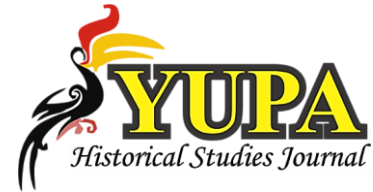


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The Dynamics of Al-Irshad Al-Islamiyah Educational Institution (1914-2000)

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Abstract This research aims to explore the background of the establishment of the Al-Irshad Al-Islamiyyah Educational Institution and its education system. The study falls under the qualitative research type, employing library research with historical methods. Primary sources consist of archives and personal documents of Al-Irshad members, while secondary sources include similar studies published in various academic journals. This research shed light on the establishment background of the Al-Irshad Al-Islamiyyah Educational Institution. Founded in 1914 by Sheikh Ahmad Surkati Al-Anshori, with focuses on education, teaching, social, and preaching at the national level. Al-Irshad Al-Islamiyyah is committed to purifying Islamic teachings, expanding knowledge, and developing a cultured and morally Islamic society. Al-Irshad has established hundreds of formal schools and non-formal educational institutions throughout Indonesia to achieve these goals. Furthermore, in its subsequent development, Al-Irshad's activities extended to the healthcare sector, establishing several hospitals, the largest being the Al-Irshad Hospital in Surabaya and the Siti Khadijah Hospital in Pekalongan.

Keywords: Al-Irshad Al-Islamiyyah Educational Institution, Library Research, Arab descendants.

Abstrak Penelitian ini bertujuan untuk mengetahui latar belakang berdirinya Lembaga Pendidikan Al-Irshad Al-Islamiyyah dan sistem pendidikannya. Kajian ini termasuk jenis penelitian kualitatif dengan model studi kepustakaan dengan metode penelitian sejarah. Sumber primer terdiri dari arsip dan dokumen pribadi anggota Al-Irshad, sedangkan sumber sekunder meliputi berbagai kajian sejenis yang telah diterbitkan di berbagai jurnal ilmiah. Hasil penelitian ini menjadi latar belakang didirikannya Lembaga Pendidikan Al-Irshad Al-Islamiyyah. Organisasi ini didirikan pada tahun 1914 oleh Syekh Ahmad Surkati Al-Anshori dengan fokus pada pendidikan, pengajaran, sosial, dan dakwah di tingkat nasional. Al-Irshad Al-Islamiyyah berkomitmen untuk memurnikan ajaran Islam, memperluas ilmu pengetahuan, dan mengembangkan masyarakat yang beradab dan bermoral Islami. Bergerak di bidang pendidikan dan dakwah. Untuk mewujudkan tujuan tersebut, Al Irsyad telah mendirikan ratusan sekolah formal dan lembaga pendidikan nonformal di seluruh Indonesia. Dan dalam perkembangannya selanjutnya, kegiatan Al-Irshad juga merambah pada bidang kesehatan, dengan mendirikan beberapa rumah sakit. Yang terbesar saat ini adalah RS Al-Irshad Surabaya dan RS. Siti Khadijah di Pekalongan.

Kata Kunci: Lembaga Pendidikan Al-Irshad Al-Islamiyyah, Penelitian Perpustakaan, keturunan Arab.



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INTRODUCTION

Education is a pivotal element that shapes and influences the differences within a nation. Through training, it is believed that the forefront regions can be empowered enough to wield public power. In the sequence of authentic progress within Islamic educational organizations in Indonesia, a series of shifts have occurred (Sarwadi, 2019, pp. 1–2). As known, Western nations commenced their conquest of the East through trade routes and later resorted to military might. Indonesia also endured arbitrary actions from colonizers, eventually prompting societal awareness to resist colonial rule. Witnessing Indonesia's increasingly devastated state, Islamic leaders and Nationalist Movement figures earnestly sought to alter the nation's future (Subandi, 2018, p. 60).

The Islamic renewal movement originating from the Middle East has exerted significant influence on the Islamic resurgence in Indonesia. This movement commenced with the renewal of Islamic thought and education in Minangkabau, followed by the Arab community in Indonesia engaging in educational reforms. Education has been a primary concern within Islamic society since the early development of Islam. Consequently, Muslims established several Islamic institutions and organizations in Indonesia (Asyari, 2011, p. 300).

