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**AL-IRSYAD MOVEMENT: A HADRAMI CONTRIBUTION  
 IN SOCIAL AND EDUCATION ASPECTS IN TEGAL**

**Siti Rohmah Soekarba, Rosyidah**

Arabic Studies Program, Faculty of Humanities, Universitas Indonesia  
 emma.soekarba1946@gmail.com, rosyidah.idaa@gmail.com

**ABSTRACT**

This article investigates Al-Irsyad contribution with transnational approach especially in tracing social cultural community of Indonesia in the context of Tegal. In this article, authors focus on Al-Irsyad established in 1914 by Ahmad Surkati (1876-1943) who had an important role in the Islamic reformation movement in the early twentieth century in Indonesia. His intellectual views and religion-politics stressing the equality of all Muslims. Protesting against the privileged position of the *sayyids* in Indonesia, he founded the new organization Jam'iyat al-Irsyad which was to become a leading modernist organization. Al-Irsyad contribution in social and education aspects in Tegal becomes the discussion in this article. The authors used qualitative method by doing interview and observation. Deliar Noer said that social movement of Al-Irsyad is counted as an Islamic modern movement. The result of this research shows that Al-Irsyad movement gives positive contribution towards the society in social and education aspects in Tegal.

**KEYWORDS:** *Al-Irsyad, Hadrami, education, social, Tegal*

**INTRODUCTION**

This study is based on the two paradigms, Traditionalist Muslim and Modernist Muslim, from a view of understanding Islam in Indonesia (Abdul Azis, 1989). A study of Modern Islamic Movement in Indonesia by Deliar Noer differentiates Traditionalist Muslim and Modern Muslim in three aspects (Deliar Noer, 1980).

First, the spirit of purification lesson. Through this spirit, Modernist Muslim makes some efforts to clean up Islamic lessons from what they call as *bid'ah*, *superstition*, and *khurafat*. Their efforts get some feedbacks from Muslim society that they suspected as *bid'ah*, *superstition*, and *khurafat* doers. Then, they move a step forward on Traditionalist Muslim movements.

Second, the attitude toward madhab tradition. This attitude leads a disagreement around the *khilafiah* and *taqlid* problems. While Traditionalist Muslim hold their tradition, Modernist Islam sue it. For oftentimes, the discussion about *khilafiah* problem is getting warm since the doers bring their own politics interest in the discussion. Deliar Noer says about *taqlid* that:

“This attitude, called as *taqlid*, means that the acceptance of fatwa and deed charity is acknowledged as irreversible, rampant among Muslims from the eleventh to the ninetieth centuries ...” (1980: 1).

Third, the attitude toward rationality and changes. Generally, Traditionalist Muslim is known for their consistency on keeping their tradition. Unlike Traditionalist Muslim, Modernist Muslim expects changes in their tradition. It is shown on how Traditionalist Muslim keeps the boarding school educational institute as the model while the Modernist Muslim chooses classical educational system in Indonesia that was built by Dutch colonial government. Modernist Muslim thinks that Pesantren is not effective and efficient anymore to develop the rationality among the students. In this case, Noer describes:

“Because it is easy to understand that this learning method gives result, but this learning method gives minimum result with longer times than the modern way. The time and energy used for learning and studying are not compatible comparing to the result using modern method in the same time and energy “(1980: 17).

He adds in the other side that:

" ..The educational system in pesantren expects students on their rote rather than developing their comprehension about the lesson. Students would not be brave to have different thoughts and ideas from the teacher. This educational system, including its high level system, is a transition or inheritance of one-way knowledge (ie from teacher to student) and is not included as discussion system where students could involve and have opportunity to contribute their thoughts in the discussion "(1980: 321)

The discussion about the paradigm of Traditionalist-modernist dichotomies would reach their movements identifications by seeing these three aspects. In the social field, one of the Traditional Muslim organizations in Indonesia is Nahdatul Ulama (NU). This Islamic organization is well-known as the most prominent Traditionalist Muslim, beside Persatuan Tarbiah Islamiyah (PERTI) and others, whereas Muhammadiyah becomes the most prominent Modernist Islam in Indonesia beside Persatuan Islam (Persis), Al-Irsyad and more (Aziz, 1989). By looking at the previous line, Al-Irsyad is included as modern Islamic movement.

