COMPARATIVE STUDY OF RELIGIOUS UNDERSTANDINGS OF PERSATUAN UMAT ISLAM (PUI) AND AL-IRSYAD AL-ISLAMIYYAH (REVIEW OF SIMILARITIES AND DIFFERENCES IN BUILDING UKHUWAH ISLAMIYAH)

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Abstract

The phenomenon of the diversity of religious understandings of Islamic mass organizations in Indonesia promotes a variety of attitudes in the midst of society. The purpose of this study was to analyze the results of a comparative study of religious understanding of Persatuan Umat Islam (PUI) and Al-Irsyad al-Islamiyyah reviewing the similarities and differences in building ukhuwah Islamiyah. This study employed a qualitative approach and a descriptive method. In relation to the data collection techniques, this study employed several techniques such as interviews, observation, and documentation study. Furthermore, the collected data were analyzed using descriptive analysis. Based on the results of the study, it is obvious that the historical background of the establishment of PUI and Al-Irsyad was definitely different from each other. PUI was established as a result of blending the two different Islamic organizations. On the other hand, Al-Irsyad was established as the continuation of the former organization called Jamiatul Khair. With respect to the faith understandings, both PUI and Al-Irsyad adopted the same understanding, Aqidah ablus Sunnah wal Jama’ah. In the realm of worship practices, PUI adopted the understanding of the Shafi’i schools of thought, while Al-Irsyad al-Islamiyyah referred directly to the Qur’an and the Sunnah through the understanding of their scholars. In addition, in understanding Tasawwuf, PUI provided flexibility to each individual in regard to the tarekat involvement, while Al-Irsyad al-Islamiyyah in principle did not adopt the concept of Tasawwuf. Al-Salam, Ishlab al-Samaniyyah, satria asrana, satria hauz and intisab were considered as a series of unique concepts adopted by PUI. On the other hand, the initial basic principle of the Al-Irsyad Al-Islamiyyah movement was to realize equality in the lives of fellow Muslims based on the understandings as postulated within the Quran and the Sunnah, and to remove the innovation practices (bid’ah) in terms of the faith as stated in the mabadi of Al-Irsyad. In terms of the charitable efforts, these two organizations put more concern primarily on the realms of religion, education, economy, and social. Therefore, as the implication of this issue, the society will behave wisely in regard to the differences in Islamic understandings of Islamic mass organizations in the midst of society.

Keywords: Al-Irsyad al-Islamiyyah, PUI, Schools of Thought, Ukhawah Islamiyah, Typology.

Abstrak

Background

Muslims are one people whose God is Allah, whose holy book is the Qur’an, whose Qibla is the Kaaba, whose the Prophet and the Message are the Majesty of the Prophet Muhammad. Therefore, it is obvious that these similarities outnumber the differences in Islam for it originally comes from the same sources.

In case, if there was a difference, it is considered in essence as a blessing of Allah given to the Muslims as long as it does not promote disunity rather it strengthens the potentials of Muslims as the best nation.

However, the reality in the midst of the Muslims in dealing with these differences in Islamic teachings and practices, unfortunately, does not show wise attitudes and the actual way of worship. As a matter of fact, the differences create a variety of disunity in some regions, especially in regard to the issues of furu’iyah differences in worship practices. As an illustration, the differences under discussion cover the Subuh Prayer, Qunut, the rak’aat number of Tarawih Prayer, the goblra Jumma’at prayer (supererogatory prayer), the methods in determining the initial date of Ramadhan and Syawal, determining the momentum of holy days of Muslims, and other worship practices.

Religious leaders and government officials said no problems arose because of differences. In fact, there has never been a conflict between Muslims. However, there are some concerns in the family regarding the debate about the differences. Parents and children celebrate different holiday dates. Parents generally follow government announcements, while their children follow the direction of certain Islamic organizations. Eid values become lost because there is no togetherness in family members.

The diversity of differences of opinion in religious understanding still triggers divisions among Indonesian Muslims, one of which is happening in Aceh’s society. Each party claims its opinion is the strongest and the other opinion is wrong. This is triggered by several factors, namely the lack of understanding of mazhab they follow, not knowing the ethics of mazhab they follow, not knowing the ethics of mazhab and the actual way of mazhab, excessive belief in mazhab and the opinions they follow, there is desire opinion even though the opinion is weak, or wants to maintain the opinion of each group, and there

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is a bad character to think of opinions that differ from his opinion\(^6\).

One of the triggers for internal conflict among Muslims is because certain groups of Muslims have not been able to understand well the understanding of other Muslim groups who have different religious understanding backgrounds that affect the way of thinking, behaving, and acting differently from themselves. As a result, internal relations are damaged by religious conflicts caused by internal religious prejudice\(^7\).

