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## DYNAMICS OF ISLAMIC UNITY EDUCATION INSTITUTE

**Darussalam Malik<sup>1</sup>, M. Afif Ansori<sup>2</sup>, An An Andari<sup>3</sup>**

<sup>123</sup> Universitas Islam An Nur Lampung; Indonesia

Correspondence email; darussalambiari5@gmail.com

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### Abstract

The purpose of this study was to find out the history and dynamics of Persis educational institutions. The research method uses library research with data sources in books form and scientific journals related to the dynamics of educational institutions, and data analysis techniques use content analysis. The study results revealed that Persis birth began with a Tadarusan formation (Islamic religious study) group in Bandung city led by H. Zamzam and H. Muhammad Yunus. Persis has been led by several figures who have their own characteristics of thought, including KH. Zamzam as Persis founder. Ahmad Hasan is the main teacher and founder of Persis. Mohammad Natsir is a political scholar. KH. E. Abdurrahman was a great scholar and a humble legal expert. Persis gives great attention to the education field. In this education field, Persis has established educational institutions ranging from early childhood or kindergarten to tertiary institutions, both in madrasas form, schools, and Islamic boarding schools. Apart from that, Persis also organizes courses and discussion groups. So it is necessary to continue to maintain this spirit, especially in eradicating stupidity context, backwardness, superstition, heresy, and superstition, as well as Indonesian people colonization by carrying out enlightenment among Muslims.

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### Keywords

Dynamics, Education Institute, PERSIS



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## INTRODUCTION

Islamic teachings journey before reaching Indonesia has passed through religious and cultural centers such as Persia, India, and China, while in India itself, various religions and beliefs have developed, such as Hinduism, animism, dynamism, and other mystical beliefs. So, when there is an interaction between Islamic teachings carriers and Indonesian society culture, it causes changes to Islamic values both in faith fields, worship, and muamalah. (Mustafida et al. 2022). Islam can carry out its function significantly and purer in influencing the religious consciousness of its adherents, only in areas that are barely touched by Hindu culture, such as Aceh, West Sumatra, Banten, and Makassar. Meanwhile, in Java, most of them are influenced by Hindu-Buddhist traditions. This makes Islamic teachings forced to adapt to traditions that have long been embraced by the local community so that Islam sometimes loses its purity (Mu'ammam 2015). This is what raises various problems in carrying out Islamic teachings, such as superstition occurrence, bid'ah, belief in superstitions, and behavior of shirk.

One of the religious practices in Indonesia that Persis opposes is ceremony. This resistance is because salvation is influenced by elements of the local beliefs existence of Indonesian people before Islam's arrival, namely elements of Javanese animism (Hasan et al., 2023). A ceremony is usually held to celebrate death, birth, building a house, marriage, circumcision and so on. This situation inspired Islamic emergence "renewal" movements in Indonesia to purify and reform Islam, such as Muhammadiyah, Nahdhatul Ulama organizations, and others. (Setyaningsih, Supadi, and Kurniawati 2023). Apart from Muhammadiyah and Nahdhatul Ulama, Islamic Association (Persis) also emerged in the early 20th century, which was founded by Haji Zamzam and Haji Muhammad Yunus in Bandung on September 12, 1923. This religious organization became popular after Ahmad Hassan joined, a Singaporean. da'i was born and initially came to Bandung to study weaving. As one of the socio-religious organizations born because of the religious conditions of the Muslim community at that time, Persis, in his sermons, was more oriented towards religious/Islamic issues rather than political issues. (Sholikha 2021).