Geographically, Tegal was strategic location to spread Islam. In the colonial era, the Dutch East Indies government made Tegal as the center of economic and industrial activity, so that many Hadrami came for trading and spread Islam. These people have developed along their existence in Indonesia, not only in the trading field, but also in education. The Dutch government opened schools for indigenes where the Hadrami have the opportunity to study in schools at that time. Then, they established Islamic organization as schools where everyone could learn both general and Islamic sciences.

The establishment of Al-Irsyad is expected to spread *da'wah*, raise the dignity of individual freedom and purify the Islamic teaching in which its *tahkim* based on Al-Quran and Hadith. Al-Irsyad was placed in Jakarta for the first time. In its development, Al-Irsyad experienced such rapid growth spread in several cities in Indonesia such as Cirebon, Tegal, Surabaya, Purwokerto and Lampung. One of them which still survive until now is Al-Irsyad Tegal built in 1929 .

Al-Irsyad Tegal is the first branch of organization after its center in Jakarta. Surkati chose Tegal based on its strategic location geographically. Tegal was one of the closest colonies to

Batavia. At that time, Tegal was famous for the port city in which was quite crowded and advanced. The existence of Al-Irsyad in Tegal is considered as a social organization. It is engaged in education and da'wah. The organization started the education from spiritual discussion on house to another house until it has institutions of education under the auspices of Al-Irsyad Institution such as kindergarten, elementary, junior high school, vocational school and Pesantren. This development is influenced by Ahmad Surkati, the consistency of the teachers and administrators of the foundation. They are tireless in guiding students with methods for emphasizing the teaching and its application of religious practice. This is one of the keys of the success of Al-Irsyad to survive today.

Al-Irsyad has a great contribution on education in Tegal. In addition, the existence of Al-Irsyad in Tegal was able to voice the rights for other private education institutions in conveying their aspirations to the government. This is the reason why the authors discuss the contribution of Al-Irsyad in the field of education in Tegal as a study.

## **RESEARCH METHODS**

The method used in this research is a qualitative method using interviews and observation techniques to the field. Interview techniques are structured by making a list of questions first, then look for information related the topics of research, and conduct interviews. Interviews can be used as a tool for reviewing previous information. Observations are also needed in this study to observe all behavior and events forms that occur in the field during the research. In addition, this study also used literature study to support and refine this research.

## **LITERATURE REVIEW**

Hadrami research was conducted by Miftahudin for his dissertation in Islamic Studies at UIN Sunan Kalijaga, Yogyakarta in February 2017. Miftahudin wrote "The Diaspora Hadhrami Community Dynamics in the Al-Irsyad Movement in Indonesia 1945-2007" and emphasized the existence of the Hadhrami diaspora community and its relationship with Al-Irsyad and Hadhrami conflict with Al-Ershad. The results of his research indicate that social dynamics, politics, religion, and culture happened in Indonesia within the period 1945-2007. The conflict on the body of Al-Irsyad was triggered by Irsyadi who pro da'wah salafi with the acquisition of funds from Saudi Arabia and Kuwait. Unapproved ways led to the seizure leadership of Al-Irsyad and resulted as a split in 2017.

Other literature reviews of Hadhrami is a journal by Abdul Aziz bin Fauzi entitled "The Dynamics of the Al-Irsyad Movement in Influencing Social Changes of Citizens of the Arab descendants of Kampung Ampel of North Surabaya" in *Antropology Journal Unair* Vol.2/ No.1/Jan.-February 2013 page 222-231. Fauzi describes how the Movement of Al-Irsyad become an agent of social change in Indonesia, especially in the interaction with the Arab descendants in Surabaya and power relations in the dynamic Al-Irsyad Movement. The results show that the Movement of Al-Irsyad is useful for improving the quality of education, social dakwah and Islamic thought that are in the same line with the value of Quran and Hadith. Al-Irsyad is expected to survive and become a strong organization from time to time.

