

Progressive Islamic Education in Mambaul Ulum Madrassa Surakarta (1905-1945)

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ABSTRACT

National Education System is supported by Progressive Islamic Education. Mambaul Ulum Madrasa uses the first progressive education system in Java. The objective of the study is to describe how 1) Progressive Islamic Education embodies Islamic teachings in learning, 2) organize learning without distinguishing Religion and General Science, and 3) instill values and attitudes to students in learning. This research is qualitative research with an ethnographic design. The technique of collecting data is using documentation followed by in-depth interviews, testing the validity of the data by triangulation of data, researchers, and methods. Data that has been tested and organized were analyzed using inductive techniques. The results of the study are that 1) Mambaul Ulum Madrasa has succeeded in embodying Islamic teachings in learning. Mambaul Ulum is an Islamic education in the form of a madrasa. Madrasas embody Islamic teachings progressively. 2) Mambaul Ulum Madrasa is also able to combine General Science and Religious Science in Learning. The Progressive Islamic Education Curriculum integrates general sciences (social sciences, natural sciences, and world history) and religious sciences (fiqh, kalam, interpretation, hadith). 3) Mambaul Ulum Madrasa has instilled values / attitudes of rational, logical, and noble character. So it can be concluded that Mambaul Ulum Madrasa adheres to the Progressive Islamic Education system. Mambaul Ulum Madrasa teaches the book Ta'limul Muta'alim in the science of morality.

Keywords: *Islamic education, Progressive education, Embodying, Integrating, Inculcating values.*

1. INTRODUCTION

Educational activities carried out by all levels of education in Indonesia always refer to the National Education Goals. The purpose of National Education is stated in the RI Law No. 20 Sisdiknas 2003 article 3, namely: "Aims to develop students to become human beings who believe and fear God Almighty, have noble character" [1]. The purpose of National Education must have the value of religiosity and spirituality because it wants to develop faithful and pious human beings.

The objectives of National Education are taken from the essence of Pancasila and the Preamble to the 1945 Constitution of the Republic of Indonesia. The noble values of the Indonesian nation derived from Pancasila and the Preamble to the 1945 Constitution contains religious values taken from Islamic values [2],[3],[4]. Progressive Islamic Education is carried out to uphold Islamic values. National Education Goals are influenced by Progressive Islamic Education.

Progressive Islamic Education is one of the supporting pillars of National Education. Islamic education has a foundation that contains educational assumptions based on Islamic values and then crystallizes into assumptions of Islamic education. Ahmad Tafsir in a journal written by Deni Lesmana stated that faith must be the core of Islamic education values [5],[6],[7] Faith in Allah SWT called Tawhid is the core of Islamic Education.

Progressive Islamic Education is the antithesis of secularism. Secularism removes the function of religion in society. Based on Shiner stated in the Journal for the Scientific Study of Religion (1966) there are six forms of secularization, namely 1) the declining role of religion so that a society without religion appears, 2) conformity so that a pragmatic society appears, 3) Religion becomes inward-looking (only ritual worship), 4) transposition, namely the shift of religious institutions to non-religious institutions.[8],[9],[10]. The

threat of secularism is indeed dangerous to the existence of religion. If it is not anticipated, it can become a reality.

Secularism is not an anti-religious concept. Secularism wants a society without religion. Secularism requires that religion should not be a consideration in society [9],[11],[12]. Religion is a domestic affair of each human being. Progressive Islamic education should not exist in a secular society. If society has become secular then Progressive Islamic Education will be removed from the world of education.

Because Progressive Islamic Education has not been able to answer the challenges of the times, secularism is growing rapidly. Progressive Islamic Education has stagnated so that people are not satisfied. Based on the research, it is stated that the challenges of Progressive Islamic Education, namely Islamic Religious Education (PAI) are difficult to understand and are ranked 15th from favorite subjects [13],[14],[15] and the increasing number of study groups is not followed by an increase in the number of PAI teachers [4]. These obstacles are only a small part of the challenges.

Secularism is a threat to Progressive Islamic Education in Indonesia. This threat became real when the Indonesian Ministry of National Education removed the phrase religion in the Draft Vision for Indonesian Education 2035 [16]. This draft was protested by Islamic Organizations, Political Parties, and Ulama. The Minister of National Education immediately clarified by stating that the 2035 Education Vision was still in process and not yet final. This threat is real even though it is only at the draft stage.

