathan on an ongoing basis. This is in line with Gadamer’s concept of “*Wirkungsgeschichte*,” meaning “history of effects” or “history of influence,” where religious traditions are considered as an ongoing process that changes and evolves over time. This emphasizes that religious principles are not static, but something that interacts with social and cultural contexts throughout the mass.

Furthermore, the phrase ‘*Sunnah Jamaah in aqidah*’ articulates the importance of following the majority tradition in Islam, reflecting the dialogue between individuals and communities in understanding religion. This shows that belief is not only influenced by personal understanding but also by interaction and agreement within the religious community. Meanwhile, “*Mazhab Syafi'i in Syari'ah*” shows recognition and respect for Shafi'i Mazhab as a guide in the practice of Shari'ah. This signifies the importance of respecting authority and tradition in religious interpretation, recognizing that certain schools of thought provide a framework and guide for the understanding and practice of religious law. Through Gadamer’s hermeneutics, Hamzanwadi’s poem is not only interpreted as a simple learning of religious principles but also as an invitation to reflect on how religious traditions and practices are understood and maintained in a wider context (Debesay et al., 2008). It emphasizes the need for a complex and layered interpretation that considers both historical traditions and contemporary needs in religious dialogue. This interpretation challenges us to consider how religious values and traditions dialogue with modern life, inviting us to reflect on how religious principles can be applied and lived in a dynamic and fast-paced cultural and social context (Clist and Hong 2023). In this context, Hamzanwadi poetry becomes more than text; it becomes a bridge between the past and the present, and between religious values and their application in everyday life.

4.2. Dialogue on Nationality in Hamzanwadi’s Will

In understanding “Wasiat Hamzanwadi” through the lens of Hans-Georg Gadamer’s hermeneutics, we can explore how Hamzanwadi integrates the concept of nationhood with religion, especially in the historical and cultural context of Indonesia. Indonesian history, particularly the independence movement period, played an important role in shaping the background of this text. In this context, Hamzanwadi uses Islam not only as a spiritual foundation, but also as a tool of unification within Indonesia’s cultural and ethnic diversity. This reflects how national identity can be strengthened by religious values. A hermeneutical approach allows us to understand “Wasiat Hamzanwadi” as a reflection of an era of national identity formation, where religion became an important tool in the dialogue about nationhood (Khaled et al.,

2022)it remains unknown how different religiosity types affect clinically relevant phenomenological features of hallucinations. Therefore, we wished to explore associations between intrinsic and extrinsic (non-organizational and organizational. Applying Gadamer’s concept of “fusion of horizons” to “Wasiat Hamzanwadi,” we see how Hamzanwadi creates a new understanding that accommodates both religious and national perspectives. This is not simply the union of the two worldviews, but the formation of a broader horizon of understanding. Gadamer emphasizes the importance of dialogue in achieving understanding, which, in the context of Hamzanwadi’s work, means exploring how he communicates his ideas about nationhood through religion (Chan et al., 2020; Li & Sai, 2020)yielding significant findings in prevalence rates, patterns of behaviours, coping strategies, and causes. However, there is a need for more qualitative studies to provide the rich details in order to develop a clearer and more congruent concept of cyberbullying. A hermeneutic phenomenological design was used in this study to investigate students’ and school counsellors’ “lived experiences” of cyberbullying in Malaysia and how they managed these experiences. “Lived experiences” refer to the pre-reflective, immediate consciousness of the experiences which are then subsequently reflected upon and interpreted in hermeneutic phenomenology. The sample consisted of 70 secondary students (ages 13–17 years from 6 national and 1 private schools. Symbolic interpretations in hermeneutics pave the way for the interpretation of Hamzanwadi’s metaphors and allegories, revealing how he used literary language to convey messages about nationhood (Baroutsou et al. 2022). Moreover, hermeneutics expands the understanding of this text to be dynamic, including the interpretation of “Wasiat Hamzanwadi” in the context of modern national issues. As such, this work is not only a historical document but also a relevant source for contemporary national dialogue, showing how Hamzanwadi views religion as an important tool for strengthening and galvanizing national identity. The stanza below illustrates the nationality dialog in Hamzanwadi’s devotional poem Massa.

