
INTERNATIONAL CONFERENCE OF MOSLEM SOCIETY

ISSN 2622-5840, Volume 3, 2019, Pages 34-47

DOI: <https://doi.org/10.24090/icms.2019.2490>

Proceeding of 3rd International Conference on Empowering Moslem Society in the 4.0 Industry Era

The Role of Al Irsyad Al Islamiyyah to The Development of Islamic
Education in Indonesia

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Abstract: Al Irsyad Al Islamiyyah as one of the Islamic organizations in Indonesia has a special nature, namely believers with Islamic *aqidah* based on the texts of Al Quran and Sunnah in providing services to the community, in the fields of education and teaching, preaching, economics and national level socialism. The role of Al Irsyad Al Islamiyyah in education in Indonesia is very influential and gives its own style in the development of education in Indonesia, which is having a commitment to develop students for the realization of a civilized society and Islamic character, and able to benefit the people of Indonesia. The education principle of Al Irsyad Al Islamiyyah is to foster a scientific culture among Muslims, with reference to Al Quran and Sunnah, so that it will form a mindset that is characterized by Islam properly and correctly. This concentration on the modernization of education has made Al Irsyad Al Islamiyyah playing many roles in the advancement of education in Indonesia. The development of Islamic education carried out by Al Irsyad Al Islamiyyah is under the responsibility of the Education and Teaching Council through the programs; 1) publishing an education quality management system, 2) publishing curriculum and textbooks on Islamic Education, Al Quran and Arabic subjects, 3) conducting school management assistance in each branch, 4) holding training / workshops to improve school management competencies and teachers, and 5) measuring the development of Al Irsyad Al Islamiyyah schools.

Keywords: *al irsyad al islamiyyah, islamic, education*

A. Introduction

In the context of the history of the Indonesian nation, the beginning of the 20th century was a period often known as the period of the modern Islamic movement, which was marked by the emergence of Sarikat Islam, Jami'at al-Khair, Persyarikatan Ulama, Muhammadiyah, and Islamic Unity. This is driven by strong pressure to return to the teachings of Al Quran and hadith as a basis for thinking to assess religious patterns and traditions in

society. In addition, the spirit of resistance against Dutch colonialism was strong, and the incessant efforts to improve Islamic education were in line with the principles of Islamic education, namely Al Quran and hadith.

Indonesian Islamic Education has historically had the experience to survive in the crush of strong modernization without losing identity. The real manifestation of this experience is the effort to reform the Islamic education system in response to the

challenges of colonialism and christian expansion (Azra, 2000, p. 99). The Islamic education system which was originally in the form of *Surau* (Choiri & Fitriani, 2011, p. 304) and Islamic boarding schools transformed into two forms of modern Islamic educational institutions: *first*, Dutch style schools but given Islamic teaching content, for example, *Adabiyah* School founded by Abdullah Ahmad in Padang in 1909 and Islamic schools established by Muhammadiyah organizations, and *second*, modern *madrrasah* which limitedly adopted the substance and methodology of Dutch modern education, for example the *Diniyyah* School founded by Zainuddin Labay El-Yunusi, *madrrasah* established by the organization Al Irsyad Al Islamiyyah or Mambaul Ulum Islamic Boarding School in Surakarta.

The change in the pattern adopted by Islamic education institutions in Indonesia at that time was a form of reform of the Islamic education system in response to the Dutch education model because of the resistance of the education system developed by the Dutch government to Islamic education. The Dutch government categorizes Islamic education institutions in Indonesia as wild schools. Even to limit and suppress the development of Islamic education institutions, the Dutch government in 1933 issued a regulation known as *Wilde Schoolen Ordantie* (Tilaar, 2004, p. 169).

As a result of the discriminatory treatment of the Dutch colonial government, Islamic educational institutions have difficulty developing and tend to be closed to accepting thoughts that come from outside the Islamic tradition and Islamic boarding schools. But on the other hand, the treatment of the Dutch colonial government towards Islamic education institutions at that time actually encouraged the Islamic community to flock to establish Islamic education institutions. They have confidence

in establishing Islamic education institutions can be used as a place to transform Islamic teachings while resisting the dominance of the Dutch colonial government (Choiri & Fitriani, 2011, p.305). One of the Islamic educational institutions that developed in the Dutch colonial period was a school which was originally established specifically for the Arab groups in Indonesia, namely Al Irsyad Al Islamiyyah (Lahdji, 1993, p. 7).

In accordance with the political policy of the Dutch Colonial Government article 163 *Indische Staatsregeling*, Arab descendants in Indonesia get status as *Vreemde Oosterlingen* or East Foreign. Together with Chinese descent, offspring Arabs are considered foreigners. However, their status is East Foreigners are considered to be of a higher degree than the indigenous population.