Progressive Islamic Education has made alternative breakthroughs to face secularism. This breakthrough uses the latest ideas, including Integrative PAI learning so that subject matter can be presented integratively with other subjects [6],[17]. PAI learning uses the teacher's exemplary method [7] or uses a full-day school learning system [18]. All kinds of breakthroughs have been made but still have not produced better results.

One example of an institution that implements Progressive Islamic Education is Mambaul Ulum Madrasa. This madrasa was founded in 1905 in the city of Surakarta. Uniquely, the Dutch East Indies government gave permission (besluit) for Mambaul Ulum Madrasa in 1906. Mambaul Ulum Madrasa is an Islamic educational institution under the authority of the Keraton Surakarta government during the reign of SISKS Paku Buwono X [19],[20],[21]. The establishment of Mambaul Ulum Madrasa can be categorized as Progressive Islamic Education. Because it chooses the form of madrasa and uses a structured curriculum like modern school management.

The independence of the Republic of Indonesia was proclaimed on August 17, 1945. The establishment of

the Republic of Indonesia caused the Surakarta Palace government to be under the control of the Government of the Republic of Indonesia. The Indonesian government's initial policy regarding Islamic education was to establish PGAN in 31 residencies, including the residency of Surakarta [22],[23],[1]. Mambaul Ulum Madrasa must follow the Indonesian government's policy of becoming a PGAN. The Government of Indonesia through the Minister of Religion KH. Wahid Hasyim wants to develop Progressive Islamic Education through PGAN throughout the Republic of Indonesia.

Mambaul Ulum Madrasa is the inspiration for Progressive Islamic Education in Surakarta. Mambaul Ulum Madrasa was originally to anticipate the development of Christianity, namely zending in Surakarta. [24],[20],[1]. The values of the struggle of Mambaul Ulum Madrasa can be developed into resistance to secularism today. Because society is increasingly materialist, secularism grows in non-religious societies. Progressive Islamic Education must be studied intensively to find the essence of Progressive Islamic Education. If the essence has been found, it can be tested in today's Islamic education. So this study has several objectives regarding Progressive Islamic Education at Mambaul Ulum Madrasa Surakarta.

The aims of this study are threefold, namely, 1) describing how Progressive Islamic Education embodies Islamic teachings in learning, 2) organizing learning without distinguishing between Religious and General Sciences, and 3) instilling values / attitudes to students in learning at Mambaul Ulum Madrasa.

2. RESEARCH METHOD

This research is qualitative. Qualitative research is a research method used in natural object conditions [25]. The researcher acts as an instrument. The results of qualitative research are in the form of meaning results from data that have been tested for validity and have been sorted.

This study used an ethnographic design. Ethnography has two basic concepts, namely the concept of culture or anthropology and the concept of language or linguistics [25]. Because the research is related to the culture of the people in the early 1900s during the government of the Surakarta Mataram Palace, it used the concept of cultural ethnography. The research subject was Mambaul Ulum Madrasa in Surakarta from 1905 to 1945.

Researchers collected data in the form of primary data in the form of interviews and secondary data in the form of available documents, related journals, books on Progressive Islamic Education, and news sources from online and offline mass media. The researcher conducted interviews with three relevant and competent sources of information, namely 1.) Penghulu Tafsir

Anom of the Surakarta Palace and at the same time the chairman of the takmir of the Great Mosque of the Surakarta Palace, KH. Muhtarom, 2.) A direct descendant of Kyai Idris Jamsaren, namely Mrs. Hj Kusniatun, and 3.) a competent historian on the history of education at the Surakarta Palace. Researchers conducted interviews with these three sources to obtain primary data. The data that has been obtained was tested for validity using data triangulation techniques, researchers, and methods [25],[26] so that valid and reliable data was obtained.

Researchers analyzed the data using inductive techniques. The inductive technique was carried out with several steps starting to collect data and then reducing it to the correct dat [25]. The data was presented in a certain systematic way, resulting in data that has been sorted and read. The researcher concluded the data into meaning. This meaning is the answer to the research objective.

