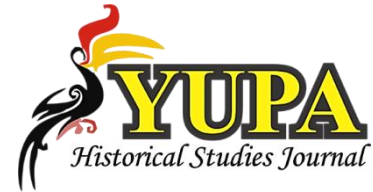


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The Contribution of the Ummat Islam Association (PUI) to the Dynamics of Educational Institutions in Indonesia (1962-2000)

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Abstract This research examines the changes and continuity of the Islamic Community Association in education from 1969 to 2000. This study employs a qualitative descriptive library research method using a historical approach. The research findings indicate that since 1911, the Ulama Association has pioneered modern educational patterns by integrating religious education, general education, and life skills learning (entrepreneurship). This educational institution encompasses 282 Non-Formal Islamic Schools (Madrasah Diniyah), 308 Kindergartens and Islamic Education Centers (TK, RA, TPA), 165 Elementary Schools (Madrasah Ibtidaiyah), 93 Junior High Schools (Madrasah Tsanawiyah), 47 Senior High Schools (Madrasah Aliyah), 7 Universities, 83 Islamic Boarding Schools (Pondok Pesantren), and 1200 Study Groups (Majlis Ta'lim) spread across Java, particularly in West Java, and partly in South Sumatra.

Keywords: Ulama Association, K.H. Abdul Halim, Islamic Community Association

Abstrak Tujuan dari penelitian ini adalah melihat perubahan dan keberlangsungan dari lembaga Persatuan Umat Islam di bidang pendidikan dalam kurun waktu tahun 1969 sampai 2000. Penelitian ini menggunakan metode library research yang bersifat deskriptif kualitatif dengan menggunakan pendekatan historis. Hasil penelitian menunjukkan bahwa Pesyarikatan Umat sejak 1911 telah memelopori pola pendidikan modern dengan mengintegrasikan pendidikan agama, pendidikan umum, dan pembelajaran keterampilan hidup (kewirausahaan). Lembaga pendidikan ini memiliki 282 Madrasah Diniyah (non-formal), 308 Raudhatul Atfal (TK, RA, TPA), 165 Madrasah Ibtidaiyah (SD), 93 Madrasah Tsanawiyah (SMP), 47 Madrasah Aliyah (SMA/SMK), 7 Perguruan Tinggi, 83 Pondok Pesantren, dan 1200 Majelis Ta'lim yang tersebar di wilayah Jawa, khususnya Jawa Barat dan sebagian di Sumatera Selatan.

Kata Kunci: Persyarikatan Ulama, K.H. Abdul Halim, Persatuan Umat Islam



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INTRODUCTION

If some perceive that Islamic education is still lagging behind, then such a statement is actually not based on accurate facts about the history of Islamic education. Models considered modern today, such as the Full Day School and Integrated Islamic Schools, are actually old ideas that were implemented in the past (Azra, 2019). These models were already applied during the modernization era of pesantren in the early 20th century, as done by educational institutions like Muhammadiyah, Al-Jami'at Al-Khairiyah, Al-Islah Wal-Irsyad, the Ulama Association, and Nahdlatul Ulama. These Islamic-based educational institutions in their time underwent renewal by transforming the educational model from traditional pesantren halaqah or weton, which only taught religious knowledge, to a classical model that taught both religious and general knowledge. Even K.H. Abdul Halim emphasized the importance of equipping economic strategies through vocational education (Iskandar et al., 2022).

Efforts to create a balance between worldly needs and the hereafter are a religious command. For Islamic educational institutions, the direction of education must remain in the mission of guiding students to develop balanced virtues in both the worldly and hereafter realms, as commanded by Allah in the Quran, Surah Al Qashash, verse 77:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

It means: "Seek the home of the Hereafter by means of that which Allah has bestowed upon you, but do not forget your share of the world. Be good, just as Allah has been good to you..." (Q. S. Al Qashash: 77).