Education for the Arab community is still limited, and the Arab community itself assume that, when entering their children in zending schools (The Netherlands), just as giving it up to convert to Christianity. An initiative appeared to establish their own school from the Arab group in Indonesia. School for the Arab group was first established by the *Jamiat al-Khair* organization. Organization education that emerged after *Jami'at al-Khair* was the Al Irsyad organization which was called the splinter organization of *Jami'at al-Khair*.

Arabs in Indonesia are divided into several groups, the division of the *Sayyid* group and the group is not *Sayyid*. The *Sayyid* groups considered themselves as a continuation of the pursuit of the Prophet through the only descendants of the Apostles, namely Hasan and Husen. Whereas the non *Sayyid* group are those who are considered to be of a low degree by the *Sayyid* group, because they are considered not to have the lineage of Rasulullah.

In 1913 together with several Arab figures not *Sayyid*, Syaikh Ahmad Syurkati established the organization Jami'at al-Islah wa al-Irsyad and came to be known as Al Irsyad Al Islamiyyah (Pijper, 1984, p. 114). Al Irsyad Al Islamiyyah is an organization that focuses its attention on the education sector, especially in the Arab community. Al Irsyad Al Islamiyyah also deals with the problems that arise in Arab society in Indonesia, even though there are non Arab Indonesian Muslims who are members (Noer, 1991, p. 74-75).

Al Irsyad Al Islamiyyah in the early days of his birth was known as an Islamic reform group in the archipelago, along with Muhammadiyah and Islamic Unity (Persis). The three main figures of this organization: Ahmad Syurkati, Ahmad Dahlan, and Ahmad Hassan (A. Hassan), are often referred to as "Trio of Islamic Reformation in Indonesian."

Since its founding, Al Irsyad Al Islamiyyah aims to purify *tauhid*, worship and Islamic *amaliyah*. Engaged in education and *da'wah*. To realize this goal, Al Irsyad has established hundreds of formal schools and non formal educational institutions throughout Indonesia. And in its development later, Al Irsyad activities also penetrated the health sector, by establishing several hospitals.

Al Irsyad Al Islamiyyah gave birth to many independence struggle figures and great figures who became role models for the Indonesian people, among others; Yunus Anis, graduated of Al Irsyad Al Islamiyyah who is known as a prominent leader of the Muhammadiyah Movement. He was honored to be nicknamed "Muhammadiyah Backbone" because of his service as general secretary in the organization for 25 years, Prof. Dr. T. M. Hasby As Shiddiqie is a native of Aceh, a well known writer on the issues of hadith, interpretation and modern Islamic jurisprudence and professors at IAIN Yogyakarta, Prof. Kahar Muzakir is from

Yogyakarta. Graduating from *Madrasah Al Irsyad* continued his studies at Dar al-Ulum, Cairo, Egypt. He was very active in fighting for Indonesian independence and including the signing of the Jakarta Charter on June 22, 1945. Then he became rector of the Indonesian Islamic University in Yogyakarta. (Al Irsyad Al Islamiyyah, 2019)

Based on the background above, this paper was prepared to examine the role of Al Irsyad Al Islamiyyah in the development of Islamic education in Indonesia which includes the historical root study of Al Irsyad Al Islamiyyah, the basic idea of Al Irsyad Al Islamiyyah education, and the development of Al Irsyad Al Islamiyyah education for improving the quality of Islamic education in Indonesia.

B. Historical roots of Al Irsyad Al Islamiyyah

Most Arabs living in Indonesia are of Arab descent from *Hadramaut*. They are children of marriage between Arabs and indigenous women. The Arab community in Indonesia is divided into several groups, namely the two groups *dhuafa*, *masyayikh*, and *alawy* (Kuntowijoyo, 2001, p. 103-104). In the *Alawy* group itself there is a term called *Syarif* and *Sayyid*. This name is based on the lineage of the grandchildren of Rasulullah, Hasan and Husen. *Syarif's* title was given to the Arab descendants of Hasan, and *Sayyid* to the Arabs of Husen's descent. Arab immigrants in Indonesia is increasing, especially after the opening of the Suez Canal around 1870, and the development of steam navigation, as well as the expansion of trade, made many Arabs come to Indonesia.

The historical roots of Al Irsyad are inseparable from the Jami'at al-Khair organization, which is the first Islamic organization in Indonesia which is managed with a modern organizational system, namely having a constitution, by laws, member books, meeting minutes,

membership dues, institutions member control, and annual meetings. This institution has been established since 1901. The initiator is an educated group of Indonesian Muslims of Arab descent, from the Shihab and Yahya families (Jamil, Musahadi, Anwar, & Kholik, 2007, p.116).

In the process of its establishment, Jami'at al-Khair experienced many obstacles. Repeated requests for permission were denied by the Dutch government. After a long wait, finally the permit to establish Jami'at al-Khair was issued on June 17, 1905, as noted that Jami'at al-Khair should not set up a branch outside Jakarta. The management of it was the first to consist of Said bin Ahmad Basadid as chairman, Muhammad bin Abdullah bin Shihab as deputy chairman, Muhammad al-Fakhir bin Abdurrahman bin al-Mashhur as secretary, and Idrus bin Ahmad bin Shihab as treasurer (Ridwan, 1992, p. 302).