Different attitudes in dealing with religious understandings in the midst of the society can potentially promote a number of issues if it is not immediately paid attention. Therefore, there should be concrete solutions in dealing with the issues. The negligence of the issues will result in disunity and put people in the scattered boxes and in principle, it is not in line with the Islamic teachings. Moreover, it can enervate the Islamic nation in general. The occurrence of this problem in dealing with different worship practices is caused by an incomplete understanding of Islamic teachings among people.

Therefore, Islamic scholars and figures should take actions and efforts in the form of educating people on how to deal with such differences. In addition, Islamic mass organizations play a significant role in explaining the issues within their followers. Coming from those aforesaid reasons, it is interesting to conduct a comparative study on religious understandings among Islamic mass organizations. In particular, this present study attempts to unearth the religious understanding of Persatuan Umat Islam (PUI) and Al-Irsyad al-Islamiyyah.

Islamic studies based on religious organization perspectives showed that there are various models of Islamic studies in Indonesia. The dynamics of Islamic thought and movement in Indonesia cannot be restricted within a single conceptual framework. As a matter of fact, the understanding frameworks, such as traditionalism, modernism, and Islamic liberalism are considered as some frameworks that can be used in the overall understandings based on the discovered facts within the realm of Islamic studies in Indonesia\(^8\).

The writers chose this theme due to its uniqueness in order to elevate PUI as a mass organization that has a historical background in uniting the Islamic nation. On the other hand, historically speaking, Al-Irsyad al-Islamiyyah has different religious understandings with PUI. Therefore, it is relevant to carry out a comparative study on these two different mass organizations in strengthening the Islamic brotherhood. Accordingly, the title of this study is recognizing religious understandings of Persatuan Umat Islam (PUI) and Al-Irsyad al-Islamiyyah Islamic mass organizations in building Islamic brotherhood.

This present study employed qualitative and descriptive methods. The researchers acted as the main instruments. The techniques of collecting data consisted of interviews, observation, and documentation studies. The collected data were then analyzed using a descriptive-analytical method. Furthermore, the collected data were elaborated by presenting sufficient understandings and explanations.


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Comparative History of the Establishment of PUI dan Al-Irsyad al-Islamiyyah

The Historical Background of PUI

Persatuan Umat Islam (PUI) mass organization was founded by integrating the two Islamic mass organizations founded by West Javanese inhabitants. These two organizations were Perikatan Umat Islam (PUI) based in Majalengka founded by KH. Abdul Halim and Persatuan Umat Islam Indonesia (PUII) based in Sukabumi founded by KH. Ahmad Sanusi.9

Initially, the organization founded by KH. Ahmad Sanusi was named Al-Ittibadul Islamiyyah (AlII) in 1931. Then, it changed its name into Persatuan Umat Islam Indonesia (PUII) during the colonization era of Japan in 1944.10 In his religious proselytizing role, KH Ahmad Sanusi antagonized the Dutch colonization by prohibiting the payment of zakat maal and zakat fitrah (Islamic obligatory charity for the purification of the wealth and soul) to the Dutch authority. In addition, he also prohibited sending prayers to the regents appointed by the Dutch authority. The Dutch government accused KH Ahmad Sanusi of propagating revolts. Afterward, he was exiled to Batavia and became a city prisoner from 1928 to 1939, for about 11 years.11

Similarly, in Majalengka, the organization founded by KH Abdul Halim also underwent several name changes, starting from Majlisul Ilmi (1911), Hayatul Qulub (1912), Jam'iyyat I'lanat al-Muta'allimin (1916), Persyarakatan Ulama (1917), and Perikatan Umat Islam (1942).12 These name changes were caused by several factors: First, the development of organizational functions from the specific education-based function to the accommodation towards economic sectors as it happened when Majlisul Ilmi transformed into Hayatul Qulub. Second, the force from the colonialists in the Dutch and Japanese era as it happened when Hayatul Qulub transformed into Jam'iyyat I'lanat al-Muta'allimin and the change from Persyarakatan Ulama into Perikatan Umat Islam.13

Historically speaking, there were four factors that led to the fusion of the two organizations and formed a new one. First, there were similarities between these two organizations, especially in terms of its basis and priorities in the field of educational programs based on Islamic teachings. Both Perikatan Ulama and Persatuan Umat Islam Indonesia were founded with the purposes of renewing education systems in order to avoid Muslims from the marginalization issues. Since the establishment of these Persyarakatan Ulama and Al-Ittibadul Islamiyyah, there had been educational institutions that had been established starting from the primary to higher educational levels. Second, these organizations also preserved the existing Islamic boarding school systems and at the same time, they even initiated the betterments in Islamic boarding school education systems.14 Third, they realized that their potential cadres were very little in number while their struggles were still very long. In addition, the upcoming and predicted problems would be more complex. Coming from those aforementioned reasons, it is obvious that the integration of these two organizations would unite the potential cadres so that the challenges could be handled easily in the future. Fourth, these two organizations had the same concerns about the conditions

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11Wawan Hernawan, ‘Abdul Halim and His Movement ( 1911-1962 ) Seeking Historical Roots of

12Muhammad.
13Falah.
14Falah.