Tajdid concept and purification brought by Persis, of course, clashed with religious understanding, which then developed formally in society, namely the ideology developed by traditionalist ulemas through the Nahdhatul Ulama organization. Chronologically, NU was born three years later than the Islamic Union. However, religious understanding and preservation of local culture promoted by NU are in conflict with Persis religious understanding, which carries a spirit of

purification. Over time, Persis grew rapidly. The key to distribution success. Ideology, ideas, and understanding of the organization lie in its ability to foster, organize, manage, and guide society well. A definite difference from other mass organizations, such as NU and Muhammadiyah, is, of course, not uncommon (Abbas 2016). Da'wah Islamiyah in Indonesia is growing rapidly, transforming, and competing with each other in order to maintain the destiny of continuity of Muslims. Very varied styles of preaching from various religious organizations form different patterns, methods, strategies, and responses. Because da'wah in Islamic terminology itself means an invitation to humans, individuals, groups, communities, and nations to go towards the path of Allah or to do good and stay away from evil. (Nizar 2020). Persis, as a da'wah organization, applies methods and strategies that are focused and determined on *tajdid* (renewal) and purification. This strategy attracts the interest of Indonesian Muslims to follow, understand, and live the Islamic religious understanding through Persis (Federspiel 2001).

Indonesia's socio-political dynamics after the 1998 reformation contributed greatly to social-religious mobility movements in Indonesia. Religious organizations are increasingly varied. Persistently getting excited by trying to spread his religious understanding not only among intellectuals (Madjid and Wahyudhi 2014). In recent years, branch heads formation and regional heads outside Java have increased rapidly, including Persis. Persis has its own local dynamics. One of the fundamental considerations for the establishment of Persis is society condition, which is still very thick with syncretism in understanding and practice of Islamic teachings. There are still many people who believe in objects power that are considered to have mystical powers. They also ask for help from people who have died, which is clearly contrary to Islamic teachings (SUTISNA-NIM 2008).

This is the main motivation and goal of Persis' da'wah activities, namely eliminating all religious practices that are not in accordance with Islamic teachings sources, as well as instilling a better and deeper understanding of Islamic teachings in society. Continuous contact with society and local culture is inevitable. Every religion, including Islam, must have contact with local culture. Theoretically, the meeting between religion and local culture occurs in various forms. First, experiencing a clash (clash) where the local culture was finished off/completely erased in religious prohibition name (Kafrawi 2019). Second, opening an accommodative channel, where the meeting between religion and local culture chooses one another and does not bring each other down. Third, hybridity form. It means accepting religion, but only part of it, and the rest is a local tradition. This

form is then commonly known as Javanese Islam, Banjar Islam, Sasak Islam, and so on. Persis, which is known as a da'wah organization that strictly applies the return principle to Al-Qur'an and As-Sunnah, is faced with the same problem, namely its encounter with local culture and wisdom. This principle brings its own difficulties in the implementation of its da'wah, especially if it is not accompanied by a total religious characteristics understanding of Islamic society. (Muhammad 2016).

According to research conducted by (Abdurrahman 2020), stated that Islamic Unity or Persis was known in Islamic history in Indonesia as a puritanical socio-religious movement. Islamic reform, which is directed at conservation efforts, develops Persis in matters of faith, worship, muamalat, and socio-politics. This style of Islamic renewal is almost standardized on the ideas and pioneering figures of Persis since its founding (1923) until the early period of Indonesian independence. Meanwhile, the Persis movement in the contemporary period is more developed than its movement patterns in the past, except for ideas, institutions, and reform orientations that are adapted to the current socio-political situation. This is the reason to recite the eternal Quran and change the Persis movement in the period 1945-2015. Further research, according to (Eliwatis et al. 2022), states that Persis's main contribution to primary field and secondary education has succeeded in establishing Islamic education institutions at Islamic Unity Islamic Boarding Schools as many as 230 Islamic boarding schools throughout Indonesia. Persis has even succeeded in establishing a higher Islamic Education Institution, namely Islamic University. Islamic education. Persis also organizes courses and discussion groups studying religious matters. Persis also publishes books and magazines to disseminate ideas and thoughts on da'wah renewal and Islamic education. In educational curriculum terms, Persis integrates Islamic education and the study of the Quran and Hadith with general education (general subjects). Further research (Adibah 2021) states that during the New Order era of Islamic education institutions history, namely pesantren, madrasas, and Islamic schools, their growth and development were influenced by aspects of government political policies. Aspects of political policy in the New Order era can be identified with three relationships, namely antagonistic, reciprocal-critical, and accommodative relationships. The political aspect greatly influences educational policy, so in Islamic educational institutions development in Indonesia, it produces three paradigms, namely, the Formism paradigm, Mechanism paradigm, and Organism paradigm. Further research, according to (Kusnawan and Rustandi 2021), stated that the pattern and process of regeneration of West Java Islamic Union Youth were projected to create

