

## DYNAMICS OF ORGANIZATIONAL EDUCATION OF WEST JAVA ULAMA ASSOCIATION

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### Abstract

The purpose of this research is to describe the educational dynamics of the West Java Ulama Association organization. The research method used is qualitative research. Data obtained came from literature searches or literature studies on educational dynamics in West Java ulama union organizations. The data used is primary data. Sources of data were obtained from books and journals of the West Java Ulama Association. Data analysis using content analysis. The study results stated that the Ulama Association was a manifestation of the renewal movement in the Majalengka area, West Java. Ulama Association is a renewal movement founded by KH. Abdul Halim in 1887 in Cibelerang, Majalengka, West Java. KH. Abdul Halim founded Hayatul Qulub, which is engaged in education & in the economic field. Finally, after four years of activity, in 1915, the Hayatul Qulub organization was closed by the government due to fights with traders from China in 1916 KH. Abdul Halim founded Majlisul 'Ilmi, which is well connected with Jam'iat Khair & Al-Irsyad in Jakarta. Then, in 1917, assisted by H.O.S. Cokroaminoto, it became the Ulama Association. The Ulama Association Education System has two stages. First, the Alaqah system or traditional education system, the halaqah system is also called the Weton system, namely where the students take lessons by sitting around kiai in the room, and kiai explains the material in lectures. Second, the modern education system is an education model that uses classes using chairs and tables that are guided and/or organized in the form of class levels over a period of time. The influence of the establishment of the Ulama Association on the Education System increased knowledge such as religious, social, arithmetic, and linguistics, as well as skills teaching. Based on this description, it can be concluded that in development, the organization of the ulama union experienced various changes from time to time.

### Keywords

Dynamics of Organization, Ulama Association, West Java



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## INTRODUCTION

Education in Islam is placed as something essential in human life. Through education, humans can shape their personality. Apart from that, through education, humans can understand and be able to interpret the environment they face so they can create brilliant work (Defnaldi et al., 2023). Through studying nature obtained through educational methods and processes, humans can produce knowledge. In the Indonesian society context, the majority religion is Muslim, which still leaves various kinds of social problems, poverty, and underdevelopment, especially in education. This is caused by the quality of human resources or human resources, which are still far from adequate quality to adapt to the times (Gumanti et al., 2023). Thus, intellectual, social, moral, and economic poverty arises in the Indonesian Islamic community. One of the characteristics of a society is continuous development. Society always experiences dynamics and development due to demands from developments in various areas of life, especially developments in science and technology, so changes occur rapidly (Gunawan 2019). These changes occur in almost all aspects of life, such as politics, economics, ideology, and ethical and aesthetic values. The changes that occur influence the development of each individual member of society, for example, in terms of skills, attitudes, aspirations, interests, enthusiasm, habits, and even lifestyle (Winsidi, Idi, and Rifa'I 2020).

The spread of Islam in West Java cannot be separated from three places, namely Cirebon, Banten, and Sunda Kalapa, because these areas became the center of the spatial setting for the entry and development of Islam in West Java in the early days. Geographically, Cirebon is located on the north coast of Java or on the east coast of Sunda Kingdom's capital city, Pakuan Pajajaran. The residents have a livelihood in catching shrimp and making terraces (Sujati 2019). Cirebon has river estuaries that play an important role for the port, which it uses as a place to carry out local, regional, and even international shipping and trade activities. (Rahman and Setia 2022). In 1513, Tome Pires said that the port of Cirebon was visited by three or four ships (junk) every day to anchor. From this port, rice, types of food, and wooden ships were used in large quantities as a material for manufacture. The population numbered about 1,000 people. Cirebon as a port city has been going on for a long time, namely since Cirebon became a subordinate of the Sunda Kingdom. Before the place that is now Cirebon City was inhabited, not far to the north of the place, there was community life, which was the population forerunner of Cirebon City. There are the ports of Muhara Jati and Pasambangan (Misnatun 2021). To the north is Singapore, to the east is Japura, while to the south, inland, is Caruban Girang. In the first electricity in the 14th century AD, merchants from Pasai,

Arabia, India, Persia, Malacca, Tumasik (Singapore), Palembang, China, East Java, and Madura came to visit Muhara Jati Harbor and Pasambangan Market to trade and trade. Meet other shipping needs. The arrival of those who have converted to Islam at Muhara Jati Harbor and Pasambangan Market allows local residents to get to know the Islamic religion (Muhammad 2016).