Many Islamic organizations emerged with a spirit of patriotism and nationalism in response to the difficulties faced by Indonesian society in the late 19th century. Indonesian society at that time experienced comprehensive setbacks due to political exploitation by the Dutch colonial government. Fundamentally, education applied to all segments of society, including the Arab community in Indonesia. For some individuals of Arab descent, they held a different perspective, indicating that within their community, it was not advisable to send their children to educational institutions established by the Dutch colonizers at that time. This was due to the vision of spreading Christianity advocated by the colonizers in Indonesia. In that situation, the Arab community in Indonesia responded by establishing their own schools, initiated by the organizations Jamiatul Khair and Al Irsyad (Lahdji, 1993, p. 7).

Sheikh Ahmad Surkati, as the pivotal figure behind the establishment of the organization in 1913, played a crucial role in the formation of Jam'iyatul Khair wal Irsyad. The name of this organization originates from Arabic and signifies "association for reform and leadership." Over time, this organization became better known as Al-Irsyad. Al-Irsyad Al-Islamiyyah continued to grow and remain active in the fields of preaching, education, and social activities within the community. The primary objective of this organization is educational preaching, focusing on two main aspects. Firstly, the educational institutions of Al-Irsyad Al-Islamiyyah educate their students to firmly adhere to the teachings of the Quran and the Sunnah of the Prophet Muhammad.

They also scrutinize all teachings outside of these principles, aiming for harmony with Islam. Secondly, the educational institutions of Al-Irsyad Al-Islamiyyah also aim to equip their students with proficiency in modern sciences and foreign languages, enabling them to overcome the lag experienced by the Muslim community (Batubara & Muhajir, 2022). The educational content taught in institutions under the auspices of Al-Irsyad Al-Islamiyyah, such as Islamic studies, adheres to the curriculum set by the Ministry of Religious Affairs. Additionally, these educational institutions also involve general studies typically regulated by the Ministry of National Education. However, institutions and schools under the auspices of Al-Irsyad Al-Islamiyyah have their own uniqueness, namely efforts to promote the use of the Arabic language in their affiliated schools (Haikal, 1993, p. 95).

The Al-Irsyad Al-Islamiyyah Educational Institution was established as a platform organization and educational institution for the Arab descendant community, playing a significant role in instilling nationalism in Indonesia (Asmanto et al., 2023, p. 270). Al-Irsyad Al-Islamiyyah recognizes the importance of providing modern Islamic education as a means of education for both the Arab descendant community and the Muslim population in Indonesia (Anshori et al., 2022, p. 233). When reviewing national history, the education policies of the past, particularly during the Dutch colonial rule towards the descendant community, were generally discriminatory (Batubara & Wildan, 2023). Even the education system inherited from the Dutch colonial model still reflects a highly secular nature and tends to support missionary missions (Wasito, 2016, p. 250).

This study elucidates the organization of Al-Irsyad in Indonesia, covering its historical journey from its founding year in 1914 up to the year 2000, marking the end of the 21st century and serving as the temporal boundary of the research. The study delves into common phenomena of Al-Irsyad's organizational development, such as its roles and contributions in religious and educational domains. The aim of this study is to comprehensively explain the trajectory of the Al-Irsyad organization throughout the nation's history, thereby contributing to the historiography of Islam in Indonesia and the development of scholarly knowledge.

METHOD

The research method employed in this study is library research or literature review. This entails gathering data from books, journals, scholarly works, and other relevant sources to address the research questions. The authors also utilize both inductive and deductive approaches, where collected data are drawn towards generalizations in the conclusions (Imanullah et al., 2024, p. 34).

Broadly speaking, this study falls under the category of social history research. Therefore, the approach utilized is a sociological approach to elucidate social phenomena within the

historical dynamics of the Al-Irsyad organization. The research method employed is historical research method, which consists of or is structured into four stages. The first stage involves source collection. Sources in this research are categorized into two types: primary sources and secondary sources. Primary sources are obtained from various Al-Irsyad organization archives such as the organization's articles of association, as well as several statements from executives. Meanwhile, secondary sources serve as supporting or complementary sources obtained from scholarly articles, newspapers, and online magazines, such as accredited history journals, the official website of Al-Irsyad Jember, and a comprehensive history website. The second stage involves source criticism.