da'wah resources that were open-minded, critical, responsive, adaptive, collaborative, and transformative. Instilling strategy religious moderation values is carried out in every stage of West Java Islamic Union Youth regeneration both formally and informally, especially in material terms, methods, coaching, issue strategies, duration, and evaluation techniques. This research implications are expected to be able to present a da'wah training model based on religious moderation in da'wah organizations in West Java. Further research (Irawan 2018) states that the communication achievements of Islamic Unity refer to the general pattern, except in the acknowledgment scheme of recognition domination understanding. In various languages used, the Islamic Association congregation has influenced a lot of the culture of pesantren. Furthermore, in terms of interaction, Islamic associations show collective cohesiveness.

The difference between research conducted by the author and previous research lies in the Islamic Unity discussion (PERSIS) from its inception to the present. Suppose the previous research discussed the forming process of the PERSIS regeneration process and communication in PERSIS. This paper aims to discuss the dynamics of Islamic unity institutions in Indonesia from time to time.

## **METHOD**

The research method used in this study was a research library study with data sources in books form related to/sourced from primary books entitled PERSIS Institutional Dynamics and scientific journals related to PERSIS Institutional Dynamics. (Roosinda et al. 2021). The research stages activities carried out are by collecting library data, reading and managing research materials, analyzing data, and then drawing conclusions. The data analysis technique uses content analysis. Namely, the researcher conducts a critical analysis of the dynamics of Islamic union data. Furthermore, the researcher also compares it with several related studies (Pahleviannur et al., 2022).

## **FINDINGS AND DISCUSSION**

### **Findings**

Islamic Association (Persis) is an Islamic organization in Indonesia that was founded on September 12, 1923, through a group initiative of traders in Bandung city who were very interested in Islamic teachings and practiced them well (Persis n.d.). At the beginning of its formation, Islamic Association (Persis) was led by a duo from Palembang who had long lived in Bandung, namely Haji Muhammad Zamzam and Haji Muhammad Yunus. Haji Muhammad Zam Zam was an alumnus of

Daar al-Ulum Makkah who, from 1910-1912, became a religion teacher at Dar al Muta'alimon religious school, while haji Muhammad Yunus was a successful trader who in his youth received traditional religious education and mastered Arabic language so that he is able to self-taught understand the books that concern him (Federspiel 2001).

Islamic Unity Characteristics, according to Federspiel, quoted by Hanun Asrohah, are that their activities are focused on forming an understanding of Islam. The idea of this organization originated from meetings held in festivities regularly at one house of group members who came from Sumatra but had lived in Bandung for a long time. At that time, those present included Haji Zamzam, Haji Muhammad Junus, and Pakih Hasjim from Surabaya as preachers. After the feast is over, it usually ends with a discussion on religious issues and religious movements, both in Indonesia and in other countries (Risidiana 2019). During the discussion, especially Haji Zamzam and Haji Muhammad Yunus from the third family, many expressed their thoughts because they had quite extensive knowledge. Both are actually traders but still have the opportunity and time to deepen Islamic knowledge. On September 17, 1923, coinciding with the 1st of Syafar 1342 H, this Tadarus group officially established an organization called "Islamic Union" (Persis) by a group of Muslims who were interested in religious studies and activities (Abbas 2016).

