

The Historicity of Islamic Education: Tracing the Traces of Al-Irsyad and Jami'at Khair

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ABSTRACT

The research aims to trace the historicity of Islamic education at Al-Irshad and Jami'at Khair up to the present. In contrast, the research method used is library research through an in-depth analysis of the history and educational systems of the two institutions. By presenting the expected results, this research aims to understand the effectiveness of educational methods better. These results may include assessing students' understanding of Islamic history and educational material Al-Irsyad and Jamiat Khair. Therefore, this summary provides a comprehensive view of the contribution of research to innovation and improving the quality of Islamic education in Al Irsyad and Jami'atul Khair. By developing new organizational patterns, the Al Irsyad and Jamiat Khair movements are trying to answer the challenges and demands of modern education and da'wah in the era of globalization. The Al Irsyad organization guides the carrying out of the mandate of educational institutions under their guidance, including the formulation of educational foundations, educational insights, and reference school models in Islamic education.

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1. INTRODUCTION

Islamic education plays an essential role in strengthening the moral and spiritual foundations of Muslim societies and in training individuals to commit to religious values (Abidin & Sirojuddin, 2024; Halomoan, Moeis, & Yakubu, 2023). Despite the challenges and changes of the times, Islamic educational institutions such as Al Irsyad and Jama'atul Khair have become the main pillars in efforts to maintain and spread the pure and eternal teachings of Islam. This article will explore the role and contribution of Al Irsyad and Jama'atul Khair in the development of Islamic education in Indonesia.

Islamic education is an essential foundation for developing a deep understanding of the teachings of the Islamic religion, strengthening spiritual ties, and forming individuals with noble character (Anam, Padil, & Yahya, 2021; Cheung & Lee, 2010; Huda, Selamat, & Salem, 2024). More than just religious knowledge, Islamic education also includes character development, ethics, and orientation towards social services that benefit society (Adela & Ritonga, 2023; Basir dkk., 2024). In this context, research regarding the role of Islamic education, especially through educational institutions such as Al Irsyad and Jama'atul Khair, becomes necessary to understand how they contribute to developing Islamic education in Indonesia.

The birth of several Islamic organizations was mainly motivated by the growth of patriotic attitudes and nationalist sentiments as well as a response to the inequality that existed in Indonesian society at the end of the 19th century, which experienced a total decline due to political exploitation by the Dutch colonial government (Daulay, 2019). One of the Islamic organizations or associations at that time was Jami'at Khair, through which several teachers came from the Middle East, especially Saudi Arabia, including Sheikh Ahmad Surkati, who later separated from Jami'at Khair. From the emergence of differences of opinion on whether or not unequal marriages were permissible, with these differences, a new association was born called Al-Irsyad. The development of the Al-Irsyad organization was slower than that of organizations much later, such as Muhammadiyah and NU. This is visible because most of the management and supporters of this organization are of Middle Eastern descent. The gap between Arab society and indigenous communities means that institutional socialization does not reach or expand to indigenous communities (Thalib & Thalib, 2018).

Al Irsyad and Jama'atul Khair are two Islamic educational institutions that have long been well-known among Muslims. Al Irsyad, as one of the leading Islamic educational institutions, has dedicated itself to providing quality education that not only teaches religious teachings but also develops students' leadership abilities and morals. At the same time, Jama'atul Khair, with its commitment to the spread of Islamic knowledge, has played an active role in educating and training individuals who understand the principles of religious teachings and practice human values.

Al-Irsyad is a faction. According to the Jamiat organization Khair Steenbrink (Bruinessen, 1990, 1990) Deliar Noeris, the Jamia family is divided. Concerns about the group's permission are said. Those who disagree too much respect Sayyid is condemned and branded with the name of the central figure who founded al-Irsyad is al-'Allamah Sheikh Ahmad Surkat Al-Anshori, the great cleric of Mecca from Sudan. Above At first Sheikh Surkati came at the request of the Indonesian organization Jami'at Khair - The majority of its leadership consists of Dungulah people, Sudan, from pious religious families. His father, Muhammad alAnsari, is a graduate scientist at Al-Azhar Cairo Egypt. Linguistically, Surkati comes from Sudan, which means many. Buku" means "dead" in Sudanese. Buku and Katti mean many, Surkat's signs of

success were visible early. In childhood, he studied the religious upbringing of his parents. His father taught him to give religious lessons, read, and also write the Koran remember that Finally Surkat is known as a memorizer of the Al-Quran in Sudan. But his desire to follow in his father's footsteps, namely studying at Al-Azhar University, could not be reached because his father had died, and even his father had died. Ahmad's enthusiasm for learning is not boring and never turns back (Abdullah, Latipah, & Kistoro, 2021; R. Effendi, 2021).