Jami'at al-Khair originally listed his purpose to help Arabs living in Jakarta at the time of death and marriage. Further developing with the main program is the establishment and development of elementary schools, and the sending of young people to Turkey and the Middle East to continue their studies. This organization founded the first school in Pekojan Jakarta. In terms of meeting the needs of teaching staff, Jami'at al-Khair brought in teachers from abroad. There are recorded names such as Muhammad Al-Hasyimi from Tunisia, Syaikh Muhammad Thayyib from Morocco and Syaikh Muhammad Abdul Hamid from Mecca. One of the most famous teachers is Syaikh Ahmad Syurkati from Sudan (Hasbullah, 1996, p. 92-930).

Education managed by Jami'at al-Khair has included advancing compared to the existing public schools managed traditionally, because in the Jami'at al-Khair elementary schools the teaching provided is not merely religious knowledge, the portion of general learning is paid attention to, so

quite capable of competing with schools carried out by the colonial government. In the field of school curriculum and levels of classes, for example, it has been organized and arranged in an organized manner, while Indonesian and Malay languages are used as the language of instruction. Whereas Dutch is not taught, instead being taught English is a compulsory subject. So that children from Arab descent or Islamic children from Indonesia gather themselves (Hasbullah, 1996, p. 63).

Thus Jami'at al-Khair can be regarded as the pioneer of modern Islamic education in Indonesia. It is very unfortunate that the work of Jami'at al-Khair was a little choked up later. Because of the existence of internal conflicts, namely the dissenting of opinions among the teachers and many members involved in political activities, so the Dutch government always limits the space and activities.

C. History and Al Irsyad Al Islamiyyah Development Period

The beginning of the emergence of Al Irsyad was motivated by the contradiction in Jami'at al-Khair regarding the issue of *kafa'ah* (equality) between the two brides in marriage. That is whether those who have the *Sayyid* title (titles held for those who have bloodlines with the Prophet Muhammad) may marry ordinary people or not. For modernist Arab societies (followers of Al Irsyad), this kind of marriage is legal, but according to traditionalists (loyal followers of Jami'at al-Khair), the marriage is considered invalid, because one of the requirements for the validity of marriage is the existence of *kafa'ah* between the two bride. If the *kafa'ah* conditions are not meet, marriage is considered invalid (Noer, 1991, p. 68).

At first this *kafa'ah* appeared in a discussion that took place when Syurkati visited Solo. In this forum Ahmad Syurkati issued a *fatwa* on the validity of marriages

that were not as secretive as the *fatwa* known as *The Fatwa Solo*. *The fatwa* has shaken and insulted the *Alawwy* Arab community. They demanded that management of Jami'at al-Khair allow Syurkati to revoke his *fatwa*. However, the request was answered by Syurkati firmly, that the basis of the epistemology of the *fatwa* was true, both in the perspective of Al Quran and hadith. Knowing opinions Syurkati who continued to defend his *fatwa*, then the management of Jami'at al-Khair in 1914 issued Syurkati and was expelled from his official home in Pekojan (Badjerei, 1996).

After being expelled from Jami'at al-Khair, assisted by Syaikh Umar Yusuf Manggus, Sayyid Saleh bin Ubaid and Sayyid Said Masy'abi, Syurkati established the *Madrasah Al Irsyad* in the Jati Petamburan area of Jakarta on September 6, 1914 (2 years difference after the Muhammadiyah organization was declared). Permit for the opening and management of *Madrasah Al Irsyad Al Islamiyyah* in the name of Ahmad Syurkati.

In March 1911 he came to Indonesia at the request of Jami'at al-Khair in Jakarta. Because of the height of his knowledge and his morality, he won the trust of overseers of the schools of Jami'at al-Khair in Pekojan, Krukut, and Bogor. But he only served in the institution for three years, because of the difference in fundamental ideas he finally founded the Al Irsyad Al Islamiyyah school in Jati Petamburan Jakarta (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 132-133).

Ahmad Syurkati is seen as the Founding Father of Al Irsyad Al Islamiyyah, who is known as an educator, preacher and leader of the people. Ahmad Syurkati was recognized as a pioner of the Islamic reformist movement in Indonesia. In his thoughts on efforts to achieve independence, Syurkati asserted that efforts to achieve national independence would not be achieved with a low. So that the students of

Syurkati always instill a spirit of independence and self respect as a very big capital to deal with invaders (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 132).