Source criticism serves as an effort to check and re-check the sources obtained, aiming to maintain the credibility of the sources used. Source criticism processes conducted in this research include checking the primary sources such as the organization's articles of association to verify their authenticity. Additionally, in the case of secondary sources, the verification process involves discussing the studies' congruence of scholarly arguments from each source. This is done to assess the generalizations of each study in understanding the phenomenon of Al-Irsyad's development. Moving on to the third stage, interpretation involves the translation of historical sources. This is done to discern general and specific patterns related to the research questions, thus enabling logical and critical analysis in addressing the research questions. Lastly, the fourth stage is writing or historiography, where the systematic writing of historical sources is carried out. This study falls under descriptive analytical modern historiography (Wardah, 2014, p. 173).

RESULTS AND DISCUSSION

A Glimpse into the History of Al-Irsyad Al-Islamiyah

Islamic educational institutions in Indonesia play a crucial role in the education and practice of Islam (Sarifah et al., 2023, p. 308). This is evident from the internal structure of Islamic education, as well as the educational practices implemented. There are four main categories of Islamic educational institutions in Indonesia: institutions that provide religious education, institutions that provide Islamic education and religious training, institutions that provide Islamic education and vocational training, and institutions that provide Islamic education and professional training (Anita et al., 2023, p. 510).

One of the Islamic organizations that played a significant role in the development of the independent Indonesian state is the Islamic organization Al-Irsyad Al-Islamiyyah. Al-Irsyad Al-Islamiyyah was founded on September 6, 1914 (15 Shawwal 1332 H) with the establishment of the first Al-Irsyad Al-Islamiyyah Madrasah in Jakarta. Its legal recognition was only granted by the Dutch colonial government on August 11, 1915 (Serba Sejarah, 2009). Like other Islamic organizations in Indonesia, such as NU, Muhammadiyah, Persis, and other Islamic groups, Al-

Irsyad Al-Islamiyyah also faced significant pressure from the Dutch colonial government and later from Japan.

When Sheikh Ahmad Surkati Al-Anshori came to Indonesia, the nation was still under Dutch colonization. One of his missions was to educate the Indonesian society, which had a mixture of Islamic, Hindu, and Buddhist teachings according to some perspectives. Additionally, there were Muslim communities following tarekat, which were considered a cause of Islamic decline worldwide. Sheikh Ahmad Surkati Al-Anshori was a central figure in the establishment of Al-Irsyad, a great scholar from Mecca originally from Sudan. He came to Indonesia at the request of the Jami'at Khair association, mainly composed of Indonesian descendants of Arab sayyids, established in 1905. His full name is Sheikh Ahmad Bin Muhammad Assoorkaty Al-Anshary. The name Sheikh Ahmad Surkati may not be as well-known as KH. Ahmad Dahlan (the founder of Muhammadiyah) and KH Hasyim Asy'ari (the founder of Nahdatul Ulama) to some people. However, his role in the Islamic religious reform movement in Indonesia was significant, even Muhammadiyah's founder, KH Ahmad Dahlan, and the figures and founders of the Islamic Union (Persis), A Hasan and KH Zamzam, were disciples of Sheikh Ahmad Surkati (Anshari & Fahrudin, 2020, p. 40).

Al-Irsyad Al-Islamiyyah is an Islamic organization in Indonesia deeply concerned about the condition of Muslims in the country. It is a national Islamic organization with branches across various locations in Indonesia. Their concerns extend not only to social, educational, and political issues but also encompass health-related matters. Membership requirements entail being an Indonesian citizen professing Islam and having reached adulthood. Hence, the assumption that Al-Irsyad comprises solely individuals of Arab descent is inaccurate.

The Al-Irsyad Association possesses distinct characteristics, functioning as an Islamic-based organization providing services to the community in education, teaching, social welfare, and preaching at the national level. It operates independently and is not affiliated with any political organization, abstaining from practical political matters.

Sheikh Ahmad Surkati arrived in Indonesia alongside two companions, namely Sheikh Muhammad Tayyib al-Maghribi and Sheikh Muhammad bin Abdulhamid al-Sudani. In Indonesia, Sheikh Ahmad disseminated new ideas among the Indonesian Muslim community. He was appointed as the overseer of schools established by Jami'at Khair in Jakarta and Bogor. Under the leadership and guidance of Sheikh Ahmad Surkati, these schools made rapid progress within a year (Anshari & Fahrudin, 2020, p. 41).