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of Muslim who were currently under threat of disintegration. The emergence of this threat was considered as the result of increasingly sharp differences among Muslims regarding thought, religious practices, and politics. In the realm of thought, the polemic between the traditionalist and modernist groups is increasingly difficult to resolve. Each group claimed to have the most correct opinions. In addition, in religious practices, the effects of these differences were also critical. The issue of khilafiyah has always been an obstacle in establishing the strength of Muslims. Moreover, in the realm of politics, the hatred among the Muslims was increasing due to some political interests. The seeds of division in Masjumi, for instance, greatly threatened the unity of the Islamic nation.

Meanwhile, the fusion of these two organizations was caused by several opinions as follows: First, they were considered as traditionalists viewed from religious understandings. Second, they were considered as a modern Islamic organization viewed from their movements. Third, the candies of Persyarikatan Oelama and Al-Ittihadijatoel Islamiyyah during 1911-1952 had shown their roles in the society, not only in the field of religion but also in the fields of education, economics, social, and politics. On 5 April 1952, Persyarikatan Oelama and Al-Ittihadijatoel Islamiyyah were committed to fusing to become Persatuan Umat Islam.

The Historical Background of Al-Irsyad al-Islamiyyah

Al-Irsyad al-Islamiyyah was firstly founded by Syekh Ahmad Assurkati. He was originally a Middle Eastern descent who was born on the island of Arqu Dongola, Sudan in 1875 M. His father and grandfather were Islamic scholars graduated from Al-Azhar University, Egypt. He has initially received his first education under his father and then continued his education to study in Mecca for fifteen years and became a lecturer in Mecca for five years. His first arrival in Indonesia took place in 1911 invited by Jamiatul Khair to teach at Jamiatul Khair schools. His presence at Jamiatul Khair was initially welcomed and in fact, brought significant progress towards the Jamiatul Khair schools. However, it only lasted for a few years since there was a different opinion on kafa’ab ruling (the marriage rulings between syarifah and non-syarif) between Syaikh Ahmad Assurkati and the Jamiatul Khair board. Accordingly, this dispute led Syaikh Ahmad Assurkati to leave Jamiatul Khair and founded Al-Irsyad al-Islamiyyah. Furthermore, the dispute between these two organizations continued and extended to the issues of jurisprudence and religion in general.

At the end of the second year since his arrival in Indonesia, Shaykh Ahmad Assurkati took a journey to some other parts of Java Island to expand his mission and visit some of his relations. When he arrived in Solo city, precisely in an assembly of the citizens of Arab descents, he was asked by one of the citizens of Arab descents about the law of Allah and His Messenger with respect to the issues of the marriage between ‘Alawiyin and non-‘Alawiyin. In response to the addressed issue, he then gave a religious verdict on the lawfulness of this kind of marriage. Apparently, this religious verdict made all the Alawiyin people furious and turned their faces away from him. This incident took place after

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he returned from his journey. In fact, this kind of attitude of Alawiyyin surprised and confused Shaykh Ahmad. He continuously thought and pondered the mistakes that he possibly committed so that they behaved unwisely after treating him so well previously. After they showed their hatred, turned away from him, were sure to him, and even stayed away from him, he could not do anything else and he then proposed his resignation from Jamiatul Khair. None of the Alawiyyin showed objection to his decision to resign from Jamiatul Khair. Moreover, they did not support him financially only for going back to Mecca.22

After resigning from Jamiatul Khair, Affandi noted that in 1914, Syaikh Ahmad Assurkati assisted by some non-Sayid Arab figures founded a new organization by the name of Jam’iyah al-Isht wa al-Irsyad al-Arabiyyah later known as Al-Irsyad. This organization quickly developed and was recognized by the Dutch government on August 11, 1915. Meanwhile, as it was influenced by tensions that arose in the midst of Indonesian Arab society, the Jamiatul Khair organization which had been established since July 17, 1905, did not go well.23 Al-Irsyad al-Islamiyyah in the early days of his emergence was known as the Islamic reformer group in the Nusantara along with Muhammadiyah and Persatuan Islam (Persis).24

The Purposes of the Establishment

The Purposes of the Establishment of PUI

PUI is considered as a socio-religious organization that concerns on implementing Islamic Sharia based on the Ahsus Sunnah wal Jama’ab school of thought. In order to achieve the goals, PUI initiates to hold a variety of guiding efforts in the midst of organization members, especially Muslims. As an Islamic movement, PUI is independent and does not affiliate with other organizations or parties. In addition, it puts more concern on the field of religion, education, and social.25

The PUI movement was established in order to strive to achieve the realization of people’s contentment. Implicitly, it has the connotation that Islam should be realized in the midst of society. In fact, it is in line with the Memorandum and Articles of Association of PUI and based on Management Work Guidelines/Pedoman Kerja Pengurus (PKP) Article 2 which states that the goals of PUI are divided into two goals: General goals, as it was stated in the Article 4 which says that it aims at realizing a just and prosperous blessed by Allah Subhanahu Wata’ala. Specific Goals, it attempts to achieve the pragmatic, coordinated, systematic, and directed work activity efficiency for all kinds of efforts and management activities in achieving the set goals.26