Siti Shofiatul Ulfiyah (2012) wrote an undergraduate thesis on "Ahmad Soorkatty: A Biography Study and Its Role in the Development of Al-Irsayd in 1914-1943". Ulfiyah argues that Ahmad Soorkatty has an important role in the development of al-Irshad. With the fatwa, Ahmad Soorkatty can erase the social strategy that occurred in Indonesia especially among the Arab population residing in Indonesia and thanks to his success in fostering al-Irsyad, now al-Irshad has spread throughout Indonesia. Adam Malik (2019) made his master thesis at UIN Alaudin Makassar on "Jam'iyah Al-Irsyad Al-Islamiyyah (A Commemoration of the History of Hadrami National Identity Struggle in Indonesia)". This research examines the history of the struggle for national identity Hadrami community in Indonesia. The study found that construction of Hadrami's identity in Indonesia is composed by the elements of development of the international Islamic world; colonial and modern state; Hadrami community; and local community. While the process of national integration of the Hadrami is encouraged by several factors, namely; (a) wullayti-muwallad conflict; (b) the existence of an agent of change; (c) national political pressure. The organizational coordination lines that are not solid is the main cause of the emergence of dualism in al-Irsyad al-Islamiyyah.

This research aims to investigate Al-Irsyad contribution with transnational approach especially in tracing social cultural community of Indonesia in the context of Tegal.

### **Al-Irsyad: A Short History**

In 1911, a Sudanese scholar named Ahmad Surkati was invited by Jam'iat Khair School founded in 1901 as a modern organization composed of Indonesians of Arab descent Ba'Alwi in Jakarta, to come to Indonesia. Surkati was expected to teach at the institution. He became the first teacher from Mekah who was placed in Jam'iat Khair School precisely in Pekojan, Jakarta. He was welcomed by the committee and members of Jami'at Khair (Affandi 1999). The conflict between the sayids and the sheikhs occurred between 1912 and around 1934. In 1901, the Arabs founded Jamiat Kheir in Batavia. This association aims to care for the Arabic culture and language by opening their own schools and sending youth to Islamic countries to continue their education. In 1912, three Arabic teachers were recruited - one from Sudan, one from Morocco and one from Hijaz. Ahmad Surkati from Sudan, who long studied in Mecca, became an important religious leader. A few years later, Surkati began a reform movement which caused strife within the Arab community.

From the beginning, Surkati disliked traditional religious views and rigid social relations within the Hadrami immigrant community. He especially disagreed with the sayid aristocratic arrogant behavior in Java. Surkati is the follower of Muhammad Abduh and Rasyid Ridha, two Egyptian modernists who wanted to harmonize the Islamic experience with the guidance of the times and teach the equality of all believers. Surprise's views immediately provoked heated discussion within the Arab community. The immediate cause of disunity in the Arab community is his statement about marriage and kissing hands (de Jonge, 2019: 17-19).

The Jami'yyat al-Irsyad association is a so-called modernist society founded by the Sudanese religious scholar Ahmad Surkati in Indonesia in 1915 (Jacobsen 2009). His move provoked strong reactions among many sayyids, who themselves in a countermove established the pro-sayyid al-Rabitha al-Alawiyah (the union of the descendants of the Prophet) in 1927 (de Jonge

2004; Freitag 2003; Kesheh 1999 in Jacobsen 2009:71). As for the Alawiyyin, they have special religious regulations in which their status as *sayyid* and *syarif* makes it possible not to marry their daughters with men who are not alawiyyin. This not only applies to local men but also applies to Arab men who are not alawiyyin. Although this problem then led to a polemic in Indonesia and the Hadramaut when a dispute broke out between Ahmad Surkati and some of the Alawiyyin who eventually encouraged Al-Irshad Al-Islamiyyah's organization in 1914. This dispute then turned into quite fierce competition between the two groups. The end of this competition was the establishment of the Indonesian Arab Union which later became the Indonesian Arab Party (PAI) (Interview Bahanan).

There was a debate concerning *sada* and non-*sada* marriages in particular, and the position of the *sada* in general between Surkati the board of Jami'at Khair and in the third year of school. Surkati issued a fatwa whose contents demanded the removal of the classification between *sayyid* and non-*sayyid* and he maintained his opinion. This dispute made the administrators of Jami'at Khair put a distance toward Surkati. Since the incident, Surkati has never been invited again in meetings held by the board of Jami'at Khair. Surkati felt that he was isolated and hostile. After serving for less than two years, he finally resigned from his post on September 6, 1914. (Jacobsen 2009).