Based on the 1905 Teacher Ordinance which regulates Islamic education, the burden and responsibility of Syurkati will be lighter if the *madrasah* is sheltered by a well organized and legal entity. Then Jam'iyah al-Ishlah wa al-Irsyad al-Arabiyah was established, which a few years later was replaced with the name Jami'iyah al-Ishlah wal al-Irsyad al-Islamiyyah. Al Irsyad was founded not to fight or rival Jamia'at al-Khair and not because of the insistence of hatred on a group of Arabs who were then called *Alawiyyin*. Likewise Al Irsyad not only deals with and preaches to the Hadrami Arab community, not only taking care of *sayyids* and non *sayyids*, but his treatise extends to all groups.

Al Irsyad as an institution that has a legal entity, finally received recognition from the General Governor on 11 August 1915, with decision number 47 dated 11 August 1915. This decision became the official permission for the birth of the Al Irsyad organization. In the decision it was noted that the first administrator was Salim bin Awad Balweel as chairman, Muhammad Ubaid Abud as secretary, Said bin Salim Masy'abi as treasurer, and Saleh bin Obeid bin Abdat as advisor. Since then Al Irsyad has grown very rapidly and left Jami'at al-Kair behind him. In his journey Al Irsyad collaborated with other modernist Islamic organizations, such as Muhammadiyah and Persis (Ridwan, 1992, p. 281).

To better dynamize the movements and steps of the organization and the active role in community empowerment, in its management Al Irsyad formed assemblies which had different functions, including: 1) The Assembly of Education and Teaching, 2) Assembly of *Da'wah*, 3) Social and Economic Assembly, 4) Assembly of Endowments and Foundations, 5) Women and Princess

Assembly, 6) Youth and Student Assembly, 7) Organizational and Institutional Assembly, and the panel of Foreign Relations (Jamil, Musahadi, Anwar, & Kholik, 2007, p.126).

The period of Al Irsyad's development was marked by the opening of Al Irsyad branches with the first priority of Java. At the date of August 29, 1917 the first branch was opened in Tegal leadered by Ahmad Ali Baisa. On November 20, 1917, the second Al Irsyad branch was inaugurated, namely Pekalongan with leadered Said bin Salim sahaq. The third branch in Bumiayu on October 14, 1918. The fourth branch in Cirebon on October 31, 1918. The fifth branch in Surabaya on January 21, 1919. In the following period from 1927 to 1970 Al Irsyad expanded its development outside Java.

Beginning in Lhokseumawhe (Aceh) to Papua. And now almost every province has established an Al Irsyad organization with 130 branches. In each branch an education center was established for the residents of Al Irsyad in particular and the general public at large. By its founder, Ahmad Syurkati, formal education was chosen as the right vehicle for sowing and developing the ideas of Al Irsyad (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 128).

However, the development of Al Irsyad which initially rose rapidly, then dropped dramatically along with the entry of Japanese occupation forces to Indonesia. Especially after Syaikh Ahmad Syurkati died in 1943, and a physical revolution since 1945. Many Al Irsyad schools were destroyed, ravaged by the Dutch because they became the headquarters of the army fighters.

Until 1985, Al Irsyad had 14 branches, all of which were in Java. But thanks to the persistence of its activists who have spread to all corners of the archipelago, Al Irsyad has grown again, since 1986. Dozens of new branches have been established. And now

there are around 130 branches, from Sumatra to Papua (Al Irsyad Al Islamiyyah, 2019).

D. *Mabadi'* and the Basic Idea of Al Irsyad Al Islamiyyah Education

As an Islamic reformation organization, Al Irsyad Al Islamiyyah from its inception has formulated the basic principles of the organization called *Mabadi' Al Irsyad*, namely the principles and points which became the foundation for the organization and means to shape the soul and regulate Al Irsyad members in particular and the Muslims in general, and excavated from the concept of the Islamic purification movement championed by Syaikh Ahmad Syurkati in order to be able to understand and interpret Islam for the advancement of Muslims and the nation. It was formulated in 1914, then refined in 1938 and 1970.

The initial basic principle of the Al Irsyad movement was also aimed at realizing equality in the lives of fellow Muslims based on understanding sourced from Al Quran and Hadith. This is as exemplified by the differences in social in the Hadrami Indonesian society based on the descendants of *Sayyid* and non *Sayyid* who created a social stratification in the community at that time. The Al Irsyad movement aims to eliminate inequality in Muslim life caused by differences in social status.

Based on the results of the formulation of the Congress of the Al Irsyad Al Association in 1970 in Bondowoso, the principles of Islamic purification are ideologically elaborated in the points of the principle of struggle which initially consist of 5 (five) points. Based on Al Irsyad's data 2017, underwent development so that it was refined into 8 (eight) items, namely:

1. Source of law

Understand the teachings of Islam from Al Quran and Sunnah and pray to both. In understanding these two sources, Al Irsyad

will consider a number of things, namely the opinions of friends, *qias*, *ijma 'ulama*, and *istislah*, namely consideration for achieving the benefit of the people.