The goal of the organization is to "realize the blessed personal, family, community, state, and civilization by Allah". This goal is considered as a result of a response of mass organizations to the development of the existing community situation, either in the development of politic, economy, culture, social community or the state of Muslims in Indonesia.27

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26Dikriansyah.
The Purposes of the Establishment of Al-Irsyad al-Islamiyyah

The goal of Al-Irsyad al-Islamiyyah is to realize a person of faith and piety to Allah who establishes the amar ma'rif nabiyy mu'nkar (promoting virtue and prohibiting vice) based on the Qur'an and the Sunnah through the understanding of As-Salafus Sholeh as a means of strengthening the Unitary of Republic of Indonesia.28

The Al-Irsyad al-Islamiyyah movement aims at eliminating the innovation practices in the realm of faith based on the understanding of the Qur'an and the Sunnah as stated in Al-Irsyad al-Islamiyyah mabadi. In the beginning, the basic principles of the Al-Irsyad al-Islamiyyah movement also aim to realize equality in the lives of fellow Muslims based on the understanding of the Qur'an and the Sunnah. Shaykh Ahmad Assurkati could create significant influences on citizens by concentrating on the ideology as a basis for guidance in his movement called Mabadi. The assemblies at the central level were assigned to plan, guide, suit, and supervise the activities of each field. In addition, they were also assigned to compile structures and functions on the strategies in their fields. At the same time, they were motivated to achieve the goals of the organization by realizing a person who has faith and piety to Allah, avoids associating partners with Allah, superstition, and khurafat, has noble conduct, and has responsibility for the realization of a just and prosperous society.29

Al-Irsyad al-Islamiyyah as an agent of social change that was developed in Arab decent society evaluated the continuous development of the structure and function of Al-Irsyad al-Islamiyyah. In fact, it was shown through the development in the social contexts influenced by the social changes within the Arab community. Indirectly, it showed that the developing contexts showed the power relation of education, da'wah, and social in an effort to see Al-Irsyad al-Islamiyyah as a transformation that contained the emerged discourses.30

Comparative of PUI Principles and Al-Irsyad al-Islamiyyah

PUI Principles

1) Al-Salam Concept

The concept of al-Salam cannot be separated from the thoughts of KH Abdul Halim as one of the founders of PUI. The political concept of al-Salam adopted from the thought of KH Abdul Halim concerns primarily on the efforts to foster the salvation of life in this world in order to achieve salvation in the hereafter. These efforts are realized in the form of performing the obligatory things as a means of adhering to the religious teachings. Personally, for KH Abdul Halim, Islam is equipped with certain concepts that aim to provide guidance to humanity so that they can achieve salvation in the world and the eternal salvation in the hereafter. According to KH Abdul Halim, the salvation of a person in the hereafter is certainly depended on his or her life in this present world. He further said that achieving salvation in the hereafter can not be achieved unless a person lives a good life in this world. In this regard, living a good life means adhering the concepts of religious teaching. Accordingly, there is a reciprocal relationship between the lives of this world and the hereafter.31

2) Ihsab al-Samaniyah Concept

According to KH Abdul Halim, al-Salam will only be achieved after a person takes an effort to do Ihsab (improvement). Generally speaking, Ihsab (improvement) in this context

28Miftahuddin.
30Fauzi.
is performed in the realms of individual, group, community, and even nation. These improvements include governance, worship, family, custom, economic, social and community.\textsuperscript{32} Therefore, it inspires al-\textit{ishlah al-samaniiyyah}, the eight improvements of life: a) \textit{Al-\textit{ishlah al-\textit{Aqidab}} (Aqeedah Improvement); b) \textit{Al-\textit{ishlah al-\textit{Ibadah}} (Worship Improvement); c) \textit{Al-\textit{ishlah al-\textit{Ailab}} (Family Improvement); d) \textit{Al-\textit{ishlah al-\textit{Adab}} (Custom Improvement); e) \textit{Al-\textit{ishlah al-tarbiyab}} (Education Improvement); f) \textit{Al-\textit{ishlah al-\textit{Iqitishab}} (Economic Improvement); g) \textit{Al-\textit{ishlah al-Ijtima'}} (Social Improvement); and \textit{Al-\textit{ishlah al-Ummab}} (Nation Improvement)\textsuperscript{33}.