After resigning Surkati set up an afternoon course attended by Arab youths. He wanted to see the possibility of improvement Muslim understanding in Indonesia. Surkati was looking for friends to work with in the course he made. One of the leaders of the Arab community of Jakarta from the non-*sayyid* group, named Sheikh Umar Mangqush and his two companions Sheikh Saleh Ubaid Abdat and Sheikh Said Salim Masy'abi asked Surkati to not return to Mecca. Sheikh Umar Mangqush invited Surkati to move from Pekojan to Jati Petamburan, Jakarta and entrusted him to lead the madrasah they would establish. Surkati accepted the invitation and request. They also moved from Jami'at Khair to the new madrasah and followed by foreign teachers and non-*sayyid* children (Badjerei, 1996)

On September 6, 1914 a new madrasah built by Surkati and his companions were officially recognized by the government. He opened and named as the Madrasah Al-Irsyad Al-Islamiyah which was not in Jati Petamburan, Jakarta (Badjerei 1996). Along with the opening of Al-Irsyad Al-Irsyad Al-Islamiyah madrasah, Surkati established a Jami'iyah named *Jam'iyah Al-Ishlah wa Al-Irsyad Al-Arabiyyah* to handle and overshadow the madrasah and officially this madrasah was recognized by the Dutch government on 11 August 1915. Then its name changed into *Jam'iyah A l-Ishlah*. The purpose Al-Irsyad is to purify the monotheism, worship and *amaliyah* of Islam and to promote the pure Islamic knowledge of Arab society in Indonesia (Affandi 1999).

On August 29, 1917, Al-Irsyad opened the first branch in Tegal after its establishment in Jakarta, which was headed by Ahmad Ali Baisa and accompanied by Muhammad bin Muhammad Ganis as secretary and Said bin Salim Ba'syir as treasurer. Al-Irsyad Tegal was recognized by the General Governor of Dutch in 1914. (Badjerei 1996)

The reason of the establishment of Al-Irsyad in Tegal was not only because its readiness becoming the first branch, but also Tegal accepted and in the same line with the vision and mission of Surkati at that time. Surkati performed a revolution against the Hadrami lives, such as throwing a long tradition and changing with new traditions, especially in the case of customs relations between the Ba'alwi (*sayyid*) with the non-Ba'alwi (non-*sayyid*) interaction. This

atmosphere of the change reached Tegal. According to the Dutch orientalist, the researcher reveals that the famous Tegal Arabs have a hard character, firm and high courage in taking an action.

Abdullah Batarfie revealed that Al-Irsyad always opposed by the Ba'alwi (*sayyid*). The change of the Arabs (*non-sayyid*) is no longer to respect the Ba'alwi (*sayyid*), such as kissing the hand, *kafa'ah*, not allowed marriage between the Ba'alwi (*sayyid*) and non-Ba'alwi (*non-sayyid*) occurred by the time. Hadrami in Tegal rose up in an organized manner to be placed in *al-musawa* principles. Previously they were marginalized but they rose by placing the virtues Al-Irsyad *mabadi*, especially because of the existence of *al-musawa* principles that applied by both Arabian descendants and non-Arabian descendants. *Al-musawa* is a form of demonstration among the Hadrami (*non-sayyid*) by promoting equality and refusing to be humiliated or demeaning to others (Interview Batarfie).

The need for education is one of the reason Al-Irsyad established in Tegal. Arabs lack of knowledge in education, so that Arabs need knowledge especially in language. They send their children to study in Hadramaut, Yemen which cost a lot. The born of Al-Irsyad helped them by sending their children into Al-Irsyad where has more intention on the language and this is the answer for their need.

Al-Irsyad is supported by the Arabs who has influence in opening a branch school in Tegal which was chosen as the first branch in Java because it was ready becoming center or any important activities such as state electricity company, textile industry, post office and railway. In addition, Tegal is a strategic place where has beach area and close to the harbor. The presence of Al-Irsyad in Tegal affects the surrounding branches such as Pekalongan, Semarang, and some cities in Central Java (Interview Afiff).