3. RESULTS AND DISCUSSION

3.1. The Manifestation of Islamic Teaching in Learning

Mambaul Ulum Madrasa teaches science that is in accordance with the Islamic boarding school model. The characteristics of Islamic boarding schools include the teachings of Ahlus Sunnah Wal Jamaah, Syafi'iyah, following the Naqsabandiyah/Syadziliyah/Syatiriyyah tarekat, declaring loyalty to Ulil Amri (legitimate government) [22],[23],[24]. Mambaul Ulum Madrasa follows the government of SISKs Paku Buwono X. These Islamic teachings are applied in learning at Mambaul Ulum Madrasa Surakarta.

Mambaul Ulum Madrasa was founded in 1905 AD by SISKs Paku Buwono X. Madrasas were booming as educational institutions in the early 20th century in Indonesia[27]. Mambaul Ulum Madrasa is an Islamic education that has undergone a transition from the form of a pesantren to a madrasa [19],[28],[6] which includes Progressive Islamic Education. Progressive Islamic Education embodies Islamic teachings in learning in madrasas.

The resource persons agreed on several things, namely compliance with the Surakarta Palace government. The pragmatic aim of education at Mambaul Ulum Madrasa is to produce government employees for religious affairs[29]. Teachers who have documented special skills (teaching materials) [14],[29],[30]. Mambaul Ulum Madrasa produces excellent alumni. This is the advantage of Madrasa Mambaul Ulum during its establishment.

Madrasas are modern Islamic educational institutions. Because madrasas began to use standard curriculum and learning methods [1][31]. Madrasas

create a balanced and equal Islamic education with formal and secular modern education [27],[2],[1]. Madrasa is a model of Islamic education regulated by modern, structured and progressive management. So that madrasas are expected to respond to the times.

Mambaul Ulum Madrasa has rules regarding school clothes, school fees, admission hours, break hours, home hours, relationships between students, student relations with teachers, permission to be absent, absenteeism, sanctions, etc. The clothes of Mambaul Ulum madrasa students are the same as those of students from public schools, namely "udeng" and "long cloth". The rules that apply in madrasas are different from those in Islamic boarding schools [22],[32]. Pesantren prioritizes informal relationships between kyai and santri [23],[21]. Madrasas suppress the formal relationship between students and teachers. Formal relationships are wrapped in a frame of order. This difference is complementary between Pesantren and Madrasa.

Mambaul Ulum Madrasa aims to produce graduates that can "study the book". To achieve this highest ability, students must go through three tiered levels. The three levels include 1.) Ibtidaiyah level (grades 1 - 4), 2.) Wustho level (grades 5 - 8) and 3.) Ulya level (grades 9 - 11). Each level has completeness in certain skills. For this reason, graduation at each level will be given a shahadah (diploma). The ability to study classical books in Arabic is a basic skill that must be mastered by Ulama [22]. Mambaul Ulum Madrasa pragmatically prepares palace officials in the field of religion known as Naib. Naib is the lowest structure of the Ulama [24]. Mambaul Ulum Madarasa tries to solve the problem (problem-solving) of Ulama regeneration [29],[33]. Education that solves problems and meets the needs of society is the hallmark of Progressive Islamic Education.

The teaching method at Mambaul Ulum Madrasa is carried out in stages. The initial stage is ibtidaiyah and wustho which uses memorization, lecture, and question and answer methods. The intermediate stage is ulya which uses the assignment method. Students are asked to study the specified part of the book and then read it in front of the teacher. The final stage uses the discussion method with senior teachers. This method was carried out by KH Hasyim Asy'ari at the Tebuireng Islamic Boarding School in the Deliberation class [22],[23]. The Deliberation Method is a student-centered learning method, which is the most progressive learning in Progressive Islamic Education.

Students do a practicum in astronomy subjects. Students do astronomy practicum in ta'dil and takwim, calculate prayer times, calculate the prefix of Ramadan and Eid al-Fitr, calculate solar and lunar eclipses. Students study the handbook from beginning to end. Mambaul Ulum Madrasa provides skills so that students

have life experience and useful skills when returning to society (Burr, 1999). Students equipped with practical skills are part of Progressive Islamic Education.