According to research (Purnama, Lubis, and Widyonugrahanto n.d.) in West Java, there is often a struggle of ideas over the issue of determining the source of religious law. For the NU kiai taqlid, it is permissible according to the ijma' result of madhhab scholars, but for the modernists, madhhab behavior is haram. Muslims are obliged to return to the Qur'an and Hadith as the main sources of law. In addition, the topic that became the topic was the bid'ah issue or sunnah of religious traditions that had developed in society for a long time. Therefore, an association of scholars was formed to solve problems in society. Next is research (Sujati 2020), Stating that the dynamics faced by ulama when the jamiyah alternated certainly became a political party, which had implications for the existence of the party in West Java before or after the election took place. The resulting organization becomes a political party using a polytological approach through heuristics stages, criticism, interpretation, and historical writing. Next is research (Taufik 2019), who said this paper seeks to see the role of Banten scholars in the education field during the reign of the Dutch East Indies. The clergy's duties are individual and not structural at all. The important core structure of Islamic tradition is not ulama schools or Islamic boarding schools but the family, which specifically continuously produces prospective ulama and nurtures the community as protectors. Traditionally, the role of the family is to produce cadres of scholars and provide educational opportunities and facilities for the community. The ulama sons are given intensive training when they are still children to prepare them to change family posts in society, continue in Islamic boarding schools or madrassas, and protect the community. Subsequent research conducted by (Umar 2016) has been going on since the entry and development of Islam itself. Islam's acceptance as a protector of life is, of course, balanced with the learning process to know and understand Islamic teachings, as well as concrete evidence of Islamic education birth, even though it should be noted that changes in Islamic education as a national education subsystem have historically been important in education development in Indonesia. This condition is able to analyze the existence of Islamic education during the colonial period, the independence period, and the process of integrating Islamic education into the national education system. Thus, education development in Indonesia is inseparable from Islamic education existence, which is rooted in the traditions and religious rituals of the Muslim

community in Indonesia. Research by (Ma'rifati, Supriyanto, and Afwah 2022) States that the idea of orienting Islamic boarding schools on "contemporary" criteria needs to be reviewed because perhaps this idea will have a negative impact on the main tasks existence of Islamic boarding schools. The hope is that pesantren must orientate the quality improvement of their students towards the mastery of Islamic religious sciences. According to him, the use of a strict and rigid methodology in a curriculum system that prioritizes cognitive mastery alone can result in the forming process of the character and personality of the child being raised. The hope is that Islamic boarding schools will continue to maintain their methodology, namely towards the learning process, ta'lim, and ta'dib, so that Islamic boarding schools can shape students into pious Muslims. Therefore, the problems that exist in the Ulama Association community are formed to solve existing problems.

The research that has been done previously discusses the problems that existed in society until the clerical union formation. Meanwhile, research conducted by researchers discusses the beginnings of ulama associations from ancient times to ulama associations until now. The purpose of the author in writing this article is to look at the history of dynamics of the Ulama Association in West Java from the time it was formed to the present. In addition to the background of its formation, it also discusses the TPKOH figures involved and the progress and setbacks of each character. Besides that, it discusses the education that existed during the time of the Ulama Association in West Java.