In this article about Islamic education at Al Irsyad and Jamia'atul Khair, the author tries to explain the importance of education based on Islamic values that are applied in these two institutions. The aim is to increase in-depth understanding of Islamic teachings as a foundation for education, to create a learning environment that prioritizes noble morals, and to increase awareness of the important role of education in developing Islamic character and morals.

2. METHODS

Qualitative research helps provide a broad picture of phenomena and promotes understanding of the nature of events. Therefore, qualitative research not only fulfils the researcher's desire to get an overview or explanation but also helps them get a more in-depth explanation. Researchers in this study discussed the objects of Al-Irsyad Islamic Education and the Jamiat Khair Institute. They explain how the findings of this study differ from and are comparable to theories or concepts found in previous research (Chapman & Miller, 2022) (Burns & Grove, 1993). Reading, analyzing, evaluating, and summarizing previous research on the topic being conducted are the steps in conducting this research. Researchers obtain data from relevant research literature published in scientific journals, books, and other journals.

3. Al-Irsyad Islamic Education

History of the Establishment of Al-Irsyad

Sheikh Umar Manggus, together with several of his friends, Saleh bin Ubeid Abdad, Saleh bin Salim Masjhab, Salim bin Umar Balfas, Abdullah Harharah, and Umar bin Saleh bin Nahdi, founded the Al-Irsyad Islamic school, also known as Jami'yat alIslah Wal Ershad al-Islamiyyah. This institution was founded because Sheikh Manggus were dissatisfied with Jami'at Kheiri, which he considered unfair in handling his problems.

This institution was only recognized by the Dutch colonial government on 11 August 1915. 25 Al-Irsyad was founded with the simple aim of contributing to the field of education. As a result, education is a major issue in these organizations' budgets. The author believes that the establishment of Al-Irsyad opened a new chapter of conflict in Arab society. It cannot be denied that the main reason for the founding of this organization was due to differences of opinion between Said and Non-Saids. However, the real aim of this organization is to unite non-Said Arabs who have a reputation in the world of education.

Sheikh Surkati, who played an important role in Al-Irsyad, actually did not agree with the establishment of Al-Irsyad because it would exacerbate the conflict between the Sayid and non-Sayid factions. However, the presence of speakers in Jami'at Kheiri did not change his beliefs. As pointed out by the Arab Sayid group, they concluded that Surkat was the source of Arab strife in Jakarta.

Profile of the Founder of Al-Irsyad

Ahmad Surkati's full name is Ahmad bin Muhammad As-Soorkattiy Al-Anshary. His name was Ahmad when he was born, his father's name was Muhammad, and his name was As-Soorkattiy, which means books, and many books of Kattiy. In Arabic, names such as Al-Kitab, As-Syams, and An-Nur begin with the word "as", which means "likes to read", "likes to read", or "much knowledge". Apart from that, several names seem to be related to names commonly used by Javanese people, such as Sugiarto, which means rich, and Arto, which means treasure. His surname is Al-Anshary, which indicates that he comes from the Ansar group. In this article, the Ahmad Assoorkattiy Al-Anshary tribe will be written with the spelling Ahmad Surkati, which is the spelling commonly used for him in Indonesia. (Kholidah, Pratama, Raya, & Rozana)

Ahmad Surkati was born in 1292 AH or 1874 AD in the village of Udhfu, but some people say he was in the village of Argu, both in the Dunggula region of Sudan. He told GF Fijper, also in his Autobiography (written by Muhammad Noor AlAnshary), that because he suffered from "blindness" in his old age, he left Sudan at a young age to go to Mecca to deepen his knowledge. It turned out that the interests in question were in Medina, and he went there. Ahmad Surkati studied areas directly related to Islam, such as grammar and literature. These areas are very important for understanding the contents of the Qur'an, as well as the knowledge of Tafsir, Hadith, Fiqh, and Tawhid.

With this knowledge and spirit of reform, Ahmad Surkati was accused of being a Wahhabi in Indonesia. The first person from Sudan to be appointed Allamah was Surkati. He was present in Batavia (Jakarta) in 1911 because of Surkati's extraordinary knowledge, in addition to his title. Surkati came to Indonesia at the request of the Jamiat Khair educational institution. Jamiat Khair offers a contemporary curriculum. (Abdul Wahid Hasyim, 2019)

Al-Irsyad's Goals and Vision and Mission

This organization was founded to make people perfect, monotheistic and devoted to God SWT. They also wanted to avoid shirk, superstition and superstition. In the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution, people with noble character and responsibility build a just and prosperous society. This goal does not conflict with the goals and vision of the organization. This activity is carried out to purify monotheism, worship and Islamic practice. Based on the AD/ART, vision and mission, and the initial objectives of the establishment of Al-Irsyad, it can be seen that Al-Irsyad is an organization that operates in the fields of education, teaching and Islamic da'wah. Madrasah Al-Irsyad was founded before Ahmad Surkat's education system. According to Article 8 of the AD/ART, the two pillars of Al-Irsyad's business are da'wah, issuing fatwas, tarjih, and tahkim to purify the aqeedah in Islamic law. The second part discusses Al-Irsyad's philanthropic efforts, which aim to support the association's goals in the fields of education, da'wah, and social affairs, as well as various other forms of entrepreneurship. Al-Irsyad's two points of effort show real efforts to purify Islamic faith and law, starting from education, da'wah and social issues, so that they are easily accepted by Indonesian society.