2. Aqidah/Tauhid

Believing in the Islamic aqidah which is based on the text of Al Quran and Sunnah, especially *tauhid* to Allah who is clean from *syirik*, superstition and reconciliation. In cases of faith, faith and occult matters, Al Irsyad Al Islamiyyah will only rely on Al Quran and authentic hadith.

3. Worship

Worship according to the guidance of Al Quran and the Sunnah, is clean of *bid'ah*. Worship in question is in terms of *ubudiyah* or *mahdhah* worship referring to the ordinances that have been determined Al Quran and keep away from all the heresies, because such things will be rejected. But still accepting differences of opinion in the matter of jurisprudence and *furuiyyah* for *ukhuwah* and *maslahah*.

4. Morals

Have character with noble manners, Islamic morals and ethics and stay away from customs, morals and ethics that are contrary to Islam. The attitude developed includes the willingness to respect local culture during haven't conflict with Al Quran and Sunnah. Keep away from behaviors that can harm others, and try to use a dialogue and deliberation approach to address differences of opinion.

5. Al Musawa/Equality

Must consider the Muslims to be brothers, not to over do someone more than others except because of knowledge and *taqwa*. This was developed by protecting human rights, rejecting human exploitation, eliminating racial discrimination, slavery, or descent based social stratification to create a fair record.

6. Science

Extending and deepening the knowledge for worldly and *ukhrawi* which is blessed by Allah *Subhanahu wa Ta'ala*. This principle

encourages always to prioritize rational/*ra'yu* approaches in line with the achievement of science, especially in matters of nature and to use knowledge to establish religious laws and achieve the level of prosperity of the world.

7. Modernity

Improve life and worldly knowledge, personal, community as long as it is not forbidden by Islam with texts, and take *faidah* from all tools and modern methods technical, organizational and administrative functions that are beneficial to the people, the people, morally and spiritually. This principle encourages organizations to adjust their lives according to the times as long as they do not conflict with both sources Al Quran and Sunnah and modern management efforts that are developed to realize justice, progress and prosperity of the people.

8. *Ukhuwah Islamiyyah*

Moving and struggling skillfully and dynamically by organizing and coordinating well with other organizations with the soul of *ukhuwwah Islamiyyah* and loyal friends and helping each other in fighting for Islamic ideals which include truth, freedom, justice, virtue and virtue towards Allah's pleasure. This principle encourages Al Irsyad Al Islamiyyah to always be active in establishing relationships with other organizations.

In Syurkati's view, there are two important things that underlie Al Irsyad to build and advance formal education inspired by *Mabadi 'Al Irsyad*: *firstly* education is the main vehicle in the effort to disseminate the ideas of Al Irsyad's renewal and *second*, awareness to educate the people of both Arab and indigenous descent (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 151).

Ahmad Syurkati said that humans are perfect creatures in order to carry out their duties as caliphs on earth. Ahmad Syurkati further stated that human perfection needs to be empowerment can be done with

education. Because with education the potential possessed by humans can be maximized.

In the mind of Bung Karno, the reformation activities that the Syurkati blessing moved as a big push accelerated the birth of the Indonesian independence. Syurkati has relations with national independence figures, such as KH. Ahmad Dahlan, KH. Mas Mansur, and H.O.S. Cokroaminoto. Ahmad Syurkati was also respected by the Dutch intellectual group, such as Dr. De Vries, Dr. Pijper Van Der Plas, and others for admiring Syurkati's intelligence.

The Al Irsyad movement is consistent in increasing the understanding of Muslims in exploring Islamic teachings. In this context, Al Irsyad has been a source of inspiration for the rising generation of young educated Muslims organized in 1925 through the Jong Islamieten Bond (JIB) that often visit Syurkati if they experience Islamic religious problems (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 134).

Ahmad Syurkati deserves to be called the icon of Islamic thinkers and reformers in Indonesia. He was part of a few people at that time who had the awareness to fight the ignorance that had be fallen indigenous peoples, fight colonies, campaign for education and have the view that Islam must improve itself, organize traditions and religious behaviors that deviate by returning to Al Quran and Hadith (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 136).

1. Characteristics of the Al Irsyad Educational Institution

The characteristics of Ahmad Syurkati's renewal movement in the field of education were inspired by the renewal carried out by Muhammad Abduh and Rasyid Ridha, namely the transformation of Islamic education and purification in influencing wrong practices. Ahmad Syurkati absorbed the thoughts of Muhammad Abduh and

Rashid Ridha in the basis of his struggle, namely (Noer, 1991, p. 76):

- a. The purification of Islam from corrupting influence and practices
 - b. The reformation of Muslim higher education
 - c. The defense of Islamic against European influence and Christian attack
2. Educational goals and objectives

The beginning of the establishment of Al Irsyad Al Islamiyyah brought a teacher mission in developing religion in a country that was confined to colonialism. According to Ahmad Syurkati, the only way to reform Islamic society in Indonesia is education. Al Irsyad's educational goal invites all Muslims in Indonesia to return to the true teachings of Islam, in accordance with Al Quran and Hadith. Al Irsyad's educational goals also want to erase the practices of Islam which are full of *bid'ah*, *khurafat*, and *takhayul*. In addition, Al Irsyad has a foundation called *Mabadi'Al Irsyad* which is depicted in the symbol of Al Irsyad (Afriani & Kumalasari, 2016, p. 4).