The Ulama Association is one of the Islamic educational institutions deeply concerned with the modernization of Islamic education. This educational institution was founded in 1911 in Cibelereng, Majalengka Regency, West Java, by K.H. Abdul Halim. The direction of reform initiated by the Ulama Association has been increasingly adopted by educational institutions in Indonesia, not only by Islamic educational institutions but also by non-Muslim educational institutions (Nurichsyah, 2017). The thoughts of K.H. Abdul Halim are highly regarded among observers of Islamic educational institutions. His emphasis on socio-religious aspects, now increasingly emulated by modern educational institutions, has led to the emergence of Full Day School and Integrated Islamic Schools. Even several pesantren have adopted models that integrate religious education with general education, extending to practical skill-based economic endeavors (Manaf, 2022).

One aspect that needs to be noted is the fact that the name K.H. Abdul Halim is not as well-known as other Islamic figures such as K.H. Ahmad Dahlan and K.H. Hasyim Asy'ari. However, his role in developing integrated education, including economic education, is quite

significant. K.H. Abdul Halim developed the concept of integrated education, which combines religious knowledge, general knowledge, and economic knowledge.

Previous research that examined the Persatuan Ummat Islam (PUI) using a historical approach includes an article by Wawan Hermawan (2014) titled "Abdul Halim and His Movement (1911-1962) Seeking Historical Roots of Persatuan Ummat Islam (PUI) Movement." This article explains how the movement initiated by K.H. Abdul Halim aimed to foster the spirit of Islam in the field of education. In general, this article is highly descriptive and narrative, providing a clear chronological historical journey from the embryo, birth phase, development phase, to the transition phase of PUI in responding to the changes of time.

Secondly, a study focusing on the women's movement in PUI in the 2000s was conducted by Erni Isnaeniah (2018) titled "Profile of Women's Organization in Persatuan Ummat Islam (Wanita PUI) in the 2000s." This article examines the contribution and movement of women in PUI by naming their group "Zaenabiyah," which was previously known as "Fatimiyyah" due to the fusion that has become an autonomous body of PUI. The research findings of this article indicate that the progressive movement of women in PUI in responding to the challenges of the time is less compared to Aisyiyah, Persistri, and Muslimat NU. However, in the 21st century, women in PUI began to improve their organizational structure, resulting in significant changes.

Thirdly, the results of a study conducted by Asmi Afifatul and Asep Sulaeman (2019) titled "The Development of Persatuan Ummat Islam (PUI) in Cianjur from 1935 to 2014," explain how the Persatuan Ummat Islam was born through a process of diffusion from the previous organization named Perikatan Ummat Islam initiated by K.H. Abdoel Halim and the Persatuan Ummat Islam Indonesia (PUII) initiated by Ahmad Sanusi. This article focuses solely on the development of the organization with its spatial coverage in Cianjur, West Java, and its temporal coverage from 1935 to 2014.

Based on the aforementioned related previous research, it is concluded that the discussion on the Persatuan Ummat Islam (PUI) organization has been extensively reviewed. However, there has been limited discussion on the education initiated by this organization. Therefore, this article aims to discuss the presence of PUI Islamic educational institutions, which emerged with schools and colleges spread across Java and parts of Sumatra. This paper seeks to delve into several aspects of the dynamics of the Persyarikatan Ulama Islamic educational institutions, particularly regarding K.H. Abdul Halim's efforts in renewing the management model of educational institutions within the Islamic educational institution environment.

METHOD

This research adopts a library research methodology, characterized by a qualitative descriptive approach with a historical perspective. The focus of this study lies on the Persatuan Ummat Islam (PUI) as an Islamic organization in Indonesia with a keen interest in education, covering the period from 1969 to 2000. Secondary data sources, including articles from various journals and relevant websites pertaining to the research subject, are utilized exclusively. The acquired data is then processed deductively, followed by presentation, reduction, verification, and drawing of conclusions.