Al-Irsyad Islamic Education Concept

Al-Irsyad has paid attention to the importance of education since its inception. Ahmad Surkati carried out reforms in education by dividing several things, such as Islamic institutions and curriculum. In terms of institutions, Al-Irsyad makes institutions the main place where the educational process takes place. Because these educational institutions are managed programmatically and with clear direction, they are also the determinants of the success of advanced education.

Institutionally, education at Al-Irsyad takes place at the following educational levels: 1) Awaliyah Madrasah 3 years, 2) Madrasah Ibtidaiyah 4 years, 3) Madrasah Tajhiziyah 2 years, 4) Madrasah Mu'allimin 4 years

Al-Irsyad built schools and madrasahs using a modern Islamic education system. His teaching does not only focus on Islamic education, but also includes general education. As a result, the curriculum used by Al-Irsyad is a specially designed modern curriculum. Al-Irsyad taught bookkeeping, mantic, dates, arithmetic, the Qur'an and its interpretation, nahwu, Sharaf, Dutch, Arabic, Qawaid, Balaghah, hadith and mashallah hadith, and handicap or measurement. The material taught is adjusted to the student's learning level and experience. However, Al-Irsyad uses a special approach in its curriculum, which analyzes books from low to high level in a sequential manner. The educational methods used follow those carried out by Ahmad Surkati at the beginning of the founding of Al-Irsyad, including discussions, lectures, practice and examples.

Essential aspects of Islamic education at al-Irshad include: 1) Use of modern curriculum: Al Irshad introduces a unique curriculum with learning materials and books tailored to students' learning levels and time. 2) Systematic learning: Learning activities are carried out systematically, from the introduction to the final chapter of each book. 3) Use of books: In surgery, learning activities are generally carried out using the most accessible books, then proceed to books that are considered the most difficult. 4) Transversal education: Al-Irsyad teaches transversal education. 5) This means educating individuals to become more civilized or developing noble morals. 6) Development of student abilities: In the educational process, teachers are tasked with understanding and explaining the concepts of Islamic education and developing students' abilities to achieve educational goals. 7) Al-Irshad takes a different approach to education but believes that Islamic education prepares people to live in peace and war and to face all the good and bad, sweet and bitter, sides of society.

Jamiat Al-Khair

History of the Establishment of Jamiat Khair

In 1901, people of Arab descent thought about establishing a social organization that focused on Islamic education, and they founded Jami'at Khair. This was due to the fact that many people in the Dutch East Indies were not educated about the Islamic religion. There were not many Islamic educational institutions at this time because the spread of Christianity occurred openly. (Kholidah, Pratama, Raya and Rozana)

The Arabs applied for permission to the Dutch East Indies government in 1903 to register their organization as an official organization. However, the Dutch East Indies government did not give them permission for two years. They applied for a new permit in

March 1905, and on June 17 1905 they formalized their organization under the name Jami'at Khair. Sayid Ali bin Ahmad bin Syahab acts as president and Sayid Muhammad bin Abdullah bin Syahab acts as vice president.

At first, Jami'at Khair only accepted members of Arab descent, but as the organization developed, members can now be Muslim. The goal is to make the organization bigger. The objectives of Jami'at Khair are as follows: 1. Manage and construct buildings for the benefit of Muslims in Batavia; 2. Establishing schools to study the Islamic religion; and 3. Establishing a library to increase understanding and intelligence of the Islamic community. (Kholidah, Pratama, Raya and Rozana)

The Islamic organization Jamiat Keir really helps education in Indonesia. The initial goal was to educate the young generation in Islam, help poor communities, and help economically weak communities. Jamiat Khair founded this school which offered courses in mathematics, history, and geography in addition to religious courses. Seats and grades have been arranged, and the language of instruction is Indonesian or Malay. In addition, this organization founded an orphanage, library, and the Utusan Indies newspaper in 1913. Jamiatul Rambut teachers came from outside Indonesia. They include Al Hashimi from Tunisia, Sheikh Solkati from Sudan, Sheikh Ahmad Hamid from Mecca, and Sheikh Mohammed Taib from Morocco. Jamiatul Rambut has an important role in Indonesian Islamic society, and its methods have spread to various regions throughout Indonesia.