In the application to the present case, \textit{al-\textit{ishlah al-tarbiyab}} (education improvement) needs to be more paid attention as one of the improvements in the concept of \textit{al-Salam} and \textit{al-\textit{Ishlab}}. This political thought in the field of education as proposed by KH Abdul Halim is considered a serious effort in dealing with education improvements for Muslims. Initially, education improvements only concerned about the establishment of \textit{madrasah} (Islamic schools) in Persyarikatan Oelama environments.\textsuperscript{34}

3) \textit{Santri Asromo} Concept

The political thought in the field of education as proposed by KH Abdul Halim further considers the educational environments which have to be suitable for the community livelihood in order to improve the community income. Hence, these educational institutions are strongly related to the religious, custom, and economic values in the educational institution environment. Therefore, KH Abdul Halim further initiated \textit{Pesantren} education system which inserted a number of skill subjects. He named his new educational institution as "Santri Asromo", an integrated educational institution involving religious education, workshops, and the community. In relation to its function, it was later named as Balai Pamulang Pondok Mufidat Santri Asromo.\textsuperscript{35}

4) \textit{Santri Lucu} Concept

The final objective of education in \textit{Santri Asromos} to be "Santri Lucu". It means that a student is equipped with a set of skills, knowledge, adaptability in working places, ability to help needed people. It is believed that the agricultural fields were highly vital at that time. Explicitly, KH Abdul Halim asserted that "\textit{santri lucu}" is a student who is skillful using a pen and hoes\textsuperscript{36}.

5) \textit{Intisab} Concept

KH Abdul Halim came with another important thought with respect to the issue of politics in the form of \textit{Intisab} concept. This thought emerged as a counter doctrine to the thought instilled by Japanese colonialists. In that time, the Muslims were forced to do \textit{sekerai} (honoring Caesar Tenno Heika by bowing down to the direction of Tokyo). For this purpose, KH Abdul Halim and a number of Persyarikatan Oelama (P.O) management held a gathering in the Secretary office of PB P.O. in Majalengka. The members of this gathering were Djnauid Mansur, Abdoel Wahab, Bunyamin Ma'ruf, Ahmad Nawawi, and Abdullah Yasin Basyuni. The religious references used by KH Abdul Halim and the managements of P.O. in formulating \textit{Intisab} were the Qur’an and the book entitled \textit{al-Wasiyyab al-Dzahabiyyab} written by Syaikh Mahmud Abu al-Faidl al-Manufi. Therefore, the idea of \textit{Intisab} is based on Aqeedah Islamiyah as it was basically intended to use as a condition for the new revert who would enter the \textit{tarekat}. KH Abdul Halim was


\textsuperscript{34}Hernawan.

\textsuperscript{35}Hernawan.

\textsuperscript{36}Hernawan.
inspired by al-Manufi for Aqeedah could maintain human beings from disbelief, hypocrisy, and polytheism. Meanwhile, the subjects of PUI are also introduced as follows; a) Introduction. It highlights the steps taken by the organization’s predecessors and the good examples to follow for the future lives as the responsibility of future generations; b) Development. It is the organizational ability to channel the talents and interests in accordance with PUI’s mission at the optimum level of struggle so that it can benefit others; c) Improvement. It is realizing the concept of improvement/refourishment of eight fields as a summary of the steps to improve the quality of faith and Islam in daily life; d) Prevention. It is an ability to ward off and avoid the environment, ideology or other cultures that can endanger themselves, their faith, and disgrace the name of the organization. Hence, they can appear as the cadres of organization, people, and nation; e) Adjustment. It is a process of adjusting to a positive environment and being able to be an innovator in changing the environment in accordance with Islamic teachings, and f) The source of value. It deals with giving a view of life in order to achieve contentment in the life of this world and the hereafter.

**Al-Irsyad al-Islamiyyah Principles**

Syekh Ahmad Assurkati’s thoughts were influenced by Muhammad Abduh’s thoughts through *al-Urwat al-Wustaq* magazine and his writings since he was in Mecca. Then proceed with *al-Manaar* magazine under the care of Rasyid Ridha. So that it afflicts the principles of the *Al-Irsyad al-Islamiyyah* movement.

The initial principle of the *Al-Irsyad al-Islamiyyah* movement outlined by Shaykh Ahmad Assurkati in the *Al-Irsyad al-Islamiyyah mabadi* includes the process of cleaning up the elements of polytheism in Islam that occur through the practices of religious innovation. One of the religious innovation practices, in this case, was polytheism in the midst of Indonesian society at that time. As an illustration, the religious innovation practice as stated by Shaykh Ahmad Assurkati was reading the biographies of the saints (worshipers) to get blessings or other practices that were not taken from the understanding of the Qur’an and Sunnah. The initial basic principle of the *Al-Irsyad al-Islamiyyah* movement also aimed at realizing equality in the lives of fellow Muslims based on an understanding of the Qur’an and the Sunnah. In addition, another instance was the differences in the social strata of the Indonesian Hadrami community which were based on descendants of Sayyid and non-Sayyid who created a social stratification in the society at that time. The *Al-Irsyad al-Islamiyyah* movement also strived to eliminate inequality in Muslim life due to the existence of differences.