The educational goals of the Al Irsyad are *first*, Al Irsyad's education foccussing students to understand true Islam by teaching them to read and interpret Al Quran, reject *bid'ah*, *khurafat*, and *takhayul*. *Second*, students must be educated in modern knowledge and language, in order to overcome the backwardness of Islamic society. The education applied at Al Irsyad school is very stressfull in the field of religion. One of the compulsory lessons in the *Madrasah* Al Irsyad is an Arabic language lesson, but the language of instruction used in the teaching and learning process uses Malay (Afriani & Kumalasari, 2016, p. 4).

3. Curriculum

Syurkati's great attention to the world of education is a very big answer to the challenge of colonialism that has affected the ignorance and decline of Muslims. Therefore the reflection of Syurkati's concern is

manifested in the curriculum applied in the Al Irsyad educational institution, which in addition to teaching religious sciences in the form of monotheism, jurisprudence, history and language, also teaches modern general science and technology.

Syurkati through Al Irsyad Al Islamiyyah, not only paid attention to the problems of education for his students, but also towards young people who were active in the national movement, in the form of providing educational facilities at Al Irsyad to develop and advance the struggle to realize national ideals. The young men actively get lectures and religious science courses organized by Al Irsyad (Jamil, Musahadi, Anwar, & Kholik, 2007, p. 133).

4. Level of education

The initial concentration of this movement prioritized the education sector which was realized in an effort to build and establish Islamic education institutions. In the early years Al Irsyad had an education level consisting of (Yunus, 1985, p. 307):

- a. *Madrasah Awwaliyah* with three years of study
- b. *Madrasah Ibtidaiyah* with a four year level
- c. *Madrasah Tajhiziyah* with a level of 2 years
- d. *Madrasah Mu'allimin* with a 4 year level
- e. *Madrasah Takhassus* (High School) with a level of 2 years

The existence of gaps in educational institutions conducted by Ahmad Syurkati proves his seriousness in developing knowledge and *syiar Islam* in Indonesia. Even the stepwise tiered education policy benefits scientific continuity of its students, on the other hand, the existence of tiered education managed by one organization guarantees the connection of understanding and achievement of the goals of Al Irsyad's organizational movement (Hasbullah, 1996, p. 113).

5. Teaching Methods

The ability to find teaching methods and approaches that are appropriate to the learning situation faced by a teacher is no less important than mastering the material to be given. Ahmad Syurkati's views on the renewal of Islamic education in Indonesia can be seen from the advancement of Al Irsyad education programs. The teaching method carried out by Ahmad Syurkati, such as question and answer and field observation, this was subsequently used as a model of teaching in the Al Irsyad educational environment (Haikal, 1993, p. 35).

Al Irsyad Madrasah were able to produce graduated who were responsible for developing Al Irsyad education in the future. The teaching method and approach carried out by Ahmad Syurkati, can be seen from the comments of some of his students, namely; 1) Abdul Halim: Every morning after the morning prayer, he was invited by Ahmad Syurkati to explore certain streets and return to the dormitory. In the journey he was taught Arabic about objects encountered on the way and invited to speak in Arabic, 2) M. Rasyidi: Ahmad Syurkati has applied a psychological and approach to counseling in looking at his interests and talents as well as the level of intelligence of the students he teaches. From this approach students can choose a department or specialization of science that will be developed at a higher level of education, 3) A. Hasan: Ahmad Syurkati is a democratic soul educator and in the atmosphere of teaching and learning activities he uses an authentic approach (rationality) and develops the level of thinking of students and develops discussion methods.

6. Al Irsyad Al Islamiyyah Educational Institution

Referring to the articles of association and by laws, the Al Irsyad organization emphasizes its efforts in the field of education. Besides that, it spreads the idea

of Islamic renewal through various kinds of published writings, meetings, and lectures.

After the establishment of the Al Irsyad institution, relations with other reformist Islam, such as Muhammadiyah became increasingly tightly connected. This can be seen from the contact between the two founding figures of the movement. These two Islamic reformist movements are the preliminary rounds in the framework of the educational reform movement in Indonesia.