As a Muslim intellectual, Sheikh Ahmad Surkati bore significant responsibility in advancing knowledge. As Azra writes, "Muslim intellectuals become heirs to the legacy of wisdom of all previous civilizations. Muslim intellectuals receive, refine, and process the intellectual wealth of the past to create new civilizations and cultures."

However, Sheikh Ahmad Surkati only remained with Jami'at Khair for three years due to significant ideological differences with the leaders of Jami'at Khair, who were mostly descendants of Arab Sayyids (Alawites). Sheikh Ahmad Surkati was the key figure in the establishment of Jam'iyat al-Islah wal-Irsyad al-Alarabiyah (later renamed Jam'iyat al-Islah wal-Irsyad al-Islamiyyah), abbreviated as Al-Irsyad. Many historians acknowledge Sheikh Ahmad Surkati's significant role in the renewal of Islamic thought in Indonesia; however, his name is rarely mentioned in discussions about the history of Islamic thought struggles in Indonesia (Al-Irsyad Al-Islamiyyah, 2016). Although Jami'at Khair was considered an organization with modern methods and facilities, its religious views, particularly concerning equality, were not well-received. This became apparent after Jami'at Khair leaders vehemently opposed Sheikh Ahmad's fatwa on kafaah (equality of status).

The Indonesian Islamic intellectuals have had internal dynamics within their organizations and, equally importantly, dynamics with national and state issues, both before and after Indonesia's independence. In the subsequent process, Islamic intellectuals who held positions in the government also contributed from Islamic organizations that participated in Indonesia's independence, albeit with their own set of problems and issues (Azra, 2002, p. 71).

In this context, the dynamics within Al-Irsyad Al-Islamiyyah have also grown and evolved. Because he was no longer favored, Sheikh Ahmad decided to resign from Jami'at Khair on September 6, 1914 (15 Shawwal 1332 H). On the same day, Sheikh Ahmad, along with several companions, established the Madrasah Al-Irsyad Al-Islamiyyah, as well as the organization to oversee it: Jam'iyat al-Islah wal-Irsyad al-Arabiyah (later renamed Jam'iyat al-Islah wal-Irsyad al-Islamiyyah). After three years of establishment, the Al-Irsyad Association began opening schools and branches in many cities on the island of Java.

Each branch was marked by the establishment of a school (madrasah). The first branch was in Tegal (Central Java) in 1917, where the madrasah was led by Sheikh Ahmad Surkati's first batch of students, including Abdullah bin Salim al-Attas. This was followed by branches in Pekalongan, Cirebon, Bumiayu, Surabaya, and other cities. In the process of Indonesia's modern Islamic development, Islamic educational institutions inherited from Islamic organizations "encountered a sort of collision" with educational institutions inherited from the Dutch and Japanese colonial governments, leading to the lingering problem of educational dualism in Indonesia.

Al-Irsyad, during its early years, was recognized as a reformist Islamic group in the Indonesian archipelago, alongside Muhammadiyah and the Islamic Union (Persis). The three main figures of this organization: Ahmad Surkati, Ahmad Dahlan, and Ahmad Hassan (A. Hassan), are often referred to as the "Indonesian Islamic Reformers Trio." They were also close friends. According to A. Hassan, he and Ahmad Dahlan were actually disciples of Sheikh Ahmad Surkati, although they were not bound by formal class schedules.

The Indonesian Muslim movement figures outlined above have made significant contributions in realizing political and Islamic educational activities in Indonesia. Even Islamic education in the form of madrasah, which is a legacy of national movement figures in Indonesia, is considered part of the indoctrination process and to support the political interests of Muslim leaders, not only those in the Middle East but also Indonesian Muslim figures (Anshari & Fahrudin, 2020, p. 42).

Historian Deliar Noer states that Ahmad Surkati played an important role as a mufti. Meanwhile, the Dutch historian, GF Pijper, in his work "Some Studies on the History of Islam in Indonesia," mentions that Surkati was known as a reformer of Islam in Indonesia. Pijper believes that the true reform movement in thought, similar to the reformist movement in Egypt, is the Al-Irsyad Reform Movement. Muhammadiyah, according to Pijper, actually emerged as a reaction to the Dutch East Indies government's policies at the time, which sought to Christianize the Indonesian people.