Verse of Mass Devotional Poem	Translation
<i>Di Selaparang syukurlah ada</i>	<i>In Selaparang, thank goodness there are</i>
<i>Orang yang tegak tampakan dada</i>	<i>People who stand upright and show their chests</i>
<i>Membela agama membela Negara</i>	<i>Defending religion defends the State</i>
<i>Tidak tertawar rayuan harta</i>	<i>Irresistible to the seduction of wealth</i>

By analyzing the stanzas of the Hamzanwadi poem through the lens of Hans-Georg Gadamer’s hermeneutics, we can explore the meaning of the national dialog contained therein. The first stanza, “In Selaparang, thank God there is,” shows appreciation for the existence of individuals or groups who have a strong national spirit in the location of Selaparang (Lombok). This reflects the importance of appreciating the individuals or groups that contribute to maintaining and building nationality. The statement “People who have their chests upright’ describes individuals who have a firm and courageous attitude in supporting nationality, which can be interpreted as a form of national dialogue. Gadamer interprets this attitude as an individual’s effort to actively participate in defending religion and the state, in accordance with Gadamer’s principles of dialogue as a dynamic interaction between the individual and the context (Alatas & Slama, 2022). The phrase “Defending religion defends the State” underscores the close relationship between religion and nationhood, suggesting that in the context of nationhood, religious aspects also play a significant role. Gadamer’s hermeneutics emphasizes the importance of understanding the complex relationship between religion and nationhood in a dialogue that creates a deeper understanding. Lastly, “Irresistible to the seduction of wealth” highlights the resilience of the individual or group in the face of material temptation or wealth in their efforts to defend religion and country. This reflects moral values and integrity in the context of national dialogue, in which moral principles and determination are emphasized. From the perspective

of Gadamer's hermeneutics, these stanzas illustrate the importance of national dialogue, which includes aspects such as respect for individual contributions, steadfastness in supporting nationhood, the relationship between religion and nationhood, and moral values in carrying out the role of citizenship (Suntana et al., 2023). This underscores the complexity of understanding and defending national values in a religious and moral context..

Verse of Mass Devotional Poem	Translation
<i>Perlu dijaga bersama-sama</i>	<i>Need to be maintained together</i>
<i>Selaku andil utama kita</i>	<i>As our main share</i>
<i>Tegakan iman tegakan taqwa</i>	<i>Establish faith establish taqwa</i>
<i>Di Negara merdeka berpancasila</i>	<i>In an independent country with Pancasila</i>

In the context of Hans-Georg Gadamer's hermeneutics, the analysis of Hamzanwadi's verse "Need to be kept together / As our main pillar/Establish faith establishes taqwa/ In the free country with Pancasila" offers deep insights into the relationship between religious values and national identity in Indonesian society. The phrase "In a free country with Pancasila, not only places the poem in a specific Indonesian context, but also opens up an understanding of Pancasila as the philosophical foundation of the country. Pancasila, which incorporates the principles of pluralism, social justice, and divinity, is the key to understanding how the poem emphasizes the importance of maintaining and defending national values. Gadamer's hermeneutic approach, which involves understanding historical and cultural contexts, highlights how Pancasila, formed in Indonesia's unique historical context, serves as a foundation for unifying religious, ethnic, and cultural diversity (Chang et al., 2023) curriculum goals share these aims, especially in Taiwan's latest national curriculum reform. It is then important to explore whether and how dialogue is being used to this end in history classes and the form that dialogic education takes in this East Asian cultural context. This study explored the features of Taiwanese teachers' talk and how it was used to teach historical thinking. Video recordings were made of a total of 6 lessons by three high school teachers. Descriptive statistics of word frequency of teachers' discourse using Nvivo (v.12. This stanza expresses the importance of the collective role of maintaining the integrity and wholeness of the country, showing how national identity is built and maintained through collective participation.

Furthermore, the phrase "Establish faith establish taqwa" brings the religious dimension into the discussion of nationhood, proposing that spiritual values play an important role in supporting Indonesia's social and political structure. From Gadamer's hermeneutic perspective, this is interpreted as a dialogue between religious values and the principles of nationhood manifested in the life of the nation (Filimonau et al., 2023) a country with a large population of religion followers, this study examines the influence of religious values on personal norms and explores the moderating effect of social distance on injunctive norms. The results indicate that religious values do not activate personal norms directly but affect them indirectly via such mediating factors as the feeling of compassion and family upbringing. Close encounters, such as family and friends, amplify the effect of injunctive norms while distant encounters, such as fellow countrymen, do not. This suggests that measures for food waste reduction should be designed to appeal to the foodservice customers' feeling of compassion. The measures should also remind foodservice customers that their (grand. This dialogue not only reflects the synthesis of faith and piety with democratic living in accordance with Pancasila but also illustrates how the history of Indonesia's struggle for independence and the formation of Pancasila influences the way we understand and value this relationship. Thus, this stanza not only affirms the need to safeguard religious values and Pancasila but also reveals how they are mutually reinforcing in shaping a harmonious, just, and inclusive society in Indonesia, demonstrating the

interconnectedness and interdependence between religion and national identity in a broader social and cultural context.