## **METHOD**

This type of research is qualitative with a Library Research approach (Pahleviannur et al., 2022). Researchers explain the organizational dynamics of the West Java Ulama Association. The research data is data from the Organizational Dynamics of West Java Ulama Association from primary sources in the form of relevant books and journals. Data collection techniques are carried out using documentation. The researcher's data sources were obtained from books and journals about the Organizational Dynamics of the West Java Ulama Association. Data analysis using Content Analysis. Data analysis researchers conducted a critical analysis of the Organizational Dynamics of the West Java Ulama Association with relevant management/discourse theories. Furthermore, researchers also compared it with several related studies (Roosinda et al. 2021).

## FINDINGS AND DISCUSSION

### Findings

Ulama Association is a replacement for the reform movement in the Majalengka area of West Java, which began in 1911 at the initiative of Kiai Haji Abdullah Halim. This can be seen in the table below.

**Table 1.** Dynamics of Organizational Education of West Java Ulama Association

No.	West Java Ulama Association Education System	The Role of West Java Ulema Organization	The influence of West Java Ulama Organization on the Indonesian Education system
1.	The traditional education system initially only consisted of halaqahs. The halaqah system has become a part or characteristic of an Islamic boarding school. The halaqah system in Islamic boarding schools demands its principles, bearing in mind that in Islamic boarding schools, there are nonformal Islamic boarding school curricula, such as studying classic books and teaching the Arabic language. A teaching and learning activity carried out by an ustadz or kiai by sitting in front of his students while reading book material. The students who take part in this lesson sit in a semicircle and are in harmony. The ustadz always tries to read the contents of the book, word by word or sentence by sentence, and then explains it with sentences in Arabic, Indonesian, Javanese, or other certain languages.	One of K.H Abdul Halim's important thoughts in his capacity as a scholar is how to foster the safety and welfare of people through improving eight areas called "Islah as Samaniyah," namely: <ol style="list-style-type: none"> <li>1. Islah al-Aqidah (improvement in aqidah field).</li> <li>2. Islah al-Ibadah (improvement of worship field).</li> <li>3. Islah at-Tarbiyah (improvement in educational field).</li> <li>4. Islah al-Ailah (improvement of family field) (Sari 2016)</li> </ol>	Madrasas currently teach not only religious knowledge in their curriculum but also social sciences, arithmetic, and linguistics in Indonesia.
2.	The modern education system is an educational model that uses classes using benches and tables, thus leaving the old system or the traditional system (halaqah-halaqah). Modern, also called progressive, is "an adverb used in education that adheres to classical Islam, which is guided and or organized in grade levels form and within a period of time,	<ol style="list-style-type: none"> <li>1. Islah al-Adah (improvement of habits).</li> <li>2. Islah al-Mujtama (improvement of society).</li> <li>3. Islah al-Iqtisad (improvement of the economy).</li> <li>4. Islah al-Ummah (improvement in the community relations field and helping each other).</li> </ol>	Regarding the teaching of skills for the students at that time, it was also very useful for the students after graduation because they were not confused about the world of work. This will reduce the amount of poverty in Currently, many schools are holding Full Day School programs which include special skills material

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by holding reforms in teaching procedures that are more effective. So what is meant by a modern education system is a unified element, which is an organic whole rather than an effort to realize the nation's education to achieve national goals based on developments and needs of times and in accordance with soul (talents and interests) a curriculum proclaimed form by the government.

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In the education field, KH.A. Halim initially organized religious lessons once a week for adults, which forty-four people attended. In general, the lessons he gave were lessons in Fiqh and Hadith. At that time, Halim was not only teaching but also engaged in trading to make ends meet. Similar to other organizations, the Ulama Association has been established since its inception, has also organized sermons, and, starting around 1930, published magazines and brochures as a medium for spreading its ideals. Apart from organizational matters, these meetings' tablighs and publications give great importance to Islamic aspects (Hayati 2018).