Muhammadiyah had a greater role in the development of educational institutions, while Al-Irsyad, upon its inception, immediately became involved in various religious issues. Al-Irsyad's offensive stance then positioned it as a trailblazer, albeit leading to some organizational hindrance. Al-Irsyad was also involved in issues among the Arab descendants, leading to a misunderstanding that persists to this day that Al-Irsyad is an organization solely for Arab descendants.

Al-Irsyad also played a significant role as the initiator of the First Islamic Congress in Cirebon in 1922, alongside the Islamic Association and Muhammadiyah. Since then, Sheikh Ahmad Surkati has been close friends with H. Agus Salim and H.O.S. Tjokroaminoto. Al-Irsyad was also active in the formation of MIAI (Indonesian Ala-Islamic Council) during the Japanese occupation, the Indonesian Muslim Congress Body (BKMI), and others, including Masyumi, the Islamic Organization Contact Body (BKOI), and Amal Muslimin.

In the midst of the Islamic Congress in Cirebon, a debate was held between Al-Irsyad and the Red Islamic Union, with the theme: "How can Indonesia achieve independence? Through Islamism or Communism?" Al-Irsyad was represented by Sheikh Ahmad Surkati, Umar Sulaiman Naji, and Abdullah Badjerei, while the Red Islamic Union was represented by Semaun, Hasan, and Sanusi.

As a proponent of Pan-Islamism, Sheikh Ahmad Surkati naturally sided with Islamism. Semaun argued that only through communism could Indonesia achieve independence. The debate lasted for two hours without reaching a consensus. However, Sheikh Ahmad Surkati actually appreciated Semaun's positive stance. "I really like this person because of his strong and honest belief that only through communism can his homeland be liberated!" This event also

proves that the leaders of Al-Irsyad in 1922 were already discussing the issue of Indonesian independence.

As taught by Muhammad Abduh in Egypt, Al-Irsyad emphasizes the importance of Arabic language education as the primary tool for understanding Islam from its original sources. In Al-Irsyad schools, students' thinking is developed by emphasizing understanding and critical thinking. The educational focus is on monotheism, Islamic jurisprudence, and history.

Since its establishment, Al-Irsyad Al-Islamiyyah aims to purify the monotheism, worship, and practical aspects of Islam. It operates in the fields of education and preaching. To achieve this goal, Al-Irsyad has established hundreds of formal schools and non-formal educational institutions across Indonesia. Additionally, in its development, Al-Irsyad's activities have also extended to the healthcare sector, with the establishment of several hospitals. The largest ones currently are Al-Irsyad Hospital in Surabaya and Siti Khadijah Hospital in Pekalongan.

Development of Islamic Education in Al-Irsyad Al-Islamiyyah in the Early Period (1914-1945)

Various changes and developments in Islamic education should always drive us to seek knowledge and further enhance the quality to improve both the quality and quantity of Islamic education in Indonesia. It is known that Islamic education in Indonesia is characterized by numerous changes in line with the development of time, knowledge, and technology (Tang, 2018, pp. 52–74). From the traditional Islamic education system to modern pesantren, from madrasah to accredited Islamic boarding schools, from Madrasah Aliyah to Islamic higher education institutions, all have undergone dynamics and changes to achieve maximal progress and development (Yahya, 2017, pp. 98–117). The question then arises: have we observed and understood the emergence and development of Islamic education in Indonesia so that we can collectively enhance its quality to realize a humanistic, egalitarian, democratic, dynamic education system, or in other words, one that is multicultural yet remains within the boundaries (Khakim, 2018; Kusumastuti & Priliantini, 2017; Piliang, 2013).

The early development of Al-Irsyad initially surged but then declined drastically with the arrival of Japanese occupation forces in Indonesia. Moreover, after the death of Sheikh Ahmad Surkati in 1943 and the physical revolution since 1945, many Al-Irsyad schools were destroyed, ravaged by the Dutch as they served as headquarters for independence fighters. Meanwhile, several buildings owned by Al-Irsyad were seized by the Dutch and have since changed hands, unable to be reclaimed by Al-Irsyad. Al-Irsyad Al-Islamiyyah, established since 1914, spread across 23 regions, with 128 branches of foundations, schools, and pesantren, as well as 8 hospitals in several cities. Like Al-Irsyad al-Islamiyyah, other Islamic organizations also faced discrimination from the Dutch and Japanese governments (DZ, 2017).