Ultimately, the above verse invites us to see Indonesia as a country whose identity and stability are built with respect to plurality and diversity. By prioritizing the values contained in Pancasila and religious principles, Hamzanwadi invites us to reflect on how diversity can strengthen the building of a harmonious society. From Gadamer's hermeneutic perspective, this means seeing the text as a living entity, whose understanding is not only limited to the historical and cultural context of its formation but also to how the text interacts with contemporary and future contexts, especially in understanding and promoting national values in a diverse society.

Verse of Mass Devotional Poem	Translation
<i>Aduh sayang !</i>	<i>Oh my dear !</i>
<i>Siarkan Hizib sampai merata</i>	<i>Broadcast the Hizib evenly</i>
<i>Agar banyaklah pendo'a kita</i>	<i>That we may have many prayer warriors</i>
<i>Mendo'a Negara, Nusa dan Bangsa</i>	<i>Praying for Country, Nusa and Nation</i>
<i>Mendo'a Islam se Nusantara</i>	<i>Praying for Islam throughout the archipelago</i>

Using Hans-Georg Gadamer's hermeneutical perspective, we can explore the deep meaning of Hamzanwadi's verses in the context of national dialogue. As a method of interpretation, hermeneutics helps us understand texts in their historical, cultural, and social contexts (Magro-Morillo et al., 2020). The first stanza, "Broadcast Hizib until it is evenly distributed," shows the importance of spreading Hizib, which in the Islamic context is a prayer or verses of the Quran used as a form of worship and hope. According to Gadamer, "broadcast" here not only means to disseminate but also to communicate religious values as a form of contribution to nationhood. It emphasizes collective understanding and experience in spreading these values, suggesting that in the context of nationhood, religious values, such as those contained in Hizib, are considered important for sharing and promoting.

In the second stanza, "that our prayers may be many," emphasis is placed on the importance of prayer as a spiritual expression in support of nationhood. In Gadamer's hermeneutic, prayer is an integral part of culture and religion, which, when incorporated in national dialogue, becomes a way of uniting common hopes and aspirations in support of the state, country, and nation. This reflects the understanding that religion and prayer can be a moral foundation for supporting and building nationhood. Furthermore, "Praying for Country, Nusa and Nation" and "Praying for Islam throughout the archipelago" underscore the importance of prayer in supporting the diverse aspects of nationhood. Gadamer's hermeneutics will interpret this as a representation of a national dialog that includes religious values (Mancheva, 2021). Thus, through hermeneutics, prayer in this poem is not only considered a religious practice but also a medium that integrates spiritual dimensions with national aspirations. Prayers have become an important means of strengthening and unifying collective hopes to support nationhood, maintain religious values, and build a sustainable and strong national identity.

Verse of Mass Devotional Poem	Translation
<i>Hidupkan iman hidupkan taqwa</i>	<i>Turn on the faith turn on the taqwa</i>
<i>Agar hiduplah semua jiwa</i>	<i>That all souls may live</i>
<i>Cinta teguh pada agama</i>	<i>Unwavering love for religion</i>
<i>Cinta kokoh pada Negara</i>	<i>Sturdy love for the country</i>

In understanding the verse "Turn on the faith turn on the taqwa/ That all souls may live/ Unwavering love for

religion/ Sturdy love for the country” Using Hans-Georg Gadamer’s hermeneutical approach, we see how religious values combine with national identity. This stanza emphasizes faith and piety not only as aspects of personal spirituality but also as key elements that give life and vitality to the soul of the community, and turns *on the faith turn on the taqwa*” calls for these values to be actualized in daily life, suggesting that spirituality plays an important role in shaping individual and social character. “That all souls may live” reflects the view that a rich spiritual life energizes society as a whole, suggesting that a moral and spiritual life rooted in faith and piety has far-reaching effects, not only on individuals but also on social well-being and community harmony. This understanding illustrates the idea that religious and spiritual values play an important role in sustaining the nation’s social fabric and life.

On the other hand, the phrase “*Unwavering love for religion/ Sturdy love for the country*” illustrates the symbiotic relationship between love of religion and country. Through Gadamer’s hermeneutic lens, this is interpreted as a manifestation of the close interrelationship between religious life and patriotism, both of which strengthen each other in building society. This shows how love of religion and state are not separate entities but are intertwined in forming a harmonious and strong national identity. In a hermeneutical context, this interpretation also emphasizes a shared and collective understanding of the role of religion in the national context, creating a dialogue that enriches the understanding of how religion and patriotism come together to form a balanced and civilized society (Ardi & Budiarti, 2020; Routley, 2023). As such, this stanza not only teaches about religion and patriotism but also reflects on the role of both in shaping a strong national identity in Indonesia, showing how religion and nationality influence and reinforce each other in a broader social and cultural context.