RESULTS AND DISCUSSION

The Dynamics of Persyarikatan Ulama from 1917 to 1952

The name "Pesyarikatan Ulama" is not widely recognized by the public because in 1917, the organization merged with the Persatuan Umat Islam Indonesia (PUII) under the leadership of K.H. Achmad Sanusi, which was then renamed as the Persatuan Umat Islam (PUI). The embryo of Persyarikatan Ulama was established in Majalengka District, West Java, in 1911 by Kyai Haji (K.H.) Abdul Halim (Arifin, 2003). The name Persyarikatan Ulama did not emerge instantly but underwent a process through various names of Islamic educational institutions. The inspiration for the development of educational institutions was derived by K.H. Abdul Halim from reading books by Abduh and Jamal Al-Din Al-Fagani, as well as observing the educational institutions of Ban as-Salam in Mecca and Islamic educational institutions in Jeddah during a three-year pilgrimage from 1908 to 1911 (Rosidin et al., 2022).

K.H. Abdul Halim intended to perform the pilgrimage while seeking knowledge from the scholars in the Haramayn (Mecca). At the Ban as-Salam educational institution and from the teachers in Mecca, K.H. Abdul Halim witnessed efforts to modernize education by transforming the halaqah system into a classroom system. The traditional face-to-face sitting arrangement in a semi-circle facing the ustadz or kyai was replaced with sitting in chairs facing the table. What was observed at Ban as-Salam inspired K.H. Abdul Halim to realize it upon returning to his homeland (Dahlan, 2018).

Six months after returning to the homeland, K.H. Abdul Halim immediately began building an Islamic education system by modernizing the teaching system. He transformed the halaqah system into a classical system and named his educational institution Hayatul Qulub (formerly Hajatoel Qoeloeb). This institution not only operated in the field of education but also in the economic sector, with all members being farmers. They paid ten cents upon entry and five cents per week. The funds collected were used to establish a weaving company prepared to assist the economy of the members (Nahdiah, 2022).

Hayatul Qulub did not last long. Competition with Chinese traders, which often led to quarrels (verbal disputes and physical contact), caused Hayatul Qulub to be seen as the cause of

riots by the Dutch colonial government. As a result, Hayatul Qulub was prohibited from operating by the government in 1915. However, despite the organization's activities being banned, farmers and traders continued their business activities clandestinely as ordinary farmers and traders without using the name Hayatul Qulub, while the educational institution changed its name to Majlisul Ilmi (Hernawan, 2014).

In 1916, precisely on Tuesday, May 16, 1916 AD, or the 13th of Rajab, 1334 AH, supported by prominent Islamic scholars, a decision was made during a meeting of the Hayatul Qulub management to change the name of the educational institution to Jamiyat l'anat al-Muata'alimin. This educational institution had been modernized by solidifying the integration of religious, general, and vocational education (in agriculture, commerce, and manual work according to the interests of the participants). This name was then used to apply for government approval, but the request was rejected. Upon the suggestion of Haji Oemar Said Tjokroaminoto, the institution's name was changed to Persjarikatan Oelama (PO), and it obtained government recognition with a government decree on Friday, December 21, 1917 AD, or 06 Rabbi'ul Awwal, 1336 AH (Government Decree No. 43 - ANRI). This decree was renewed on Saturday, January 19, 1924 AD, or 12 Jumadil Akhir, 1342 AH, and on Wednesday, August 18, 1937 AD, or 11 Jumadil Akhir, 1356 AH. Subsequently, the date of PO's government approval on December 21, 1917 AD, or 06 Rabbi'ul Awwal, 1336 AH, was designated as the birthdate of PUI by the PUI Council of Assembly. PO's main activities at that time were education, in the form of the Madrasah Mu'allimin established in 1923 AD, or 1342 AH, along with missionary activities, socio-economic endeavors, and the establishment of several autonomous organizations (Idris, 2015).

In 1924, Persyarikatan Ulama expanded its scope to encompass all of Java and Madura, and it continued to develop throughout Indonesia until 1937. In 1930, Persyarikatan Ulama expanded its service area by establishing an orphanage managed by the Persyarikatan Ulama women's organization, namely Fathimiyah. In 1931, at the Persyarikatan Ulama Congress in Majalengka, K.H. Abdul Halim proposed a renewal of the teaching system by establishing a new institution that not only taught religious knowledge (fiqh and hadith) and general knowledge but also provided economic skills training (handicrafts, commerce, and agriculture), which was finally agreed to be implemented in 1932 by establishing Santi Asrama (Jalaluddin, 2016).