In 1919, Syurkati proposed a program to improve the Al Irsyad educational institution, to preserve Al Irsyad schools. The proposal was submitted to the Chairman of Jam'iyyah al-Islah wa al-Irsyad which included the following:

- a. Establish oversers who are tasked with over seeing education in the regions
- b. Hold unity in educational infrastructure, curriculum, and syllabus
- c. Form a team responsible for handling the compilation of books in accordance with the Al Irsyad curriculum. Every eye of the learner must have a special book as a guide for all the *Al Irsyad madrasah* that all students have
- d. Have a library with a collection of important books. This is to train habituation in extracting learning resources
- e. Published a religious magazine which included the development of Al Irsyad's education and identify obstacles experienced in the development of education
- f. Hold deliberations for the benefit of the development of Al Irsyad, one of which is related to education attended by representatives

E. Current Development of Al Irsyad Al Islamiyyah Education

Al Irsyad Al Islamiyyah organization at the beginning of its establishment has seen the importance of education to reform Islamic society, so the first thing Al Irsyad Al Islamiyyah did was to establish a school or *madrasah*. The education system in the Al Irsyad educational institution is a modern Islamic education system, combining Islamic religious teaching and general knowledge. Arabic subjects are compulsory subjects in the Al Irsyad education curriculum in order to overcome the backwardness of Islamic society.

Ahmad Syurkati stated that the education system should reflect the needs of the community. In the sense that education should be able to accommodate existing needs in society, overall improvement both physically and spiritually and that is not less important the education system must synergize with divine values and humanity. Education should not separate itself from the needs of the community, and create an atmosphere that is able to satisfy the desires and needs of the surrounding community, so that education is able to become an integral part of people's lives.

This can be realized when education is directed and developed according to the needs of the community at that time, and adapted to the geographical potential of the community. Education also needs to combine the values of divinity and humanity, so that a close relationship between education and God and humans, and ultimately education will provide satisfaction for students, teachers, society and the nation (Yunus, 1985, p. 307).

The principle of education is very relevant to the objectives of national education such mention in Undang-Undang Sisdiknas number 20 of 2003, which is to educate the nation's life and develop Indonesian people as a whole, namely human beings who believe and devote to the

really *tauhid* and have noble character, knowledge and skills, physical and spiritual health, a solid and independent personality and a sense of community and national responsibility.

Syaikh Ahmad Syurkati's educational thinking has now colored the development of Al Irsyad Al Islamiyyah as a modern organization and especially in educational institutions. So that it can appear to be superior and qualified Islamic education institutions to date.

Al Irsyad Al Islamiyyah's role of education in Indonesia is very influential and gives a distinctive pattern in the education system in our country, namely when many schools place more importance on the interests of intellectual aspects and override moral aspects, Al Irsyad appears as education that weighs moral aspects, which aims to improve moral Indonesian nation and make the nation's successors obedient to their religion.

Al Irsyad's educational institution development underwent management improvements starting in 2008, by organizing education from the Play Group, Kindergarten, Primary Schools, Junior High Schools, Public High Schools, Al Quran Educational Parks, *Madrasah Ibtidaiyyah*, *Madrasah Aliyah*, Islamic Boarding Schools and Universities High. Based on 2015 data, the educational institutions are spread throughout the archipelago totaling 167 from kindergarten to university levels, which are supported by teachers with secondary education to postgraduate (Syarif, 2017, p. 92).

The results of the 40th Congress of the Central Leadership of Al Irsyad Al Islamiyyah in Sahira Hotel, Bogor City on November 16, 2017, have established ten programs of the Al Irsyad Al Islamiyyah Central Leadership Program as long as fifteen years (2017 - 2032). Among those related to educational programs are making and establishing curriculum and teaching

books on Islamic Education, Arabic, *tahfidz* Al Quran and Hadith programs in accordance with the level of education. At the same time upgrading teaching methods, and monitoring, implementing curriculum and evaluating. Develop a curriculum that is in accordance with the understanding of *Mabadi' Al Irsyad Al Islamiyyah* (Al Irsyad Al Islamiyyah, 2019).

As the implementer of the Al Irsyad Al Islamiyyah Central Leadership education program, the Assembly of Education and Teaching Council (MPP), leadered by *Al Ustadz* Ali Umar Basalamah from Purwokerto, Central Java and established schools under Education and Teaching Institute (LPP) at Purwokerto, as a Pilot Project Al Irsyad Al Islamiyyah Education Management and Curriculum throughout Indonesia (Al Irsyad Al Islamiyyah, 2019).