He was a great scholar and figure of reform in Indonesia, especially in educational fields and society, who had a distinctive style among the masses. His original name was Otong Syatori. Then, after completing the Hajj, he changed his name to Abdul Halim. He was born from the marriage of his parents, his father named KH. Muhammad Iskandar, head of Jatiwangi Kewedanan, and his mother named Hajjah Siti Mutmainah bint Imam Safari. KHA Halim received religious lessons from childhood to age 22 at various Islamic boarding schools in the Majalengka area. Then, he went to Mecca to perform the Hajj and continue his studies. During his three years in Mecca, he became acquainted with the writings of Abduh and Jamal al-Din al-Afghani, which were discussion subjects with his friends, many of whom came from Sumatra. It was in Mecca that he first met Kyai Haji Mas Mansur, who later became general chairman of Muhammadiyah. However, KHA Halim did not feel that he was much influenced by Abduh or al-Afghani. Indeed, until he died in 1962, he still adhered to the Shafi'i madhab (Idris 2015).

The institutions that made a greater impression on him were two educational institutions, namely Bab as-Salam near Makkah and the other in Jeddah. According to the story, this institution abolished the halaqah system and instead organized classes and compiled a curriculum using

benches and tables. These institutions are an example for him in the future to change the traditional education system in his native region back to his homeland. In later years, his activities were looked down upon by his family, who belonged to the priyayi group, including his own father. He wanted to show them that non-priyayi people could also serve society well.

Six months after returning from Mecca in 1911, KHA Halim founded an organization that he named Hayatul Qulub, which operated both in the economic and educational fields. Its members were originally farmers. They pay an entrance fee of ten cents and a weekly fee of five cents to fund the establishment of a weaving company. This organization also aims to help its members who are engaged in trade in competition with Chinese traders. In the education field, KHA Halim initially held religious lessons once a week for adults, which were attended by forty people. Generally, the lessons given are lessons in fiqh and hadith. At that time, Halim was not only teaching but also engaged in trading to make ends meet (Suja'i and Baihaqi 2022).

Hayatul Qulub did not last long enough. The rivalry with Chinese merchants, which sometimes led to arguments (both verbal and physical), was considered by the government as a coercive cause. Around 1915, the organization was banned after three or four years of movement. However, its activities continue even though they are not given an official name, including economic activities. Meanwhile, educational activities were continued by a new organization called Majlisul Ilmi. In 1916, the local community felt the need, especially figures such as the penghulu and his assistants, to build a modern educational institution. Thus, a school gets various very good things from other teachers in the area. However, the class system and coeducational system introduced by KHA Halim in its five-year institutions were not liked. Even so, KHA Halim, with the help he received from the headman and also because of the retirement of pesantren in his area, was able to change this displeasure. His efforts began to be well received. To improve its school quality, KHA Halim is in contact with Jam'iat Khair and Al-Irsyad in Jakarta. He also requires his students at a higher level to understand Arabic, which then becomes an instruction language in advanced classes (Milawati 2021).

The organization, which was later changed to the Ulama Association, was legally recognized by the government in 1917 with the help of H.O.S Cokroaminoto (Leader of Sarikat Islam). It is also called the Muslim Association, which in 1952 was fused with another Islamic organization, Al-Ittihadatul Islamiyah (All), to become Islamic People Union (PUI). In 1924, Persarikatan Ulama officially expanded its area of operations throughout Java and Madura and, in 1937, throughout

Indonesia. In reality, the Ulama Association remains a Majalengka regional organization. He does not solely limit himself to the education field. He also opened an orphanage organized by Fathimayah, the women's section of the organization (name taken from the name of Prophet Muhammad's child), which was founded in 1930 (Hayati 2018).

In 1932, at a congress of the Ulama Association in Majalengka, KHA Halim proposed that an institution be established that would equip its students not only with various branches of religious and general knowledge but also with equipment in manual work form, trade, and trading. Farming, depending on their individual talents. KHA Halim apparently came to this idea after seeing that most of the graduates of schools established by the government depended on jobs available within the government or in the business sector without being able to work alone to meet their living needs. He also saw that graduates of ordinary madrasas or Islamic boarding schools only became religious teachers or returned to their parents' work environment (farming or trading), even though he did not receive special training for this, neither at the madrasa nor in his family environment. Therefore, KHA Halim is of the opinion that a good graduate is one who has the ability to enter a certain field of life with the necessary training preparations. (Rahman 2017).