This institution consisted of three levels: preliminary, basic, and advanced, and all students had to live in the dormitory with strict discipline. In 1942, K.H. Abdul Halim expanded his institution by establishing the Perikatan Oemat Indonesia (POI). Then, in 1952, precisely on April 5, 1952, or the 9th of Rajab, 1371 AH, Persyarikatan Ulama merged with Al Ittihadiyahul Islamiyah (led by K.H. Achmad Sanusi) and adopted the new name Persatuan Umat Islam abbreviated as PUI. Although its parent organization had merged and become PUI, Santi Asrama

continued to be developed independently in various regions without any affiliation with PUI (Mustafida et al., 2022).

Islamic educational institutions under the auspices of PUI continue to be established in the regions of Java and South Sumatra, ranging from the levels of kindergarten (TK/RA/TPA), elementary school (SD/MI), junior high school (SMP), senior high school (SMA/SMK), and universities. Non-formal educational institutions such as pesantren and madrasah diniyah are also being developed (ZAR, 2019). In order to support all organizational activities, in 1927 K.H. Abdul Halim expanded economic endeavors in the agricultural sector by purchasing 2.5 hectares of land. Additionally, a printing press was established in 1930, and in 1939, a textile company and several other enterprises were founded. All these efforts were directly supervised by K.H. Abdul Halim. Ustadz (teachers) teaching in pesantren/schools were required to invest in shares according to their respective capabilities (Permanasari, 2019).

The Educational Management Model from Persyarikatan Ulama to Persatuan Umat Islam from 1911 to 2000

K.H. Abdul Halim was a cleric deeply concerned about the advancement of education to transform society. He endeavored to build prosperous communities through educational system improvements. Through various models and institutional names, he modernized schools with the hope that society could become self-reliant and on par with other nations, no longer needing to rely solely on government employment. He transformed the pesantren education system, which applied the classical halaqah model, into a classical learning model. Through Persyarikatan Ulama, he developed educational institution management models (Ma'sum, 2022).

Before the establishment of Persyarikatan Ulama, Islamic educational institutions in the Majalengka region took the form of pesantren, which operated under a traditional management model known as halaqah or weton gatherings, held in small prayer rooms, community halls, or mosques, following the classical model from the time of the Prophet Muhammad. The management pattern of these institutions was quite simple, with direct leadership by a kyai (Islamic scholar) and teaching assistance provided by more knowledgeable students (Ibadurrahman et al., 2023). The halaqah learning model involved sitting in semi-circle rows, with the kyai reading texts word by word and explaining them in a mixture of Arabic, Indonesian, or Javanese. The subjects covered included religious studies such as Quranic studies, Sufism, creed, Islamic jurisprudence (fiqh), Arabic language, and classical texts (yellow books). This model was later modernized by K.H. Abdul Halim (Fahlevi, 2017).

The year 1911 marked the beginning of K.H. Abdul Halim's efforts to reform Islamic education. This initiative started with a shift in the teaching system from the traditional halaqah format conducted in mosques, community halls, or prayer rooms, where students sat facing the

kyai, to a classical teaching format in the form of madrasahs conducted in classrooms with students sitting on chairs or benches. The curriculum integrated religious and general knowledge and was implemented in the form of madrasahs. This model was institutionalized in 1912 under the name Hayatul Qulub. Within this institution, K.H. Abdul Halim began to incorporate economic subjects by teaching agricultural science, commerce, and handicraft skills.

Through Hayatul Qulub, K.H. Abdul Halim sought to alter the community's mindset to achieve a balance between worldly and religious knowledge (Hidayat & Supriadi, 2019). The institution also aimed to raise awareness about the importance of cooperative living and mutual assistance in economic activities. The economic reform, known as *Islah al-Iqtisad*, was driven by two main reasons: the detrimental colonial economic policies and the laziness and wastefulness among the Muslim community, leading to increased poverty. The best solution was to instill the awareness that Muslims should strive to live on par with other nations and promote frugal living while expanding income sources through cooperatives (Manfaat et al., 2022).