Al-Irsyad Tegal is a social organization which is engaged in education and da'wah. In the education field, Al-Irsyad has started pioneering since 1913 until 1929. It started education on non-formal form education such a spiritual discussion in several houses and held by an *ustadz*. Al-Irsyad elementary school was founded in 1975 which is based on Arabic language education and applied general education such as mathematics and natural sciences about 20% and 80%, the rest are Arabic and religious lessons which continued until 1979. The government demands each education provider to choose whether to follow the curriculum of the Ministry of Religious Affairs or the Ministry of Education curriculum. Al-Irsyad at that time chose a curriculum from the Ministry of National Education. This is because Al-Irsyad wants to spread his preaching to the general public of both Muslims and non-Muslims. (Interview Afiff).

After building the elementary school, kindergarten was established in 1965. At the beginning of Al-Irsyad Elementary School development, there are class levels ranging from class 0 renewal of the existing zero class elementary school. In 1966 Al-Irsyad Junior High School was established. Then in 1979 Al-Irsyad Junior High School was established. At the beginning, it had only three students and 12 teachers.

In 1985 SMA Al-Irsyad was established. The Al-Quran Education Institution was established and later became student pesantren in Garuda Street in 1987. A mosque within Al-Irsyad High School was built with a capacity of 800 people. In 2005, SMK Al-Irsyad was being built and in 2010 it officially was established.

### **Al-Irsyad as an Educational Institution**

Al-Irsyad is the most important educational institution of Hadrami since 1920. It runs kindergartens, primary and secondary schools and hospitals throughout the country. Al-Irsyad educational institutions maintain and promote the identity of Hadrami in Tegal. However, Al-Irsyad modified in accordance with the principles brought by Surkati called *Mabadi Al-Irsyad*. The Al-Irsyad curriculum emphasizes Arabic and Islamic Religious Education. In the Arabic language curriculum there are Arabic vocabulary, conversation, reading, writing and dictation. In addition there are two Islamic subjects that are *first*, the lesson of the Qur'an that includes memorize the verses of the Qur'an. In this subject, the student will discuss the practice of worship, such as by learning how to perform ablution and praying five times. *Second*, it is basic moral education that includes good morality, respect and obedience to parents by inculcating the approach of modern Islam Al-Irsyad. The curriculum included also non-Islamic subjects such as mathematics, sports, English, and so forth (Kesheh 2007).

Al-Irsyad has a special doctrine called *Mabadi Al-Irsyad*, that is the principle formulated by Ahmad Surkati and must be applied to all members of Al-Irsyad, whether the foundation board, teachers, and students. *Mabadi Al-Irsyad* is a guide for Al-Irsyad Al-Islamiyyah association to understand and practice the teachings of Islam in order to achieve the goal to form a prosperous, safe and peaceful society in the world and to achieve happiness in the afterlife with the true law of Allah - actually. Al-Irsyad pushes the society toward the intelligent society and the people who are empowered in organizing their life in the world by maintaining the *aqidah*, performing worship based on the Qur'an and the Sunnah of the apostles who are *shahih* as well as religious understanding curriculum and programs in Al-Irsyad are based on *Mabadi Al-Irsyad*, its values are source of law, *aqidah*, *ibadah*, morals, *al-musawa* (equality), science, modernity, and *ukhuwah Islamiyah*. (Mabadi 2017).

### **Characteristics of Al-Irsyad Organization**

The peculiarities of the teaching in which Al-Irsyad brought can be seen from the vision and mission of this organization. It is described in the essence of Al-Irsyad *mabadi* which its goal to purify tauhid, compassion and amaliyah Islam. Al-Irsyad is engaged in education, teaching, culture and da'wah of Islam and society based on Qur'an and Sunnah in order to realize Muslim person to be true Muslim and Islamic society. *Mabadi Al-Irsyad* is a foundation and methodology of understanding and practicing the teaching of Islam based on the Quran and Sunnah of his apostles to bring Al-Irsyad and the Muslims being progress, prosperity and civilized (Mabadi 2012)

*Mabadi Al-Irsyad* also emphasizes matters of morality and equality that contribute to the early establishment of Al-Irsyad. It promoted equality the status for every human being. The emergence of the foundations of equality is actually triggered by the difference between the descendants of the prophet and the offspring of the prophet. Surkati thinks that every man is in the same presence to the God and the only difference is his faith and piety to Allah. In addition, *Mabadi Al-Irsyad* also emphasizes the importance of science, modern, and *ukhuwah Islamiyah*.