Jamiat Khair Vision and Mission

In its founding, Jami'at Khair carried out the following vision and mission: Jamiat Khair's vision is to educate the people in accordance with the challenges of modern progress by adhering firmly to the foundations of Islamic teachings, a complete and integrated Islamic vision of faith, science and love combined with IMTAQ as well as science and technology and vision. excellence, perseverance, sincerity and sincerity in serving God SWT during worship.

Mission: Spread of Islam and the Arabic language: Serve for the sake of Islam and according to the orders of Allah SWT and Rasulullah SAW. Instill strong belief and pride in the truth of Islam as the only guidance from Allah SWT for security in this world and the hereafter. (Abdul Wahid Hasyim, 2019)

Jamiat Khair Education System

Jami'at Khair has a governing curriculum and educational plan, starting with time, hours, and objectives. Conditions for learning activities at Jami at Khair: 1) The total study time is 6 years (5 years of elementary school with 1 year of previous preparation) 2) Minimum age for entering students is 7 years. 3) Student acceptance is in the month of Shawwal.

The learning time in preparatory and first class classes is 4 hours, starting from 09.00-11.15, while the learning time in other classes is 6 hours starting from 09.00-13.00. Each class is given a 15 minute break every 2 hours. There are also holidays at certain times: a) 1 Muharram. B) Birthday of the Prophet, 12 Rabi'ul Awal, c) Isra Mi'raj, 27 Rajab, d) Eid Al-Fitr Mubarak, e) New Year AD, f) Queen Wilhelmina's birthday, April 30 (during colonialism), g) Queen Juliana's birthday, August 31 (during colonialism), h) Beginning of Ramadan until 4 Shawwal (regular holiday every year), g) Friday (weekly holiday), 1) Special holidays (teacher releases, transfer of school leaders, and events at other schools).

In the past, reporting to the curriculum, teachers and students was considered difficult. This is due to the fact that Islamic educational institutions generally have inadequate administration and facilities. In addition, having to fill out the questionnaire in Dutch was difficult because almost all religious teachers did not understand Dutch, only speaking Arabic. To stop the influence of colonialism in Christian education, Jami'at al Khair established schools in the form of Islamic boarding schools to compete with Dutch schools and maintain religious and general education. This educational reform aims to open more doors in the world of education than just mastering the yellow book, *tahlilan*, and tarekat.

In Jami'at al Khair itself, there is a debate about groups who always want to be respected, who do not want to marry anyone except that group, and about the obligation to kiss their hands. Jami'at al Khair moderates reject differences. Sonart's Progress in Tradition (Sya'bana and Wardi) 153 violates the Islamic principle of religious equality. Entrepreneurs and non-Arab figures or Sayyid descendants, such as Sheikh Umar Manggus, Shaleh bin Ubaid Abdad, and Salom bin founded Al Irsyad (Jami'at et al.). In 1913, Abdullah Harrah, Umar bin Shaleh bin Nahdi, and Umar Balfas.

In the early 20th century, Jamiat Khair and Al Irshad contributed to the modernization of Islamic education in Indonesia. Both advance Islamic education in Indonesia and provide a new understanding of Islamic education. The differences between the two education systems are as follow.

Jamiat Kheir: This organization is committed to Islamic education and is part of Indonesia's multiculturalism. One of its goals is to improve the quality of life of many people. Jamiatul Khair focuses on education, health, and social assistance. In the field of education, Jamiatul Khair actively supports underprivileged communities in obtaining education. They built schools, administered scholarships, and provided other educational support to increase the literacy and knowledge of their communities.

Al-Irsyad: This organisation is a branch of Jamiat Khair. Al-Irsyad is an organisation that offers a modern Islamic education system whose learning does not only consist of Islamic religious education with general knowledge. Al-Irsyad helped establish schools and madrassas, provided modern Islamic education, and maintained relations with the Arab community. They built an education system that combines Islamic religious teachings and general knowledge to pioneer the modernization of Islamic education in Indonesia.

4. CONCLUSION

Based on the data above, it is clear that Al Irsyad and Jami'atul Khair have historically supported Islamic education to improve the quality of life of Muslim communities in Indonesia. The Al-Irsyad and Jamiat Khair movements demonstrate the ideals of equality without distinguishing Arabs from others. Because of the profile of Al Ershad and Jamiat Khair in Islamic education, this is an excellent gift for this country. Both da'wah and educational movements continue to strive to provide enlightenment about the true belief of Tawheed to the public. By developing new organisational patterns, the Al Irsyad and Jamiat Khair movements are trying to answer the challenges and demands of modern education and da'wah in the era of globalisation. The Al Irsyad organisation guides carrying out the mandate of educational institutions under their guidance, including the formulation of educational foundations, educational insights, and reference school models in Islamic education.

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