Teachers who teach at Mambaul Ulum Madrasa are knowledgeable and productive kyai. Teachers are required to write teaching materials / books that are used as references in teaching. Students are considered to have passed if they have mastered the book written by the teacher. Students who can master a teacher's book before the class promotion period can immediately jump class. The provisions for skipping classes are determined by the teacher who teaches in the class. The teacher allows students to skip class on the condition that mastering the learning material is part of the curriculum negotiation. Teachers provide opportunities for students to participate in determining the learning process that occurs within the students themselves [14],[29]. Mambaul Ulum Madrasa proved to be a progressive Islamic education by imposing curriculum negotiations.

The books used in the Mambaul Ulum madrasa are the standards used by Islamic boarding schools with the Ahlus Sunnah Wal Jamaah sect. The Book of Jalalain became the standard of teaching interpretation. The book of Safinatun Najah is used for fiqh material. The science of education uses the Ta'limul Muta'alim book. The Fathul Qorib Book, the Fathul Muin Book, and the Fathul Wahab Book are used for fiqh material. Mambaul Ulum Madrasa uses standard books from the Ahlus Sunnah Wal Jammah [22],[23]. Progressive Islamic Education that runs at Mambaul Ulum Madrasa included in Madzhabi Progressive Islamic Education.

3.2. Learning without Distinguishing Religion and General Science

Mambaul Ulum Madrasa does not only teach religious sciences. Mambaul Ulum Madrasa has material for measurement science and astronomy/astrology. Geometry, measurement, and astronomy are natural phenomena/laws. Humans with traditional views will try to understand that all phenomena are the power of God [34],[12],[30]. The understanding of this phenomenon raises the problem of dualism or dichotomy between religious science and general science.

Modern thinking man does not rule out God but tries to understand the phenomena and origins of the universe logically. Rahman seeks to offer a solution to eliminating the dichotomy by integrating religious and general sciences organically and comprehensively [34],[9],[11],[35]. The integration process using the Islamization method aims to form a paradigm of Islamic values in various disciplines, as well as using an Islamic perspective to change the content of the orientation of scientific studies [28],[11]. The Progressive Islamic

Education Curriculum integrates general sciences (social sciences, natural sciences, and world history) and religious sciences (fiqh, kalam, interpretation, hadith).

The integration of knowledge has taken place at Mambaul Ulum Madrasa. Religious and General Science are well integrated. All materials are included in the integrated madrasa curriculum. All students receive the same materials and opportunities at Mambaul Ulum Madrasa. Because Progressive Islamic Education seeks to equip students with knowledge that suits the needs of society [14],[12],[29]. Mambaul Ulum Madrasa tries to fulfill this by adopting a western system that does not violate religious rules.

3.3. Attitudes in The Students

Mambaul Ulum Madrasa teaches science that is in accordance with the Islamic boarding school model. The characteristics of Islamic boarding schools include the teachings of Ahlus Sunnah Wal Jamaah, Syafi'iyah, following the Naqshabandiyah / Syadziliyah / Syatiriyyah tarekat science, declaring loyalty to Ulil Amri (legitimate government) [22],[23],[19]. Mambaul Ulum Madrasa follows the government of SISKS Paku Buwono X. These Islamic teachings are applied in learning at Mambaul Ulum Madrasa Surakarta.

The learning materials at Mambaul Ulum Madrasa are similar to those in Islamic boarding schools. The point of difference is only in the material of Sufism. Islamic boarding schools teach and practice Sufism. Sufism taught in Islamic boarding schools is one of the Naqshabandiyah/ Syadziliyah/ Syatiriyyah [23],[22],[20]. It is said that SISKS Pakubuwono VI is also a Sufi who has supernatural powers (karomah). Sufism is an inseparable part of the Surakarta Palace.

Kyai Idris Jamsaren, who holds the position of mudir at Mambaul Ulum Madrasa, is a mursyid of the Syadziliyah congregation. Kyai Idris Jamsaren received the rank of Wedana Guru. SISKS Paku Buwono X gave special treatment to Kyai Idris Jamsaren [19],[21]. Kyai Idris Jamsaren is not required to do Pisowan or Sebo to SISKS Paku Buwono X and SISKS Paku Buwono X talks to Kyai Idris Jamsaren not using Javanese krama inggil but Javanese ngoko alus. The tarekat leader gets special treatment from SISKS Paku Buwono X. One of the grandsons of Kyai Idris Jamsaren becomes a teacher at Mambaul Ulum Madrasa with the title Yatnowiyono [20]. He is Kyai Ali Darokah who became a teacher at Mambaul Ulum Madrasa at the age of 12.