Due to trade competition with China, Hayatul Qulub was banned by the government. Consequently, in 1916, its name was changed to *Jami'at I'anat al-Muta'alimin*, while maintaining the same vision and educational model of a five-year integrated education program encompassing religious education, general education, and skills training. The development of this school was carried out in collaboration with *Jami'at al-Khair* and *Al-Irsyad* in Jakarta. It became the most prestigious school in Majalengka at that time. However, when the government rejected the name *Jami'at I'anat al-Muta'alimin* during the permit application process, it was renamed *Persyarikatan Ulama* while retaining the same educational vision and model until it merged with *Al Ittihadiyah* and changed its name to *Persatuan Umat Islam (PUI)* (Khojir, 2011).

It wasn't just schools and pesantrens that K.H. Abdul Halim established; he also founded a teacher training school. Established in 1919, the school was named *Kweek School Persyarikatan Oelama*. Its objective was to prepare competent teachers imbued with the spirit of building a devout Islamic society, thus attaining happiness in both this world and the hereafter. The teacher training institution started at the lowest level, the *Madrasah Ibtidaiyah* (Elementary School), referred to as *Madrasah Tholibin*. Initially, this madrasah offered a five-year program, which was later extended to seven years. The additional two years were intended for senior students to teach in elementary schools located in various regions. Because *Madrasah Tholibin* served as a teacher training school, it was also known as *Madrasah Mualimin* (teacher school). Eventually, the school changed its name to *Darul Ulum* as it evolved (Choirunniswah, 2013).

Continued efforts to modernize education aimed to liberate society from poverty and foster independence, steering away from dependence on others or government employment.

This new approach involved residential learning with strict discipline. Persyarikatan Ulama established Santi Asrama, an educational institution that not only combined religious and secular teachings but also specifically focused on imparting practical skills, particularly in agriculture, trade, and craftsmanship. Learning took place through both pesantren and school education under close supervision. Students resided in the dormitory for 5 to 10 years with stringent discipline. Only local residents of the pesantren/school were permitted to sleep outside the dormitory. Santi Asrama served as a model for skill-based education, nurturing students to become self-reliant individuals with high moral standards (Ibadurrahman et al., 2023).

Education emphasized three elements: morality, social skills, and economics, thus producing graduates equipped with religious knowledge, general education, and practical skills for independent living. Such students were referred to as "Santri Lucu" (Clever Students) by K.H. Abdul Halim during his time. Santi Asrama was situated far from urban areas, specifically in Pasir Ayu Village, Sukahaji District, Majalengka Regency, occupying approximately 15 hectares of land, with 3.5 hectares allocated for school buildings and surroundings, while the rest comprised gardens and forests. This school is more commonly known as Pamulangan Santi Asromo (Mazaya et al., 2023).

Through Santi Asrama, K.H. Abdul Halim implemented improvements based on the concept of *Islah as-Samaniyah*, or eight steps of reform, namely *Islah al-Aqidah* (reform of creed), *Islah al-Ibadah* (reform of worship), *Islah at-Tarbiyah* (reform of education), *Islah al-A'ilah* (reform of family), *Islah al-Adah* (reform of customs), *Islah al-Mujtama'* (reform of society), *Islah al-Iqtisad* (reform of economy), and *Islah al-Ummah* (reform of inter-community relations and mutual assistance) (Nurhayati, 2016). This educational model attracted the interest of the community to study at Santi Asrama. Many philanthropists even provided financial support for the operation of Santi Asrama pesantren. During a period ranging from five to ten years, students were groomed within the dormitory and would be released once deemed competent, both as religious teachers and in terms of economic skills (Muhammad, 2016).