Persis was founded with the aim of an understanding of Islam that is in accordance with the original brought by Rasulullah SAW. and provides a different view from the traditional understanding of Islam, which is considered no longer original because it is mixed with local culture, blind piety, uncritical attitude, and reluctance to study Islam by opening authentic Hadith books. Therefore, through his scholars such as Ahmad Hassan, who is also known as Hassan Bandung or Hassan Bangil, Persis introduced Islam, which only comes from the Al-Quran and Hadith (prophet's words). Since its inception, Persis has generally put less pressure on its own organizational activities. Persis doesn't seem interested in forming many branches or adding as many members as possible. Even if there is a formation of a branch, it solely depends on the initiative of interested parties and is not based on a plan carried out by the central leadership. But the influence of Persis organization is far greater than its branches' number or members. In 1923, only about (12) participants attended the congregational Friday prayers organized by Persis in Bandung. But in 1924, at the time of the Japanese invasion of Indonesia, congregational prayers like this were held in six mosques attended by no less than 500 people. Basically, Persis' attention is more focused on the teachings of the Quran and Sunnah. This was done through various activities, including holding public meetings, sermons,

tadarus, establishing Islamic boarding schools (Islamic boarding schools), publishing magazines and books, as well as various other religious activities. The main goal is the application of Islamic law in all aspects of life (Federspiel 2001).

PERSIS institution establishment from the beginning to the next era is inseparable from great figures who empowered it, including figures presented in the table below.

**Table 1.** PERSIS Figures and Their Thoughts

No.	Name	Thought
1.	KH. Zamzam (Persis Founder)	While in Mecca, his thoughts were heavily influenced by the renewals that were developing at that time, especially the thoughts of Muhammad Abduh and his followers. Since then, KH Zamzam has been active in various social organization activities. On September 17, 1923, KH Zamzam, together with H. Muhammad Yunus, initiated an organization establishment engaged in social, educational, and religious fields in Bandung, which was named the Islamic Association, later known as PERSIS.
2.	Ahmad Hassan	A. Hassan's work in Persis is in line with the "jihad program" of Persis jam'iyah, which is primarily aimed at spreading his ideals and thoughts, namely upholding the Al-Quran and Sunnah. He did this through various activities, including holding tabligh tablighs, organizing Islamic education courses for the younger generation, establishing Islamic boarding schools, and publishing various books, magazines, and other leaflets. It can be said that in the following periods of Persis development became identical. His views give shape and real personality, and at the same time, have placed Persis in the ranks of "modernist Muslims" in Indonesia (Ningsih 2019).
3.	Mohammad Natsir	Natsir's interest in learning about Islam was apparently so great that he turned down an offer from the Dutch government for a scholarship that would take him to study at a law school in Jakarta or at an economics school in Rotterdam, the Netherlands. He thought about education among Muslim children. Therefore, he studied education after completing his studies at AMS and earned a diploma in education in 1931. In his various writings, Natsir places Islam as not merely a religion but also a "view of life" that includes political, economic, social, and cultural issues. For him, Islam is a source of struggle, a source of opposition to all forms of colonialism human exploitation of humans, a source of eradicating crime and ignorance, a source of eradicating divinity, as well as a source of eradicating poverty and poverty. In his view, Islam cannot be separated between religion and statehood. Islam comes first (Rajab 2016)
4.	KH. E. Abdurrahman	General Congress VII survived, and in 1962, ustadz Abdurrahman was elected as Persis leadership center through chairman a referendum. Ustadz Abdurrahman's leadership period was the third period of Persis's leadership after K.H. Mohammad Isa Ansari's end. This third period of Persis leadership is a leadership regeneration from the first generation of Persis to Youth Persis

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exponent, which is the autonomous organization of Persis, where Persis cadres are formed. The appearance of KH.E. Abdurrahman, Eman Sar'an, Rusyad Nurdin, and E. Bachrum, who were former Persis youth leaders for the early period, proved that there was an inheritance of leadership baton to young groups from Persis autonomous organization (Maftuh and Najib 2021).