Looking at the structure of Al-Irsyad, it is shown that Al-Irsyad is included as a national Islamic organization. As an organization dominated by Arab descents, Al-Irsyad in requiring members has their own provisions contained in the Al-Irsyad Articles of Association without distinguishing offspring that is citizens of the Republic of Indonesia who are mature Muslims. This is seen in Al-Irsyad Tegal that from 48 teachers only 2 people are Arab descendants. According to Al-Irsyad article 1 verse 2, Al-Irsyad is an association with the aims to provide services to the community in education, teaching, social, and *da'wah* nasional. In chapter 1 verse 3, Al-Irsyad's association is an independent association that absolutely has neither connection with any political organization nor does it deal with practical political issues.

The movement of Al-Irsyad purely for *da'wah* and providing services to the community to create an Islamic society in accordance with the Quran and Sunnah.

### **The Contribution of Al-Irsyad Tegal to the Nation**

The success of Al-Irsyad brought some Indonesians to study at Al-Irsyad, for example HM Rasjidi, Faried Ma'ruf, Junus Anies, and Muhammad Hasby As-Siddique. They studied at Al-Irsyad because they were interested in the success of Al-Irsyad. After studying, they played an active role in the Muhammadiyah organization. In its development, Al-Irsyad dealt well with other organizations even though it was not formal and not in writing. The good relationship is started by leader Al-Irsyad who is pious and broad-minded, and also easy to socialize and can put himself wherever he is to uphold the teachings he believes.

In its activities, Al-Irsyad focuses on coaching education and social. Since its inception, Al-Irsyad has built madrasah as an effort to provide alternative learning places for Hadhrami in particular and Muslims in general. Each branch that is opened always has an educational institution as a symbol of the existence of organizations in the community. This contribution of education is always maintained and developed by Al-Irsyad. In addition, to educational institutions, Al-Irsyad Tegal established various social institutions and health services, such as orphan orphanages, nursing academies, hospitals, polyclinics and investment in the construction of high-rise buildings. In some big cities these high rise buildings are used to finance organizational activities. In Tegal, Al-Irsyad has a hall rented for weddings, but Al-Irsyad does not take charges fees when the hall is used for meetings of educational institutions or agencies in Tegal (Interview Afiff).

Like other organizations, Al-Irsyad also established mosques as an effort to help the worship of Muslims. The mosque is located behind the Al-Irsyad High School which provides facilitates office workers around Gadjah Mada Street to perform the prayer service. In addition, Al-Irsyad is also active in pioneering communication among Islamic organizations in Tegal to realize the unity of the nation. This is an effort to Al-Irsyad to establish communication with all components of Muslims in discussing strategic issues and solve society problems of Tegal. (Interview Royim).

### **Education**

Al-Irsyad became an Islamic education for students in Tegal which accommodates parents who are willing to send their children to an Islamic school but they do not have much of money. Al-Irsyad provides them with the cost of cross subsidies. This is based on the idea that a Muslim

or Muslim should be educated and educate, even if they have economic limitations. Al-Irsyad's efforts to establish educational institutions ranging from elementary, intermediate, to vocational levels, show Al-Irsyad's concern for the world of education which strives to become a forum of Islamic-based general education at every level of education in Tegal.

Various ethnic backgrounds have been educated by Al-Irsyad, especially during the time of Surkati. There are three alumni of Al-Irsyad who play a role in the development of Al-Irsyad institutions in Indonesia, especially in Java. The third alumnus who have big roles are Abdullah Salim Alatas. Surkati appointed Abdullah Salim Alatas to become the first headmaster of Al-Irsyad in Tegal. This appointment shows Surkati's far-reaching outlook in da'wah strategy through educational institutions. The steps taken by Surkati are strongly supported by Sayyid Ahmad bin Muhammad bin Sheikh Abubakar which was occurred on May 21, 1914.