5. Dialogical Interaction between Religion and Nationality in the Text of “Wasiat Renungan Massa”

5.1. Religion as the Foundation of Nationhood

In Hamzanwadi’s “Wasiat Renungan Massa,” religion, particularly Islam, is portrayed as a deep and fundamental moral foundation for Indonesian nationhood. Through the hermeneutical lens of Hans-Georg Gadamer, we can deepen our understanding of how spiritual values such as faith and piety are not only important as pillars of religion, but also serve as foundations in the formation and maintenance of national identity (Dellenborg & Enstedt, 2023). This interpretation reveals that Indonesia’s national identity is deeply intertwined with religious values, suggesting that religion and nationality not only go hand-in-hand but also reinforce each other. This is reflected in the way the text combines love for the homeland and the nation with religious teachings and practices. This connection indicates that, in the Indonesian social and cultural context, religious values play an important role in shaping and strengthening national identity. Furthermore, the integration between religion and national identity in this text shows that love for the homeland and nation in Indonesia is not only patriotic in a political or geographical context but also derives from religious values. This creates a unique synergy between spiritual beliefs and national patriotism, in which religious teachings and practices become an integral part of the expression of love for the country. Through Gadamer’s hermeneutics, we are invited to understand this text not just as a literary work but as a reflection of the dynamic interaction between religion and nationality rooted in Indonesian history and culture (Ricoeur, 2020). This highlights the importance of understanding religion as an integral component of national dialogue and strengthening the national identity formed on the basis of Indonesia’s rich religious and cultural diversity.

5.2. Dialogue on Nationality through Religious Practices

The practice of prayer and worship in “Wasiat Renungan Massa” is interpreted not only as a religious obligation but also as an expression of love and support for the nation and state. Through a hermeneutical lens, prayer and worship become mediums through which religion plays an active role in supporting

national unity and integrity. This text highlights the importance of a shared and collective understanding of the role of religion in the context of nationhood. The dialogue between religious values and the concept of nationhood creates a deep, shared understanding of how religious values can be the foundation for national solidarity and integrity. Gadamer's hermeneutics shows the importance of this understanding in a broader context, where religion not only acts as an individual belief system but also as a key driver in the formation and strengthening of national identity.

5.3. The Reciprocal Relationship between Religion and Nationality

The text "Wasiat Renungan Massa" also portrays religion as an important contributor to national development. Religious values are considered to inspire actions and policies oriented towards the welfare and progress of the nation. In this context, nationality is not only rooted in political or geographical identity, but also enriched by deep religious values. This creates a more inclusive and meaningful concept of nationhood and recognizes the important role of religion in shaping national identity. Through Gadamer's hermeneutics, "Wasiat Renungan Massa" becomes more than just a literary work; it becomes a medium that illustrates the dialogic interaction between religion and nationhood, showing how they are intertwined and mutually reinforcing. Hermeneutics reveals that this dialog not only blends the spiritual dimension with aspects of nationhood but also creates a deep unity between religion and national identity, showing how religion and nationhood can be mutually reinforcing in the broader cultural and social context of Indonesia (Hertog & Brogaard, 2021).

6. Conclusion

Based on the results of the study of the dialogue between religion and nationality in Hamzanwadi's "Wasiat Renungan Nassa" 's poem, these two aspects are interrelated and influence each other in shaping identity, morality, and values in society. Religion serves as a deep moral foundation, whereas nationality becomes a collective identity that is closely linked to religious values. This dialog creates a deep mutual understanding, where religion provides a strong moral foundation for nationhood, while nationhood provides a supportive context for religious practices. These findings imply that religion and nationality can complement and enrich each other in shaping people's identities and morals. They do not have to be in conflict but can be a source of inspiration and support for each other. The importance of shared understanding in unearthing the meaning of this interaction suggests that, to better understand how religion and nationality interact in cultural and religious contexts, we need to adopt a deep hermeneutic approach. The practical implication is that a better understanding of the relationship between religion and nationality can help build a strong social and moral unity in society. This can also be the basis for promoting tolerance, diversity, and inclusiveness in the context of religion and nationality. As such, the results of this study have significant relevance in understanding the dynamics of societies colored by religion and nationality as well as their potential contribution to building a better and more harmonious society.

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