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The founding figure of the Persis institution is KH. Zamzam is a merchant who comes from Palembang and has long lived in Bandung city. When he was young, Zamzam spent 3/2 years studying in Mecca. While in Mecca, his thoughts were heavily influenced by the reformist ideology that was developing at that time, especially Muhammad Abduh's thoughts and his followers. Since then, KH Zamzam has been active in various community organization activities. On September 17, 1923, KH Zamzam, together with H. Muhammad Yunus, initiated an organization establishment working in social, educational, and religious fields in Bandung, which was called the Islamic Union, later known as PERSIS. Apart from KH Zamzam, the next character is Ahmad Hassan, who is the Main Teacher of Persis. Ahmad Hassan is considered the main teacher of Persis in the prewar period. He is also a Persis founder (Islamic Union) in Bangil, East Java. A. Hassan's work in Persis is in line with jam'iyah Persis "jihad program," which focuses mainly on spreading his ideals and thoughts, namely upholding Al-Quran and Sunnah. He did this through various activities, including holding tabligh tablighs, organizing Islamic education courses for the younger generation, establishing Islamic boarding schools, and publishing various books, magazines, and other leaflets. It can be said that in the following periods of Persis development, A. Hassan became identical. His views give shape and real personality, and at the same time, have placed Persis in the "modernist Muslims" ranks in Indonesia (Ningsih 2019).

Figure after A. Hasan is Mohammad Natsir, a politician scholar. This figure is actually better known as a scholar and fighter. Mohammad Natsir is a young man who is developing and acts as a spokesperson for the Persis organization among educated people. He became another important figure in the development of Persis. Regular participation in Friday meetings organized by the Persis organization has resulted in Natsir having a close relationship with these figures from the Islamic Union. Among these leaders, Natsir found friends in solving life's problems that began to grow in his thoughts. The Persis magazine, called Pembela Islam, also gave Natsir the opportunity to express his opinion. Natsir's interest in learning about Islam was apparently so great that he turned down an offer from the Dutch government for a scholarship that would take him to study at a law school in Jakarta or at an economics school in Rotterdam, the Netherlands. He thought about education



among Muslim children. Therefore, he studied education after completing his studies at AMS and obtained a diploma in education in 1931.

In his various writings, Natsir places Islam not solely as a religion but also as a "view of life" that includes socio-political, economic, social, and cultural issues. For him, Islam is a source of struggle, a source of opposition to all forms of colonialism human exploitation of humans, a source of eradicating crime and ignorance, a source of eradicating divinity, as well as a source of eradicating poverty and poverty. In his view, Islam cannot be separated between religion and statehood. Islam comes first (Rajab 2016).

Apart from Ahmat Nasir, the figures who participated in raising the role, position, and activities of K.H. E. Abdurahman in the historical context of Islamic renewal in Indonesia, both in his position as a thinker, preacher, and continuation of the *tajdid* movement in *jam'iyyah*, has given its own color. He appears as a humble, authoritative, and broad-minded scholar. With a flexible leadership style, he has led Persis to a different line of struggle: appear low profile, with an educative persuasive approach, without being harsh but still firm in principles based on the Al-Quran and Sunnah (Abdurrahman 2020). In Mohammad Natsir's opinion, Ustadz Abdurahman has an advantage in terms of his accuracy when determining the law of his *ijtihad* based on strong and justifiable arguments. According to him, scholars like this are rare, even rare, even abroad. In organizational activities at the *Jam'iyyah Persis*, Ustadz Abdurahman showed a loyal attitude. He was active as a member of Persistence since 1934. The first position in *Jam'iyyah* he held was head of *tabligh* and education section in 1952. In 1953 (at the Persis Congress in Bandung), ustadz Abdurahman was elected as secretary of the General Center for Press Leadership, accompanying K.H. Mohammad Isa Anshary as chairman (Sholikha 2021). The appearance of K.H.E. Abdurahman, Eman Sar'an, Rusyad Nurdin, and E. Bachrum, who were former Persis youth leaders in the early period, proved that the leadership baton was passed on to young groups from Persis autonomous organization (Maftuh and Najib 2021). Even though the amount is not neglected, it is feared that if a large amount only adds to the burden, it will not provide the expected benefits. In fact, it will bring harm to the integrity and stability of the *jam*. It is this strict supervision that characterizes Ustadz Abdurahman's leadership. This was motivated by the name falsification of the Persis organization for personal gain, as well as the disconnection of the Persis Leadership Center with its branches in Sumatra, Kalimantan, and Sulawesi due to the G.30S/PKI incident (Sholihah 2021).