Santi Asrama's development evolved separately from the education provided by PUI. This educational institution took the form of pesantren and schools. Initially, Sati Asrama only provided Madrasah Ibtidaiyah and pesantren education. Subsequently, in response to community demands in 1969, a Junior High School (SMP) named SMP Prakarya was established. The establishment of this school was driven by K.H. Abdul Halim's wife, Fatimah, alongside K.H. Abdul Kohar. This formal education received official permission from the Regional Office of the Department of Education and Culture of West Java Province with Decree Number: SKA 329/SET/BD/UKK/SMP/69 dated February 29, 1969, occupying an area of 3,888 m². This educational institution was further developed in 1992 by establishing a Senior High School

(SMU) Prakarya, which obtained government approval through the Regional Office of the Department of Education and Culture of West Java Province with Decree Number 402/102/KEP/E/93 dated July 20, 1993 (Manfaat et al., 2022).

Since its inception, Santi Asrama's management has adopted a new paradigm. This educational institution no longer segregates between male and female students. Learning takes place in mixed-gender classrooms. Initially, this model faced opposition from society, but gradually it was accepted. In fact, the number of students increased, coming from outside the Majalengka region. Most of the students and santri came from farming backgrounds, reaching adolescence, although they entered at the elementary school level (Hernawan, 2014).

The concept of independent learning has been implemented by Santi Asrama, allowing students the freedom to choose skill materials and practice them. Demonstration methods and field studies have become the prevailing teaching models at that time. The institution has adopted a group learning model, recitation (task assignments), cooperative management, and even community guidance (now known as Field Work Practice - FWP). A learning model that integrates educational institutions with community social life has been applied at Santi Asrama. Even within the community, the role of teachers becomes quite complex, as Santi Asrama teachers also act as parents, mentors, and religious figures (Kasiun et al., 2023).

As an educational institution that operates both schools and madrasahs, Santi Asrama's management places both educational institutions in their respective positions. Madrasah is an Islamic educational institution affiliated with the Ministry of Religious Affairs, while schools are affiliated with the Ministry of Education and Culture. The curriculum implemented follows government standards (the Ministry of Religious Affairs for madrasahs and the Ministry of Education and Culture for schools), supplemented by Santi Asrama's specific curriculum (Udin et al., 2023).

In addition to advancing Santi Asrama, K.H. Abdul Halim also developed educational institutions under the umbrella of the Islamic Ummah Association (PUI), which is a combination of the Ulama Association with Al Ittihadiyah Islamiyah. The pattern and content of PUI educational institutions are not much different from Santi Asrama. This institution has grown rapidly in West Java, leading to the opening of branch educational institutions in several areas in West Java. It manages madrasahs and schools and is currently headquartered at Jl. Pancoran Barat XI No. 3, RT 04/03 Pancoran, South Jakarta. Until now, the number of educational institutions owned by the Islamic Ummah Association consists of 282 Diniyah Madrasahs & Informal Education, 308 Raudhatul Atfal (kindergartens, Islamic elementary schools, and TPAs), 165 Basic Education (elementary schools/MI), 93 First-Level Education (junior high schools/MTs), 47 Upper-Level Education (high schools/vocational schools/MA), 7 Higher

Education Institutions (colleges and universities), 83 Islamic boarding schools, and 1200 Ta'lim Councils (Mustafida et al., 2022).

Based on the above data, the Islamic educational institution of Persyarikatan Ulama is one of the pioneers of the renewal of the Islamic education system. Asep Saefulloh referred to this institution's efforts to overhaul in four areas: institutional renewal, educational concept renewal, teaching system renewal, and curriculum renewal. Institutional renewal was primarily carried out in pesantren institutions by transforming the halaqah system, which was previously focused solely on teaching the Qur'an and Hadith, into a system of pesantren and schools by equipping the institution's facilities with public service units such as cooperatives, clinics, workshops, and skill workshops. Pesantren was transformed from a religious learning institution into an integrated educational institution covering religious, general, and skills subjects (Afifatul M & Sulaeman, 2019).

The renewal of the educational concept was done by revamping Islamic education from being solely an institution teaching religious knowledge to an integrated education concept. Education should aim to build a community with noble character, high social spirit, and independence. In addition to having a high understanding of religion, Persyarikatan Ulama graduates should possess good social attitudes and high economic independence (Saefullah, 2017).