Post-Independence

Until 1985, Al-Irsyad had only 14 branches, all located in Java. However, thanks to the determination of its activists, whose activities had spread throughout the archipelago, Al-Irsyad experienced renewed growth starting in 1986. Dozens of new branches were established, and now there are approximately 130 branches, from Sumatra to Papua. At its inception in 1914, the Al-Irsyad Al-Islamiyyah Association was led by Chairman Salim Awad Balweel.

In the last Muktamar in Bandung (2000), opened by President Abdurrahman Wahid at the State Palace on July 3, 2000, Ir. H. Hisyam Thalib was elected as the new chairman, replacing H. Geys Amar SH who had held the position for four terms (1982-2000). The Al-Irsyad Al-Islamiyyah Association has four active organs that work on their respective member segments, namely the Al-Irsyad Women, Al-Irsyad Youth, Al-Irsyad Daughters, and Al-Irsyad Students. The roles of each of these organizations, which are currently moving towards autonomy (in accordance with the mandate of the 2000 Muktamar), are significant for the nation. For example, Al-Irsyad Youth actively participated in suppressing the G-30-S PKI rebellion along with other national components. Meanwhile, Al-Irsyad Students were among the active proponents of the 1966 movement, which gave birth to KAPPI (Indonesian Youth and Students Action Union).

Outside of these four autonomous bodies, Al-Irsyad Al-Islamiyyah has councils, namely the Education & Teaching Council, the Da'wah Council, the Social and Economic Council, the Waqf and Foundation Council, and the Foreign Relations Council. In addition, there is also the Istisyariyah Institution, which consists of senior figures from Al-Irsyad and experts in the field. Notable education figures who have served as teachers at Al-Irsyad Madrasah include:

1. Sheikh Ahmad Surkati, a graduate of Darul Ulum Makkah.
2. Sheikh Ahmad Al-Aqib Al-Anshari, a graduate of Al-Azhar Cairo.
3. Abul Fadhel Sati Al-Anshary, a graduate of College Gordon Sudan.
4. Muhammad Al-Hasyimi, a graduate of AZ-Zaitun Tunisia.
5. Sheikh Hasan Hamid Al-Anshary, a graduate of Sharia Wad-diin Sudan.
6. Sheikh Muhammad Nur Al-Anshary, a graduate of Sharia Wad-diin Sudan.
7. Sayyid Muhammad Alattas, a graduate of Cairo.
8. Sheikh Muhammad Al-Madani, a graduate of Al-Azhar Cairo.
9. Sheikh Abu Zayd Al-Misri, a graduate of Al-Azhar Cairo.
10. Sheikh Hasan Abu Ali Ats Tsiqah, a graduate of Darul Ulum Makkah.
11. Sutan Abdul Hamid, an Arabic language teacher, and a series of other prominent names.

The Role of Al Irsyad Al Islamiyah Educational Institution in Indonesia

Institutionalization refers to the rules within a societal group or organization that assist its members in coordinating with the hope that everyone can work together or relate to each

other to achieve common goals desired, such as family institutions, educational institutions, economic institutions, religious institutions, political institutions, cultural institutions, and institutions. In this research, we will look at Islamic educational institutions, as Islam is the majority religion of the Indonesian population. Islamic educational institutions are places or organizations where the process of education is carried out with the aim of positively transforming individual behavior through interaction with the surrounding environment. And of course, the intended changes are based on Islamic values (Defnaldi et al., 2023, p. 165).

The development of Islamic education has become the focus of society in particular. Regional pioneers, who generally need young people, are concerned that their children will study in Islamic schools and experience unlimited educational experiences, so that in the end they will gain results in the public eye (Kartika, 2017, p. 115). Since its inception, the Al Irsyad Al Islamiyyah organization has focused on education and social fields. The targets in Al Irsyad Al Islamiyyah education are essentially two things: first, Al Irsyad Al Islamiyyah educates students to return to the Qur'an by rejecting innovation, superstition, and superstition. Second, Al Irsyad Al Islamiyyah educates students in modern sciences and foreign languages, because by mastering modern sciences, they can overcome the backwardness that afflicts the Muslim community. The dominant education in Al Irsyad Al Islamiyyah schools is religious subjects, and one of its distinctive mandatory subjects is Arabic language. Al Irsyad Al Islamiyyah schools are synonymous with Indonesian Arab descent because Al Irsyad Al Islamiyyah schools usually develop in Arab settlement areas (Haikal, 1993). With the development of time, Al Irsyad Al Islamiyyah began to participate and play a role in instilling Indonesian nationalism in the community that entrusted the education of their children to the Al Irsyad Al Islamiyyah educational institutions. This situation made Al Irsyad Al Islamiyyah realize the importance of modern Islamic education provided for the education of the Arab group and the Muslim community.