As in education formulation, which says, "Teachers are more important than subject matter" because all subject matter depends on the teacher. It is a teacher who will direct his students where they will be taken. So the main change in students is in the teacher. The Net Enrollment Rate (APM) for secondary education in 2010-2011 in West Java was only 46.5%, below West Sulawesi's 47% and West Papua's 48.3% (ANAS et al. 2015). The Persis education system is presented in the table below.

**Table 2.** Persistent Education System

No.	Level of education	Length of Education
1.	Raudhatul Athfal	2 Years
2.	Ibtida'iyah	6 Years
3.	Ta'jiziyah	2 Years
4.	Tsanawiyah	4 Years
5.	Dinniyyah 'Ula	6 Years
6.	Dinniyyah Wustha	4 Years
7.	Mu'allimien	2 Years
8.	Luhur Boarding School	4-5 Years

In 1988, there was a significant change in the PERSIS education system, namely when the leadership of PERSIS Islamic Boarding School institutionally allowed its students to take state exams in evaluating from the final stage of equality. This applies to students who complete their studies at Tsanawiyah and Mu'allimien levels. This is a big step for PERSIS because during previous leadership, namely under KH. E. Abdurrahman's leadership, his students, and his students were not allowed to take the state exam. In Kyai's view, this will affect the orientation and side of students who are educated in a PERSIS environment to become clerics who tend to be pragmatic like civil servants. Currently, the operational licensing process is still ongoing at the Directorate of Higher Education Kemenristekdikti. The physical construction process continues. "If a permit is issued at the end of this year or early next year, we can immediately open new student admissions," he said. Maman admitted that until now, he had not agreed on the university name. Some argue that the name Ahmad Hassan University matches the figure Persis name. There were also those who proposed the name United Islamic University (Achjadilaga and Yusoff 2019).

## Discussion

In this education field, Persis founded a madrasa, which was originally intended for Persis children members. However, later, this madrasa was expanded to accept other children. Religion courses for adults were also initially restricted to members only. Hassan and Zamzam teach this subject, especially those related to issues of faith and worship, while rejecting all misguided customs.

Issues that were of great concern to society at that time, such as polygamy and nationalism, were also discussed. Around 1927, a special class, more accurately called a discussion group, was held for the younger generation who had attended public high schools and wanted to study Islam seriously and more deeply. The group was led by Hassan. Hassan himself admitted that he learned a lot from discussions that took place in the discussion group, which then encouraged him to deepen his knowledge by exploring more sources of Islamic teachings. Those participating in this discussion group included Muhammad Natsir, Fakhruddin al-Kahiri, Rusbandi, Cayo, and others. Another very important activity within the framework of Persis's educational activities is the Islamic Education Institute, which was a project launched and based on Muhammad Natsir's ideas. It consisted of several schools: TK and HIS, both in 1930, Mulo in 1931, and Guru's school in 1932. Natsir's initiative was originally a response to the various parties' demands, including several people who took private English lessons and various others tutoring him. This demand was put forward after seeing the establishment of several private schools in Bandung at that time, which did not teach religion. In 1938, Islamic education had HIS schools in five other places in West Java. Students generally consist of local children, but some are from Sumatra (especially Aceh), Central Java, and East Java. By 1942, about 50 students had finished their studies at Mulo, and 30-40 people had graduated from teacher's school. These graduates generally return to their areas of origin to open existing schools operated by reform organizations (Hernawan 2020).