Mambaul Ulum Madrasa does not teach Imam Ghozali's Ihya Ulumudin book. The book of Ihya Ulumudin is a book of Sufism that is a reference among Ulama. Because these books teach the attitude of living away from the world [32]. Because it is not in accordance with the ideals of the Surakarta Sunanate

government which wants an affluent world life and an afterlife. This phenomenon is very contradictory.

Mambaul Ulum Madrasa wants to teach the values of rationality and logic to students. Because it instills rational and logical values, Sufism is not taught [13],[36]. Rational Ulama education can then be followed by all groups of Muslims, both madhhabi and non-madhhabi [22]. Mambaul Ulum Madrasa produces Ulama from the madhhabi and non-madhhabi circles.

A rational and logical scholar is certainly not enough. The attitude instilled in the next Mambaul Ulum madrasa students is morality. The books used in the Mambaul Ulum madrasa are the standards used by Islamic boarding schools with the Ahlus Sunnah Wal Jamaah sect. Mambaul Ulum Madrasa uses the Ta'limul Muta'alim book in education and morality [37],[20]. Mambaul Ulum Madrasa instills values and attitudes, namely rational, logical and moral.

Mambaul Ulum Madrasa organized Progressive Islamic Education in the 20th century. The educational problems faced were different from the 21st century. The social conditions of 20th century society were homogeneous, collective society, maintaining social norms, hierarchical and patriarchal [38],[39]. 21st century society is heterogeneous, individual, loose in social norms, egalitarian and plural [39],[40]. The relevance of progressive Islamic education carried out by Madrasah Mambaul Ulum with the current disruptive conditions of society in the 21st century is interesting to discuss.

Based on the explanation above regarding Progressive Islamic Education at Mambaul Ulum Madrasa. Progressive Islamic Education has values, namely islamic, high morality and modern Progressive Islamic Education which is the implementation of Sharia is therefore Islamic. Islamic Sharia is not only about the rule of law regarding right and wrong [38],[30]. Islamic Sharia must be reflected in good morals[39],[41]. Progressive Islamic Education has a high moral value. Progressive Islamic educators interpret human life contextually. Contextual meaning is the spirit of the modernity of Progressive Islamic Education.

The Progressive Islamic Education implemented by Mambaul Ulum Madrasa turned out to be relevant to Islamic Education in the era of disruption. Based on the values contained by Progressive Islamic Education. These values are included as the Hidden Curriculum of Mambaul Ulum Madrasa[14],[42],[9]. Values are passed down from generation to generation in the face of secularism.

4. CONCLUSION

The result of the research is that Mambaul Ulum Madrasa has succeeded in embodying Islamic teachings in learning. Mambaul Ulum Madrasa teaches science that is in accordance with the Islamic boarding school model. The characteristics of Islamic boarding schools include the teachings of Ahlus Sunnah Wal Jamaah / Maturidiyah, following the Shafi'i madhhab, using the tarekat of the Naqshabandiyah / Syadziliyah / Syatiriyyah and being loyal to Ulil Amri, namely the Surakarta Palace Government under the authority of SISKS Paku Buwono X.

Mambaul Ulum Madrasa can combine General Science and Religious Science in Learning. Integration of Science has been going well. All materials are included in an integrated curriculum. All students receive the same materials and opportunities at Mambaul Ulum Madrasa. Because Progressive Islamic Education seeks to equip students with knowledge that suits the needs of society[43]. Mambaul Ulum Madrasa tries to fulfill this by adopting a western system that does not violate religious rules.

Mambaul Ulum Madrasa has instilled values / attitudes of rational, logical and noble character. Because Mambaul Ulum Madrasa uses the Ta'limul Muta'alim book in instilling morality. Mambaul Ulum Madrasa instills values and attitudes, namely rational, logical and akhlaqul karimah.

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