The renewal of the teaching system was carried out by changing the halaqah system, which previously consisted of face-to-face meetings in circles listening to lectures from ustadz/kyai, into a classical classroom and field learning system using demonstration and field methods. Students not only learn in the classroom but also engage in social practices, both in religion, general education, and skills. Teachers not only act as educators in schools but also as parents to students and as guides and religious experts to the community. Furthermore, students, besides learning, also act as guides in the community (Manfaat et al., 2022).

The renewal of the pesantren curriculum and administration was done by incorporating general subjects and skills into the pesantren, while an integrated curriculum between religious education, general education, and skill/entrepreneurship education was implemented in schools and madrasahs. With this curriculum, the learning target is for graduates to have noble character, intelligence in community life, and economic independence. The concept of independent learning, which is currently being actively promoted, has actually been implemented in educational institutions developed by K.H. Abdul Halim (Karim & Afnan, 2020). Both the pesantren and madrasah/school curricula have provided opportunities for students to freely choose fields according to their interests. To acquire knowledge, students are also given the freedom to use facilities both within educational institutions and in the community or workplace (ZAR, 2019).

In the context of organizational management, Persyarikatan Ulama has yet to equal other institutions in terms of organizational development. Other organizations such as Muhammadiyah and Nahdlatul Ulama have succeeded in establishing branches across the archipelago, and even these two institutions have representatives abroad. However, Persyarikatan Ulama, whether through PUI or Santri Asrama, has only developed in Java and parts of Sumatra. PUI has only expanded in the Java region, particularly in West Java and DKI Jakarta. Meanwhile, Santri Asrama, now known as Pondok Mufidah Santri Asmoro located in Pasirayu Village, Sindang, Majalengka, operates a Boarding School consisting of RA, MI PUI, SMP Prakarya, and SMA Prakarya, with its implementation integrated with the pesantren system (Komariyah, 2001).

Educational management functions have been carried out since the establishment of Persyarikatan Ulama. The democratic discussion habits through meetings of scholars, kyais, and teachers are conducted with discipline and yield new initiatives aimed at advancing the field of education. Organizing is done by complementing the teaching function through the provision of teacher education institutions and enhancing the capacity of educators through collaboration with external institutions. The culture of publishing works already exists, as evidenced by the abundance of works by K.H. Abdul Halim (Mustafida et al., 2022).

One thing that has not changed in Islamic educational institutions during the Persyarikatan Ulama era is the central position of the kyai. Kyais remain central figures in Persyarikatan Ulama educational institutions. Whether in the early educational institutions of Persyarikatan Ulama, at Santei Asrama, or in the Persatuan Umat Islam (PUI), the position of the kyai remains central. Kyais serve as role models both in educational institutions and in society, so the development of educational institutions depends greatly on the capacity of the kyai. According to Hirikoshi, kyais play a significant role in social change because they have extensive social networks and substantial human and financial resources. Therefore, kyais are often utilized by political and military elites for political and security purposes (Permanasari, 2019).

The dependency on the main figure of the kyai can be evidenced by the fact that after the passing of K.H. Abdul Halim, the educational institutions of Persyarikatan Ulama and all its affiliated partners, including Santri Asrama, ceased expanding beyond their regions. The affiliated institutions of Persyarikatan Ulama only developed in West Java and DKI Jakarta.

Table 1. Differences in the Management Models of Islamic Education between Persyarikatan Ulama and PUI

| Management Model of Persyarikatan Islam Education | Management Model of Persatuan Umat Islam |
|---|---|
| 1911: K.H. Abdul Halim transformed the traditional pattern into a madrasah- | 1919: Established Kweek School Persyarikatan Oelama |

| | |
|---|---|
| based pattern | |
| 1912: Introduced economic subjects such as agriculture, trade, and handicraft skills. | Conceptual improvement through <i>Islah as-Samaniyah</i> , including <i>Islah Aqidah</i> (faith improvement), <i>Islah al-Ibadah</i> (worship improvement), <i>Islah al-Adah</i> (habit improvement), <i>Islah al-Tarbiyah</i> (education improvement), <i>Islah al-Mujtama</i> (social improvement), <i>Islah al-Iqtishad</i> (economic improvement), and <i>Islah al-Ummah</i> (community relations and mutual assistance improvement). |
| 1916: Integrated religious education, general education, and skills training | 1992: Established Senior High School (SMU) |
| | 2000s: Organized Boarding School consisting of RA, MI, PUI, SMP Prakarya, and SMA Prakarya |