Apart from organizing Islamic education in madrasas form and schools, Persis also founded a boarding school (named Persis boarding school). The Persistent Islamic Boarding School was founded in Bandung on 1 Zulhijjah 1354 H or to coincide with March 1936. This Islamic boarding school was led by A. Hassan as the Leader and Muhammad Natsir as Advisor and Teacher. This business is Hassan's initiative. This boarding school was moved to Bangil, East Java, when Hassan moved there, bringing 25 of 40 students from Bandung. The purpose of establishing the Persis Islamic Boarding School is to produce Persis cadres who understand religion and then become preachers who are able to convey, teach, defend, and defend Islam. Thus, it is hoped that cadres will be formed who have a strong will to carry out Islamic da'wah (bin Achjadilaga and Yusof 2018).

In December 1941, the Second World War broke out. Some of the students returned to their respective villages. When Japanese troops landed on Java Island, only a few boys were left who couldn't go home. During the Japanese occupation, Islamic boarding schools were forced to close. However, on 1 Muharram 1371 or October 3, 1951, boarding school was officially reopened after

several years of absence. Until now, students from various regions in Indonesia are still busy visiting it to study religion and general knowledge. And this has proven that some of its graduates can continue their studies in Egypt. Furthermore, in 1957, Islamic Boarding Schools were reestablished in their respective dormitories. Five years of study. This pesantren still exists today and is still visited by students from various regions in Indonesia. 66 Apart from that, in 1990, the Islamic Unity Islamic Boarding School (PPIT) was also opened. In Bangil, the University Islamic Boarding School (UPI) was established in 1962. Education Then and now, the difference is only in quantity. Previously, there was only one institution, and now there are many. In terms of criteria, what Persis actually did was carry out a revolution, namely trying to make students not only familiar with the book but also bridging the gap between Western education and the Kobong Islamic Boarding School. So, since the first Islamic boarding school was founded in 1936, the basis for curriculum composition is 80% religious lessons and 20% general lessons. Even Pendis (Islamic Religious Education) is a "state school" with a curriculum composition of 70% religious subjects and 30% general subjects. Then, what became lacking or changed later until 2000 from Persis Islamic Boarding School was HR (human resources). The reason is that the existing number of Islamic boarding schools is increasing, and the human resources required are also large. Because Islamic boarding schools must continue to run, there are no human resources, which, in the end, are in a makeshift condition anyway. So the problem is the teacher, meaning that sometimes there is a mismatch in the relationship between the teacher and the knowledge field, such as having to teach the interpretation of hadith but the teacher cannot speak Arabic, so he is forced to use translation books and even use translation books. Book published by Ministry of Religion. That's what causes a decrease in quality because students depend on teachers. If the teacher is good, then the students are also good. But if it's the other way around, maybe it will also happen to his students. In improving quality, the first thing that needs to be addressed is human resources. And later, both the subject matter and the curriculum will follow.

## CONCLUSION

Based on the studies that have been conducted, it can be concluded that the Islamic Union dilator emergence was motivated by Islamic society conditions in Indonesia at that time, where Muslims were sinking into stagnation (stagnant thinking), mired in a downturn. Tasawuf's excessive life, superstition growth, heresy, superstition, polytheism, corrupt morals, and more than that, Muslims were shackled by Dutch colonialists who tried to realize Islam's light. Persis Establishment

aims to eradicate these problems. It is led by several figures who have their own characteristics of thought, including KH. Zamzam as Persis founder. Persis gives great attention to the education field. In this education field, Persis has established educational institutions ranging from PAUD or Kindergarten to tertiary institutions, both in the form of madrasas, Islamic boarding schools, and Islamic boarding schools. To carry out reforms in Indonesia, especially for Muslims, both in economic, political, social, and educational fields.

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