The founder of the Ulama Association also recommended that this training should also focus on character formation. For this purpose, a quiet place outside the city is ideal. It is said that the city has been poisoned or is often poisoned by habits that have little regard for morals. Looking for places outside the city that are quiet and calm can be a place that provides good inspiration. The Congress accepted KHA Halim's proposal. A rich family from Cimas provided a pile of land in Ayu sand, about ten kilometers from Majalengka, for the purpose of carrying out these ideals. This institution is called Santri Dormitory, which is divided into three parts: Beginning, basic and advanced levels. Apart from the usual curriculum, which is the same as other schools of the Ulama Association, namely in religion and general studies, students in Santi Asrama engage in agriculture, manual work (iron and wood), teaching and processing various materials, such as making soap. They have to live in a dormitory under strict discipline, especially regarding the division of time and their social attitudes. In the second part of 1930, approximately 60 to 70 young people were educated at the Santi Dormitory as boarding students, while approximately 200 other children from the surrounding villages also studied. In common with other organizations, since its inception, Ulama Association has also organized tabligh and, starting around 1930, published magazines and brochures as a



medium for disseminating its ideals. Apart from organizational issues, these meetings and tabligh, as well as publications, prioritize aspects of Islam (Sari 2016).

### **Discussion**

The establishment of the Ulama Association" in Indonesia has had a big impact on the education world in particular. With K.H. Abdul Halim's experience in seeking scientific insights, it is not surprising that his thinking power in developing systems in Indonesia is so great. He began to pioneer changes in the renewal of the education system by establishing many organizations, which at that time also had to fight the situation in the colony. With the reforms that he implemented in organizations, such as the abolition of the halaqah system, study groupings (classes), and not only gaining religious knowledge but also general knowledge, the teaching of these skills greatly influenced education development itself. If we observe today, there are many educational organizations that imitate the methods used by KH. Abdul Halim at that time. Madrasas are currently teaching not only religious knowledge in their curriculum but also social sciences, arithmetic, and linguistics. Then, regarding teaching skills for the students at that time, it was also very beneficial for the students after graduation because they were not confused about the world of work. This will reduce the amount of poverty in Indonesia. Currently, many schools are holding full-day school programs, which include special skills material (Suja'i and Baihaqi 2022).

A system is a whole consisting of components, each of which works independently in a related function, and the other components, in an integrated manner, move towards a predetermined goal. Meanwhile, education is "all ethical, creative, systematic and intentional actions, assisted by scientific methods and techniques, directed at achieving certain educational goals (Pratama and Zulhijra 2019). The education system during the ulama association led by K.H. Abdul Halim initially had two systems, namely the traditional education system or halaqah system and the modern education system. The traditional education system initially only consisted of halaqahs. The halaqah system has become a part or characteristic of an Islamic boarding school. The halaqah system in Islamic boarding schools demands its principles, considering that in Islamic boarding schools, there are nonformal Islamic boarding school curricula, such as studying classical books and teaching Arabic. A teaching and learning activity carried out by an ustadz or kiai by sitting in front of his students while reading book material. Students who take part in this lesson sit in a semicircle and are in harmony. Ustadz always tried to read the contents of the book, word for word or sentence by sentence, and then explained it in Arabic, Indonesian, or Javanese sentences or other specific languages. Then, what made K.H. Abdul Halim was impressed by two educational

institutions when performing his pilgrimage, namely Bab al-Salam, close to Makkah City and Jeddah. Then, K.H. Abdul Halim was inspired by these two institutions, so he abolished the halaqah system or traditional system and instead organized classes and developed a curriculum using benches and tables. These institutions are examples of K.H. Abdul Halim later changed his traditional education system (halaqah) to a more modern education system in his hometown when K.H. Abdul Halim returned to the airfield (Hernawan and Yanti 2017).