The Contribution of Persyarikatan Ulama to Islamic Education in Indonesia

To understand the contribution of Persyarikatan Ulama to the advancement of Islamic Educational Institutions, one can examine the current development of educational institutions. It can be observed that Integrated Islamic Schools, Full Day Schools, and Boarding Schools are increasingly prevalent, integrating religious education, general education, and skills training—a concept previously unseen before the establishment of Persyarikatan Ulama. These educational institutions are managed by organizers with sufficient financial resources, albeit with higher costs (Manfaat et al., 2022).

Abdul Manaf suggests that boarding schools are an emerging alternative in education. This statement implies that boarding schools are considered a "new" educational model and a viable alternative for parents seeking institutions capable of shaping children's character effectively. However, this assertion needs correction, as the boarding school model is not new. In Indonesia, this model has existed within the educational institutions of Persyarikatan Ulama through *Santri Asrama* (*Santri Asromo*), which has continued to evolve and remains highly sought after by the public. In fact, *Santri Asrama* pioneered the establishment of boarding schools in Indonesia (Komariyah, 2001).

Another notable contribution is the integration of learning, not only between religious and general education but also with skills training. This pattern is not widely replicated in formal educational institutions. Currently, most educational institutions still separate theoretical education from vocational education. Theoretical education (academic) is provided by general education (SMA, MA), while vocational education is offered by vocational schools (SMK) (Khojir, 2011). Moreover, skills training is predominantly conducted by skill education institutions (LPK). Even at the tertiary level, academic education remains distinct from vocational education. These significant contributions by Persyarikatan Ulama serve as a solution-oriented educational model for Indonesia today (Kusnawan & Rustandi, 2021).

Institutionally, Persyarikatan Ulama appears to play a limited role in politics. However, individually, K.H. Abdul Manaf was a political figure who made significant contributions to the

struggle for independence and the welfare of society. Through the monthly magazine "Soeara Persjarikatan Oelama" (Soeara P.O) and the "Pedoman Propaganda Persatoean Islam," K.H. Abdul Halim was a journalist for several media outlets (such as As-Sjuro magazine, Pelita magazine, and Soeara MIAI), vigorously advocating his concerns about the perceived backwardness of Islam and promoting unity (Muhammad, 2017). Through his writings in these media outlets, K.H. Abdul Halim articulated the concept of Islah as-Samanyah or eight steps of improvement, which encompassed various aspects including the rectification of creed, worship, education, family, customs, society, economy, and inter-community relations (Fahlevi, 2017). K.H. Abdul Halim was actively involved in political institutions. In 1951, he was elected as a member of the Regional People's Representative Council (DPRD) of West Java Province. In 1956, he was appointed as a member of the Constituent Assembly. He was also honored with the title of National Hero and awarded the Bintang Maha Putra Adi Perdana. K.H. Abdul Halim was staunchly consistent in refusing to adopt Western culture.

CONCLUSION

Persyarikatan Ulama is an Islamic educational institution that has made significant contributions to the development of Islamic educational institutions and human resources in Indonesia. The concept of integrating the cultivation of religious knowledge, general knowledge, and skills through the boarding school education system known as Santri Asrama is a hallmark of the innovative concept of Islamic education. This concept has become an inspiration for the development of education today. From the perspective of Islamic education management, Persyarikatan Ulama has successfully implemented reforms in institutional development, educational concepts, teaching systems, and educational curricula, which are still highly relevant today. Persyarikatan Ulama seeks to instill the value of independence with a spirit to align oneself with other nations and avoid dependence on government institutions. Reforms in institutional development, educational concepts, teaching systems, and educational curricula are the contributions of Persyarikatan Ulama (K.H. Abdul Halim) to the advancement of Islamic educational institutions in Indonesia.

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