The Assembly of Education and Teaching Council (MPP) convened a National Work Meeting at the Rosenda Hotel Baturaden on 28 - 30 April 2018. The National Working Meeting was attended by all regional and branch officials of Al Irsyad Al Islamiyyah and the board of the Al Irsyad Education Institute in Indonesia, and agreed on the Education and Teaching Assembly program Al Irsyad Al Islamiyyah Central Leadership in the form of; 1) Published Al Irsyad Al Islamiyyah education quality management system, 2) Published curriculum and textbooks on Islamic Education, Al Quran, and Arabic Language subjects, 3) Provided assistance to school management in each branches with the following conditions; a) on Java Island once a month for general management, and once every two months for teachers of Islamic studies/Al Quran/Arabic Language and Achievement, b) outside Java once every two months for general management, teachers of Islamic studies/Al Quran/Arabic language and building achievements, 4) Organizing training/workshops on improving school management and teacher competencies, 5)

Measuring the development of Al Irsyad Al Islamiyyah schools. The Education and Teaching Assembly program gave birth to an agreement on standardization of the management system and curriculum of Al Irsyad Al Islamiyyah Islamic Education Institutions throughout Indonesia in the form of:

1. Carry out the Al Irsyad Al Islamiyyah Education and Teaching Assembly Policies and Programs
2. Implementing the Islamic Education and Arabic Language Curriculum established by the Education Council and Teaching the Al Irsyad Al Islamiyyah Central Leadership with the following conditions:
 - a. The school implements the Islamic and Arabic Language Curriculum set by the Education and Teaching Council of Al Irsyad Al Islamiyyah Central Leadership
 - b. The school made an adjustment curriculum structure that included subjects specific to Al Irsyad Al Islamiyyah and the Education Ministry of Religion
 - c. The school implements the Final Semester Examination and the Islamic Studies and Arabic Language School Final Exams held by MPP (Education and Teaching Council)
 - d. MPP (Education and Teaching Council) issues Al Irsyad Al Islamiyyah certificate in 2021
3. Success in Al Quran Learning Programs, through:
 - a. Using the Tartili method
 - b. Organizing tahfidz learning with
4. Success in Arabic Language Habituation Programs, through:
 - a. Have a special Arabic language development program for teachers and students
 - b. Implement daily Arabic language in the teaching learning process
5. Success in the first grade Elementary School/*Madrasah Ibtidaiyah* Basic Competency Programs, through:
 - a. Schools make basic ability standards that must be mastered by students
 - b. The school conducts the Basic Ability Test
6. Success in completion of the basic National Exam each class/level through the school makes basic competency standards that become the preconditions in the next class
7. Success in National Examination Programs, through:
 - a. Schools have an average target of school grades and individual grades, and rank in the academic year 2020/2021 as follows:
 - 1) At least 10 (ten) primary schools in sub districts
 - 2) At least 10 junior high schools/*Madrasah Tsanawiyah* in the district
 - 3) At least 10 senior high schools/*Madrasah Aliyah* / vocational schools
 - b. The school has a program and a special team for National Examination
8. Success in Senior High School/*Madrasah Aliyah* Examination Programs, through:
 - a. Have a special successful program for at State Universities
 - b. At least 80% of graduates enter State Universities
9. Success in the Work World Entry (Vocational) Programs, through:
 - a. Establish cooperation with companies in accordance
 - b. At least 80% of graduates are absorbed in the workforce.

10. Increasing teacher competence through training/workshops, comparative studies, and internships
11. Teacher Humanities Islamic Programs, through:
 - a. *Halaqah* Teacher
 - b. Standardization the appearance and manner of association
 - c. Standardization the ability to read and memorize Al Quran
 - d. Standardization of ablution and prayer
12. Student *Biah Islamiyyah* Programs, through:
 - a. Practical worship (ablution, prayer and *dzikir*)
 - b. Daily morals refer to Student Operational Procedures
13. Student Achievement Development Programs, through:
 - a. Have a special program presidential decree
 - b. Have a race target of at least 25 championships (top 3)
14. New Student Admissions Programs, through:
 - a. Sustainable (at least 50% of graduates continue to the next level)
 - b. External

At present the Education and Teaching Council of the Al Irsyad Al Islamiyyah Central Leadership continuously strives to develop and improve the quality of 60 Al Irsyad Al Islamiyyah educational institutions from kindergarten to senior high school levels spread across various regions in Indonesia in order to realize superior national education and be able to compete in the era of globalization.

D. Conclusion

Al Irsyad Al Islamiyyah organization has a special nature, namely believers with Islamic *aqidah* based on the texts of Al Quran and Sunnah as covered in *Mabadi 'Al Irsyad*. The initial basic principle of the Al

Irsyad Al Islamiyyah movement was also aimed at realizing equality in the lives of fellow Muslims based on understanding derived from the Qur'an and the Sunnah.

Ahmad Syurkati as the founder of Al Irsyad is a reformist figure in the field of modern Islamic education. The essence of Al Irsyad's educational principle is to foster a scientific culture among Muslims by referring to Al Quran and Sunnah. This concentration on the modernization of education made Al Irsyad one of the Islamic movements that gave birth to national figures in the early days of independence. This principle is very relevant to the objectives of the national education contained in the National Education System Law Number 20 of 2003.

Ahmad Syurkati's educational thinking has produced applicative concepts. So that it became enlightenment among Muslims in developing education. The concept of Ahmad Syurkati is the ideal concept of an educational institution. If the above can be realized properly, the educational institutions will be better and better qualified.

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