As the principal ideology of the *Al-Irsyad al-Islamiyyah* movement as stated in the Mabadi, there are several principles as the core of *Al-Irsyad al-Islamiyyah* movement. The first principle is taking the Book of Allah and the Sunnah as the sources of judgement, inviting the community to return to the right path, and abandoning the religious innovations, heresy (false teachings) and blind following. The solutions to all these issues can be found in the Book of Allah and the Sunnah of His Messenger. The second principle is the mastery of sciences and freedom of thinking, especially the mastery of the Arabic language as the main factor of mastering knowledge.

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*Aziz.*
Therefore, the mastery of the Arabic language leads to easily understand the Qur’an dan the Hadits. As a result, it can lead a person to have freedom of thinking and automatically it also can establish the pillar of promoting virtue and preventing vice. In addition, learning Islamic sciences based on the Qur’an and the Sunnah can also be a means of spreading goodness, either related to the religious or world affairs, such as doing da’wah, initiating Islamic education, and acting upon good conducts in the daily life. The third principle is that the high position of a person is not depended on the lineage, wealth, and power yet it is depended on the piety in the side of the Almighty Allah. The forth is doing da’wah in order to purify the religion based on the Qur’an and the Sunnah as the guidelines for the preachers. This activity is regarded as a means of transforming the community for the betterment and true teachings. In addition, it is also utilized as a center of thought in influencing social changes. The fifth is the jama’a of togetherness that becomes one of the strengths in providing a number of lessons in life. This kind of assistance covers helping sick people, orphans, and poor people. In principle, helping of the people, togetherness and sharing with others are considered as one of the strengths of Islam that must be continuously preserved in life. The sixth is the power of Ukhuwah Islamiyoh Islamic brotherhood has a significant impact on the unity of Muslims. As a result, it can be a means of establishing the commands of Allah and His Messenger. In line with the saying of the prophet, it says that a Muslim towards other Muslims is like a body. If a Muslim is hurt, other Muslims will also suffer. It is like a fever that is felt by all body organs and causes sleeplessness.42

Comparative of PUI and Al-Irsyad al-Islamiyyah’s Entrepreneurial Action

Entrepreneurial Action of PUI

These two educational and political fields cannot be said as an independent organizational program. However, they initiate the continuation of new organizations, Perikatan Umat Islam and Persatuan Umat Islam Indonesia in the past.43

In order to achieve the PUI movement, there are several actions as follows: Advancing Islamic education in a broad sense. Teaching and educating youth (male and female). Publishing magazines and building libraries and reading gardens. Holding tabligh and enlightenment of Islamic religion. Establishing trade, agriculture, and other business partnerships in the economic field. Conducting social services for the suffering people, needy, poor, and orphans. Maintaining and building places of worship and endowments. Building the spirit for the implementation of unity in the Muslim community. Cooperating with other associations as efforts to advance Islam. Performing worships and encouraging people to worship Allah. These real actions are held by holding firmly the set struggle principles44.

Entrepreneurial Action of Al-Irsyad al-Islamiyyah

The thoughts of Syaikh Ahmad Assurkati was started to develop after he founded Al-Irsyad al-Islamiyyah. He focused his thoughts on the fields of education and religion. There were some of his thoughts in the field of education such as transforming traditional education into a modern one using a new

42Aziz.


curriculum, inserting general subjects, and opening the freedom of speech for the students to express their opinions and thoughts. In the social and religious fields, Shaykh Ahmad Assurkati spread the understanding of musawah (equality of fellow Muslims), purification of religion by combating the ignorance within the body of Muslims such as religious innovations, kurafat, explaining weak and fake hadiths, blind following or taqlid, and criticizing the traditional scholars who are considered to deviate from the straight teachings of Islam.45

The patterns of social processes can be seen during the era of Old Order and Soekarno government. In fact, the development of Al-Irsyad al-Islamiyyah education followed and adopted the model as developed by the government. Initially, Al-Irsyad al-Islamiyyah education oriented to Arab but now it is more Indonesia. The language of instruction in the learning process which initially used Arabic was subsequently replaced by Indonesian, even though the lessons in Arabic and the Islamic religion were still taught. Al-Irsyad al-Islamiyyah’s previous education model was tiered, such as Awaliyah (3 years), Ibtidaiyah (4 years), Tajhiziyah (2 years), and Muallimin (4 years) plus Takhasus. Eventually, they then turned into Al-Irsyad Al-Islamiyyah schools, such as Al-Irsyad’s SR (Sekolah Rakyat / People School), Al-Irsyad Junior High School, and Al-Irsyad Senor High School.46

To achieve the objectives of the organizations, there are several efforts to do as follows: Establishing and developing education, da’wah, social, and economic institutions. Issuing religious verdicts and judgements. Establishing and developing information media and mass communication. Cooperating with other organizations.47

Comparative Understandings of PUI and Al-Irsyad al-Islamiyyah in Aqeedah

The Understanding of PUI in Aqeedah

In understanding Aqeedah, PUI adopted the religious understanding of Ahlus Sunnah Wal Jama’ab Aqeedah and it is stated in the Memorandum and the Articles of Association of Persatuan Umat Islam. In the Article 4, it is stated that the purpose of this organization is to implement the Sharia Islamiyah Ahlus Sunnah Wal Jama’ab in order to realize a just and prosperous society blessed by Allah and it is in accordance with the results of the 3rd PUI Congress in Majalengka city (Endis Firdaus Interview, 19/4/2018).48