Abdullah Salim Alatas is a talented and capable of diplomacy. This made Abdullah appointed Dutch colonial government as a member of the Volksraad from June 15, 1935 to June 14, 1939. In addition to being active in Al-Irsyad, he was once believed to be the Chairman of the board of the Arab Association of Indonesia (PAI) founded AR Baswedan. After Indonesia independence, he had devoted his knowledge as a staff of lecturers of Arabic Literature University of Indonesia. The next Al-Irsyad alumnus is Abdullah Baraba who comes from the Qabail tribe. After completing his studies under the guidance of Surkati, he was able to master some foreign languages such as Dutch, French, and English. On the direction of Surkati, he was willing to become a teacher of Al-Irsyad in Banyuwangi, East Java. Baraba tends to be socialist because he likes to defend the interests of the *dhu'afa*. He was once believed to be a member of Regentschapraad since 1933. He was also elected to the Constitutional Assembly of Indonesia represent people who do not belong to any party.

While the last alumnus is Abdullah Badjerei. He comes from the family of *masyayikh*. Badjerei is a favorite student of Surkati because of his cleverness. He once served as private secretary of Surkati after graduating from his studies. In the organization of Al-Irsyad, he was appointed secretary general of the Al-Irsyad Executive Board. Badjerei is famous for his intelligence in debates such as breaking the disproportionate logic of opponents like the *Sayyid*. (Haikal 1993)

### **Social and Da'wah**

Al-Irsyad contributes in Islamic propagation in Tegal. Da'wah activities are conducted in various forms, such as special events and activities on the festival days of Islam. The mosque located at Al-Irsyad High School is a mosque that can be used by people to pray. Every week, Al-Irsyad holds the morning dawn prayers and every Monday is a recitation at the house represented to Al-Irsyad and located at Jalan Duku, Tegal. In Ramadan, Al-Irsyad held *ta'lim* Ramadan activity which is followed by the public. Al-Irsyad also held a special recitation of women after renovation of the mosque, so that more spacious enough to accommodate the congregational prayers. Al-Irsyad became the bridge of the relationship between the Islamic organizations by establishing Forum Silaturahmi Umat Islam.

In addition, to build a relationship with the community, students of Al-Irsyad conduct praying congregation while conducting camp activities, so that the relationship between students

and society is running harmoniously. The community supports the events and activities of Al-Irsyad by providing their land. Other social services are in the form of scholarships for those who can not afford and who excel. This scholarship can reduce the burden on the person or guardian of the student. Harapan Anda Islamic Hospital built by the Al-Irsyad Society is one of the social forms given to the Tegal people to help the poor. Each year, Al-Irsyad provides compensation to the people who need such as widows and children orphaned (Interview Afiff).

## CONCLUSION

The involvement of the Al-Irsyad at least two forms. Firstly, through their travelling to Tegal. The author found that a great number of students from Tegal and around came to Al-Irsyad to study. Secondly, parents who felt that their children possessed sufficient knowledge continued to the high level in some big cities such as Jakarta, Semarang, and Yogyakarta, studying and applying Al-Irsyad's ideas in their own life. As a consequence, there appeared an existence of Al-Irsyad's *Mabadi* which was claimed brings the Islamic reform in Indonesia. Although the beginning of the founding caused a lot of controversy and slander that emerged from the *Jamiat Khair*, until now after the era of independence followed by the Guided Democracy period (1959–1966); the New Order period (1966–1998); and the Reformation period (1998–present), the existence of Al-Irsyad as a modern Islamic movement in the field of education and social still survive.

The author found that Tegal has an inner bond with Al-Irsyad association, because the organization of Al-Irsyad played a major role in educating the nation through its schools in Tegal. Al-Irsyad alumni are spread in various cities, among others, for continuing study to universities in Central Java and Jakarta as well as the acquisition of jobs outside the city of Tegal. Not only its strategic location, the consistency of the planting of values brought by *Mabadi Al-Irsyad* is also guarded by successive generations. Tegal people rewards the role of Al-Irsyad in education by sending their children to be educated at Al-Irsyad School. Yet, the community could get the benefit from the role of Al-Irsyad in the field of religious teaching, education, economy, health, and social which align the experience of Islam with the guidance of the times and teach the equality of all humanbeings. The history of Al-Irsyad embodies the emancipation of Arab community low class and through modern education, they want to develop social mobilities in this city. The implication is how Al-Irsyad understanding in addressing the differences of Islamic mass organizations in the midst of society. It is expected that Al-Irsyad in Tegal can coordinate and synergize with other organizations that have the same goals for a better future of Indonesia.

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