The modern education system is an educational model that uses classes using benches and tables, thus leaving the old system or the traditional system (halaqah-halaqah). Modern, also called progressive, is "an adverb used in education that adheres to classical Islam, which is guided and or organized in the form of grade levels and within a period of time by carrying out changes in teaching procedures that are more effective. So what is meant by a modern education system is a unified element, which is an organic whole rather than an effort to realize the nation's education to achieve national goals based on the developments and needs of the times and in accordance with the soul (talents and interests) and the form of the curriculum proclaimed by the government.

Modernization or innovation in Islamic boarding school education can be interpreted as an effort to solve Islamic boarding school education problems. In other words, Islamic boarding school education innovation is an idea, item, or method that is perceived or observed as something new for a person or group of people, either in invention form or discovery, which is used to achieve goals or solve problems in Islamic boarding school education. Miles gave an example of educational innovation (modernization) as follows. First, education, which is part of a social system, of course, determines personnel as a component of the system. Innovations that are in accordance with the personnel component, for example, are improving teachers' quality, promotion systems, and so on. Second, educational innovations that are in accordance with this component, for example, changing seats, changing the arrangement of language walls of the equipment room, and so on. Third, an education system certainly has time-use planning. Innovations that are relevant to this component are, for example, setting study times and changing lesson schedules, which can give students the opportunity to choose the time according to their needs, and so on. (Chairunnisa and Anis Fuadah n.d.).

The most important thing to be revised is the Islamic boarding school curriculum, which usually experiences a narrowing of curriculum orientation. On the other hand, general knowledge still seems to be implemented half-heartedly, so students' abilities are usually very limited and

receive little recognition from the general public as a form of adaptation of Islamic boarding schools to developments in the globalization era. This absolutely must be done so that Islamic boarding schools continue to exist. As an effort to improve weaknesses in the Islamic boarding school education system. The birth of diverse students. This is the funeral paradigm that students are only capable in the religion field. Currently, there are many students who are experts in the general knowledge field (Hernawan 2020). Its members initially consisted of only sixty people, generally consisting of traders and farmers. In the education field, K.H. Abdul Halim initially held religious lessons once a week for adults. Followed by forty people. In general, the lessons that K.H. Abdul Halim was given lessons on fiqh and hadith. At that time, K.H. Abdul Halim was not only engaged in education but also engaged in trade to make ends meet (Hernawan 2020).

Hayatul Qulub did not last long. Competition with Chinese traders sometimes leads to verbal or physical fights, which the government considers to be forced. Around 1915, the organization was banned by the government after three or four moves. But its activities continue, even though they are not given an official name by the government, including in economic activities. At the same time, educational activities continued with a new organization called Majlisul Ilmi (Hernawan 2020). To improve the quality of the school, K.H. Abdul Halim made contact with Jami'at Khair and Al-Irsyad in Jakarta. K.H. Abdul Halim requires his students at a higher level to understand Arabic, which then becomes an instruction language in advanced classes. The concern in the economic field is reflected in the curriculum of an educational institution founded by the Ulama Association named Santi Asrama. This institution was established in 1932 in addition to the usual madrasas, which had been established in many places in the area. In 1932, at a congress, the Ulama Association in Majalengka, K.H. Abdul Halim suggested that an institution be established that would equip its students not only with various branches of religious knowledge and general science but also with completeness in the form of jobs (Hernawan 2020).

## CONCLUSION

Ulama Association is a renewal movement founded by KH. Abdul Halim in 1887 in Cibelerang, Majalengka, West Java. KH. Abdul Halim founded Majlisul 'Ilmi in 1916, which is well connected with Jam'iat Khair & Al-Irsyad in Jakarta. Then, in 1917, assisted by H.O.S. Cokroaminoto, it became the Ulama Association. The Ulama Association Education System has two stages, including the alaqah system or traditional education system, which is also called the weton system,

namely where the students attend lessons by sitting around kiai in the room, and kiai explains the material in lectures. Both modern education systems are educational models that use classes using chairs and tables, which are guided and/or organized in the form of class tiers and within a period of time.

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