The Understanding of Al-Irsyad al-Islamiyyah in Aqeedah

Sheikh Ahmad initiated his actions to concentrate on Tawhid education (the Oneness of Allah). He focused on the three types of Tawhid as follows; 1) Tawhid Rububiyyah is the belief in the oneness of Allah in the process of creation, preservation, and control of the universe. In addition, He is also responsible for creating His special creation, the Prophets along with their messages; 2) Tawhid Ululiyah is the belief that God alone must be worshiped and He is presented in performing various forms of worship. In this regard, religious sincerity is only for Allah; 3) Tawhid Asma wal Shifat is the belief in the independence of God in the perfection of His attributes absolutely in all aspects as stated in the Qur’an and Sunnah. In particular, Sheikh Ahmad concentrated his attention on the Tawhid Ululiyah.49

Comparative Understandings of PUI and Al-Irsyad al-Islamiyyah in Worship Practices

PUI Perspectives on Worships

In understanding worships, PUI institutionally adopted the practices based on

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45Mudasir.
46Miftahuddin.
47Miftahuddin.
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49Syarif.
the understandings of Syafi’i school of thought. *Ibtisab* as an amaliab method (manhaj) asserts that the PUI cadres and members hold firmly *Syafi’iyah* jurisprudence. Therefore, it is in line with the majority of Indonesian society who hold firmly the understanding of *Syafi’iyah* jurisprudence. Imam Asy Syafii codified his own school of thought and rejected *Istihsan* (a tendency to something for it is considered a better thing) from Imam Abu Hanifah or *Mashalab Mursalab* (achieving benefits) from Imam Malik. In addition, Imam Syafii accepted the use of *qiyas* (analogy) more broadly that Imam Malik. Imam Syafii was a fiqh, jurisprudence, hadith scholar and it indicated his superiority. In his time, he was also followed by a huge number of people up to now. His scholarly achievement and piety were acknowledged by plenty of Islamic scholars in his time.

**Al-Irsyad Al-Islamiyyah Perspectives on Worships**

Institutionally, *Al-Irsyad al-Islamiyyah* regards that the practices of worship should refer to the Qur’an and the Sunnah as exemplified by the Prophet Muhammad. In fact, it is also stated in one of the principles of judgment based on the Book of Allah and the Sunnah of His Messenger. This principle clearly encouraged to invite the community to return to the right path and abandon the religious innovations, heresy (false teachings), and blind following. The solutions to all these issues can be found in the Book of Allah and the Sunnah of His Messenger.

**The Implication of Building Islamic Brotherhood**

Historically speaking, PUI and *Al-Irsyad al-Islamiyyah* have different historical backgrounds. On one side, PUI was established as a fusion from the two organizations, PUI founded by KH. Abdul Halim and PUII founded by KH. Ahmad Sanusi. On the other hand, the establishment of *Al-Irsyad al-Islamiyyah* was originated from the embryo of Jamiatul Khair. The different historical backgrounds of the establishment of PUI and *Al-Irsyad al-Islamiyyah* are considered as the richness of historical treasures of Indonesian Muslim struggles. As a matter of historical fact, it can be seen that the two different organizations can be fused into a single organization and it happened to PUI. On the other hand, a single organization can also initiate a new organization. Therefore, in this regard, *Al-Irsyad al-Islamiyyah* can be a representative of the struggle of the nation.

With respect to the organizational goals, PUI and *Al-Irsyad al-Islamiyyah* have the same goals. They aim to elevate the name of Allah, regardless of their different dictions. PUI aims at implementing Islamic Shari’a-based on the understanding of *Abhs Sunnah wal Jama’ab*. On the other hand, *Al-Irsyad al-Islamiyyah* aims at eliminating the religious innovation practices in the area of Aqeedah based on the understanding of the Qur’an and the Sunnah as stated in the *mabadi* of *Al-Irsyad al-Islamiyyah*. Based on the editorial of the purposes of PUI and *Al-Irsyad al-Islamiyyah*, it is clear that they based their understandings on the Qur’an and the Sunnah regardless of the differences in their editorials. With respect to the organizational principles, the PUI principles consist of the concepts of *al-Salam, Ishlab al-Samaniyyah, santi asromo, santi lucu*, and *intisah*. In the side, the *Al-Irsyad al-Islamiyyah* principles put more concern on the purification from the polytheism elements in the form of religious innovation in Islam. Based on those aforementioned principles, PUI and *Al-Irsyad al-Islamiyyah* have the same principles in spreading Islamic religion focusing the fields of religion, education, and social. Therefore, their principles can be compatible as the time further goes by.