Like any organization, Al Irsyad Al Islamiyyah also has principles and the direction of its ideological struggle. These principles and the direction of ideological struggle are known as Mabadi' Al Irsyad Al Islamiyyah. These principles are a concise profile of the principles and steps of the organization's struggle in carrying out the Islamic purification and renewal preaching movement and the development of organizational performance, including the field of education. Mabadi' Al Irsyad Al Islamiyyah is the basic reference for the struggle of this organization. These principles did not emerge out of nowhere but grew from thought and struggle, as well as from studying books and magazines on purification and renewal (Pimpinan Pusat Al-Irsyad Al-Islamiyah, 2012, p. 11).

Over the course of approximately 50 years, these Mabadi' underwent a second change, namely during the 30th Al Irsyad Al Islamiyyah Congress in Bondowoso in 1970. Initially, the

organization's Mabadi' consisted of 5 principles, and Ahmad Surkati's writings and efforts were always related to these five principles of the organization's Mabadi'. These Mabadi' contained the principles and struggles of the movement, namely: monotheism, realizing equality, eradicating polytheism, disseminating knowledge, and unity. In the last Al Irsyad Congress, the 1970 Congress, the participants discussed the need to improve understanding of the Mabadi' and develop the previous five principles into seven principles of the organization's Mabadi'.

Along with the pace of development and the modernization of the movement, the organization added Mabadi'. The organization now comprises seven principles: 1) Understanding the teachings of Islam from the Qur'an and Sunnah and adhering to them. 2) Believing in the Islamic creed based on the Qur'an and authentic Sunnah, especially monotheism to Allah, free from polytheism, superstition, and superstition. 3) Worshiping according to the guidance of Allah's Book and the Sunnah of His Messenger, free from innovation. 4) Behaving with noble manners, morals, and Islamic ethics, and avoiding customs, morals, and ethics that contradict Islam. 5) Expanding and deepening knowledge for worldly and hereafter well-being that is pleasing to Allah. 6) Improving personal and societal worldly life and livelihood as long as it is not prohibited by Islam with clear textual evidence and benefiting from all useful modern tools, techniques, organizations, and administration for individuals and the community, both morally and spiritually. 7) Moving and struggling skillfully and dynamically with good organization and coordination with other organizations with an Islamic brotherhood spirit and loyal friendship, mutually assisting in striving for Islamic ideals encompassing truth, freedom, justice, and virtues, and striving towards Allah's pleasure (Pimpinan Pusat Al-Irsyad Al-Islamiyah, 2012, pp. 42–47).

Fundamentally, education is the responsibility of parents, while Al Irsyad Al Islamiyyah plays a role as a facilitator by formulating general education policies, developing curricula, and monitoring the development of students' potential. Al Irsyad Al Islamiyyah also has a commitment to education that is capable of nurturing students to realize a civilized and Islamic-moral community that can benefit Indonesian society and the entire Muslim community. Islam, as a perfect religion, underpins all steps with knowledge and has provided tools capable of supporting the above (LPP Al Irsyad Al Islamiyyah, 2016, p. 58).

The education provided by Al Irsyad Al Islamiyyah relies not only on the scholarly exchange between teachers and students in the classroom but goes beyond that to foster a learning society agenda. Each party involved plays the role of both teacher and student because everyone must continuously learn from others and also share with others. Whether it's teachers, parents, administrators, the surrounding community, or students, all are conditioned to learn from and share life experiences with one another. Fully aware that international interactions are becoming increasingly intensive, where geographical and cultural boundaries can now be bridged through modern technology and societal mobility, we - whether prepared or not - have effectively entered

into a global community network. Students are prepared to enter this era. Introduction to technology, especially computers, and foreign languages, has been introduced since elementary education (Pimpinan Pusat Al-Irsyad Al-Islamiyah, 2012, p. 68).