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50Endis Firdaus (PUI Leader), *Interview*, {Sunday, 19 April 2018}  
51Aziz
PUI and *Al-Irsyad al-Islamiyyah* have the same entrepreneurial actions in the fields of education, economics, and social. In the field of education, PUI and *Al-Irsyad al-Islamiyyah* also respectively build educational institutions using educational concepts regardless of the progress of time. In addition, in the field of economics, both PUI and *Al-Irsyad al-Islamiyyah* focused on the Muslim economics empowerment. In the field of social PUI and *Al-Irsyad al-Islamiyyah* take a role in the midst of society, especially in the fields of education, economics, and *da'wah*.

With respect to the religious understanding, PUI and *Al-Irsyad al-Islamiyyah* take the path of *Ahlis Sunnah wal Jama’a* based on the Qur’an and the Sunnah, especially in the field of Aqeedah. In understanding worships, PUI adopted the understanding of Asy Syafi’i school of thought while *Al-Irsyad al-Islamiyyah* refers to the Qur’an and the Sunnah based on the understanding of their scholars. In addition, in understanding *tasawwuf*, PUI does not encourage its da’ees to get involved in any kind of *tasawwuf* sects. On the other hand, *Al-Irsyad al-Islamiyyah* explicitly does not adopt the concept of *tasawwuf* and involve in a certain *tarekat*. However, in the realm of practices, they are basically committed to practice the values of good conduct as contained in *tasawwuf*.

Based on the history, goals, entrepreneurial actions, Aqeedah understandings, worships, and *tasawwuf*, PUI and *Al-Irsyad al-Islamiyyah* have a number of similarities although there are undeniably some differences. Therefore, the differences in the midst of society should be treated wisely. It is undeniable that the existence of human beings can automatically promote differences among themselves. In fact, it also applies in the differences in the areas of worships and this case can be easily found in these two organizations, PUI and *Al-Irsyad al-Islamiyyah*. In principle, worships in Islamic teachings are based on the same sources yet different ways of thinking can create different understandings. Therefore, these differences should be first observed either it is in the realms of *usul* or *furu’*.

The differences in the cases of *usul*, such as believing that there will be a prophet after the Prophet Muhammad, impurity of the Qur’an, insulting the companions of the Prophet, changing the pillars of Islam and the pillars of faith, and so on, are not considered as the blessed differences yet they are included as the insults to the teachings of Islam. Therefore, this kind of difference should only be treated by advising and reinviting them to the true path of Islam as it can lead Muslims to go astray due to this kind of thought.

On the other hand, the differences in the areas of *furu’*, such as the etiquettes of performing ablution, prayers, *Subuh Qunut*, *ruktas* number of *Tarawih* Prayer, and other differences, should be treated wisely and in fact, they can also be found in the practices adopted by PUI and *Al-Irsyad al-Islamiyyah*. Therefore, these differences should not lead to blame one another as long as the opinions are based on the same sources, the Qur’an and the Sunnah.

Therefore, the urgency that must be possessed by Muslims today is among others to foster enthusiasm in *tafqugh fi al-din* and *tafqugh fi al-Ilm* and to sow the seeds of tolerance, mutual respect, and mutual respect in differences and religion.

It is obvious that understanding the differences in the midst of society using a broad perspective will have an implication on the stronger Islamic brotherhood in the community for the differences in the *furu’* cases

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are still based on the same sources. Hence, the differences in the case of worship should be accepted with a broad chest as long as they are based on valid and the same sources.\(^5\)

Muslims must exploit the potential that exists in a diverse world like this, so the model of Islamic \textit{dal'wah} will be more meaningful if done by involving cooperation with all parties, especially those who are outside of religious understanding\(^6\). The mosque can be used as a means to utilize the diverse potential of the people at once and unite the people because the mosque is an instrument of empowerment of people who have a very strategic role in efforts to improve the quality and can unite the community\(^7\).

Therefore, the Islamic brotherhood in the midst of society can be continuously maintained. These differences are not supposed to lead to disunity in the midst of society. Indirectly, they can benefit the enemies of Islam that consistently encourage disuniting the Muslims.

**Conclusion**

It is obvious that the existing differences in the midst of the people must be addressed properly. Essentially, differences cannot be separated from human life. Similarly, it also applies to the differences in the practice of worship. As an illustration, this kind of difference is also clearly found in PUI and \textit{Al-Iryad al-Islamiyyah}. Although the worship practices in Islam originated from the same sources, different ways of thinking can lead to different understandings. Therefore, considering the case whether it is in the realm of \textit{usul} or \textit{furu'} is important in addressing the differences. Understanding the differences in the midst of the \textit{Ummah} with a broad perspective will have implications for the strong unity of Islamic brotherhood in the midst of the \textit{Ummah} since the differences in the cases of \textit{furu'} apparently still refer to the same source. Hence, the different practices of worship based on the main sources in Islam are supposed to be widely accepted. In fact, it is only a matter of different understandings yet it is essentially taken from the same sources.

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