The institution's programs are also designed to meet the needs of each student and provide them with opportunities to develop self-confidence, discipline, independence, respect for others, and the ability to live and work together with others. This educational institution also believes that every child can and should always be in the process of learning in their lives and has the right to learn. Multiple intelligences provide a broad range for measuring students' abilities. Personality development involves the development of emotional intelligence, spiritual intelligence, moral intelligence, and other intelligences. Education that only emphasizes IQ (intellectual quotient) without balancing it with personality-related intelligences will ultimately lead children to become specialists but may lack the ability to be independent and become leaders in society.

According to this institution, educational programs should motivate students to develop various soft skills, creativity, face challenges, flexibility, self-development, and encourage them to become productive individuals and responsible Muslims. All educators and educational staff, from K-5 staff to the school principal, are considered teachers. To provide motivation and responsibility in education, and as a form of respect, each human resource is addressed as "ustadz" or "ustadzah." In addition to being educators, teachers also play roles as parents, siblings, and even friends who support the success of the learning process. Teachers and staff must have the competence and responsibility to support the success of the students.

For this institution, teachers at Al Irsyad Al Islamiyyah are required to enhance their professionalism in teaching activities to ensure that planned activities align with the learning objectives. Training programs, benchmarking studies, internships, and religious early guidance are among the educational principles of Al Irsyad Al Islamiyyah. The presence, participation, and advice of expert speakers from outside to enhance the quality of Al Irsyad Al Islamiyyah Education are highly valued. The curriculum of Al Irsyad Al Islamiyyah schools follows and implements 8 (eight) National Education Standards. In line with this, it is developed and enriched considering the needs of the students that must be fulfilled. Integrated curriculum is applied so that students can have the ability to connect between subjects and relate them to everyday life experiences, as the nature of knowledge is interconnected. With integrated curriculum, time utilization is also efficient in completing the curriculum workload.

Al Irsyad Al Islamiyyah education places students as subjects, thus emphasizing a Student Active Learning (SAL) approach where teachers play more of a facilitator and stimulator role, while students are more active. This approach also means applying associations such as contextual learning, quantum learning, and quantum teaching. The different developments of

students require a learning approach that can pay attention to each student individually and see the potentials they possess. A fun, supportive, safe, and comfortable learning environment is expected to motivate students to always excel. Collaboration between the school, parents, and students is highly encouraged. The spirit in creating new programs aims to improve the competencies of Al Irsyad Al Islamiyyah students. All staff, teachers, and management always strive to create a conducive learning environment and provide challenges to their students. School quality is achieved by managing, starting from input, process, and output to control outcomes to be useful. The management goal is continuous improvement.

Life is meaningful and beautiful with various activities that are loved and blessed by Allah SWT. Education is filled with continuous acts of charity. The knowledge taught and practiced, the wealth spent on education, all contribute to shaping righteous children who always pray for their parents. Therefore, in the view of Al-Irsyad Al-Islamiyyah, this world is a place to sow, and the Hereafter is a place to reap.

CONCLUSION

Al-Irsyad Al-Islamiyyah is one of the Islamic organizations that plays a crucial role in the development of the independent Indonesian state. Founded in 1914 by Sheikh Ahmad Surkati Al-Anshori, a prominent scholar from Mecca of Sudanese origin, Al-Irsyad Al-Islamiyyah focuses on education, teaching, social activities, and Islamic propagation at the national level. The organization is committed to purifying Islamic teachings, expanding knowledge, and developing a civilized and morally upright society. It has branches throughout Indonesia and is not limited to Arab descendants. In addition to education, Al-Irsyad Al-Islamiyyah is also involved in healthcare by establishing several hospitals. The development of Al-Irsyad Al-Islamiyyah's education follows national education standards and emphasizes an active learning approach that involves students' active participation. They also implement integrated curriculum and pay attention to the development of students' personalities and soft skills. Despite facing challenges from colonial governments such as the Dutch and Japanese, and experiencing decline during the Japanese occupation and physical revolution, the organization experienced a resurgence in 1986 and has branches in various regions of Indonesia. Overall, Al-Irsyad Al-Islamiyyah plays a significant role in the development of education and the Islamic community in Indonesia.

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