

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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Submission: 30 September 2019	Revised : 17 December 2019	Published: 30 December 2019
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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 ahlus Sunnah wal Jama'ah*. In the realm of worship practices, PUI adopted the understanding of the Shaf'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, Islah al-Samaniyah, santri asromo, santri lucu 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, *Ukhuwah Islamiyah*, Typology.

Abstrak

Fenomena beragamnya paham keagamaan organisasi massa Islam yang ada di Indonesia menimbulkan beragam sikap di tengah-tengah kehidupan masyarakat. Tujuan penelitian ini untuk menganalisis hasil studi komparasi pemahaman keagamaan *Persatuan Umat Islam* dan *Al-Irsyad al-Islamiyyah* tinjauan persamaan dan perbedaan dalam membangun *ukhuwah Islamiyah*. Penelitian ini menggunakan pendekatan kualitatif dan metode deskriptif. Teknik pengambilan data dengan wawancara, observasi dan studi dokumentasi. Data-data yang sudah diperoleh kemudian dianalisis melalui analisis deskriptif. Berdasarkan hasil penelitian, terdapat perbedaan sejarah berdirinya PUI dan *Al-Irsyad*. PUI terlahir dari gabungan 2 ormas Islam yang berbeda, adapun *Al-Irsyad* terlahir dari ormas *Jamiatul Khair*. Dalam pemahaman 'aqidah, PUI dan *Al-Irsyad* sama-sama menganut paham 'aqidah *Ahlus Sunnah wal Jama'ah*. Dalam pengamalan ibadah, PUI mengadopsi pemahaman madzhab *Syafi'i rahimahullah*, adapun *Al-Irsyad al-Islamiyyah* merujuk langsung kepada *al-Qur'an* dan *Sunnah* melalui pemahaman ulama mereka. Dalam pemahaman *Tasawwuf*, PUI memberikan keleluasaan kepada pribadi masing-masing untuk mengikuti tarekat manapun, adapun *Al-Irsyad al-Islamiyyah* secara pemahaman tidak mengadopsi konsep *tasawwuf*. PUI memiliki prinsip



kebas yakni konsep al-Salam, Islah al-Samaniyah, santri asromo, santri lucu dan intisab. Adapun prinsip pokok awal gerakan Al-Iryad al-Islamiyyah yakni mewujudkan kesetaraan dalam kehidupan sesama muslim berdasar pemahaman yang bersumber dari al-Quran dan sunnah, menumpas praktik bid'ah dalam hal akidah sebagaimana yang tercantum dalam mabadi Al-Iryad al-Islamiyyah. Dari segi amal usaha kedua ormas ini memiliki kesamaan dalam bidang keagamaan, pendidikan, ekonomi, dan sosial. Implikasinya dalam menyikapi perbedaan paham keagamaan ormas Islam di tengah-tengah masyarakat akan semakin bijaksana.

Kata Kunci: Al-Iryad al-Islamiyyah, Madzhab, PUI, Tipologi, Ukhuwah Islamiyah

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 sources¹.

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 nation².

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 especially in the form 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 *rakaat* number of *Tarawih* Prayer,³ the number of *Jumuat* call prayers, the *qobla Jumu'ah* 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 practices⁴.

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 also 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 members⁵.

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 *madzhab* they follow, not knowing the ethics of *madzhab* they follow, not knowing the ethics of *madzhab* and the actual way of *madzhab*, excessive belief in *madzhab* 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

¹Tatang Hidayat and Endis Firdaus, 'Analisis atas Terbentuknya Mazhab Fikih, Ilmu Kalam, dan Tasawuf serta Implikasinya dalam Membangun Ukhuwah Islamiyah', *Al-Islah: Jurnal Pendidikan*, 10. 2 (2018), 255–77, <<http://journal.staihubbulwathan.id/index.php/alishlah/article/view/81/82>>.

²Cecep Sudirman Anshori, 'Ukhuwah Islamiyah sebagai Fondasi Terwujudnya Organisasi yang Mandiri dan Profesional', *Jurnal Pendidikan Agama Islam - Ta'lim*, 14. 1 (2016), 117–25.

³Muhammad Mahmud Nasution, 'Tarawih dan Tahajjud (Tinjauan Persamaan dan Perbedaan dalam Pelaksanaan dan Keutamaan)', *Fitrah*, 1. 2 (2015), 219–28.

⁴Abbas Arfan and Fariz Zul Fahmi, 'Pengaruh Jenis Kelamin dan Latar Belakang Sekolah terhadap Toleransi Perbedaan Mazhab Fiqh', *De Jure: Jurnal Hukum dan Syar'iah*, 3. 2 (2011), 101–13.

⁵Suhanah, 'Dampak Sosial Perbedaan Pendapat dalam Penentuan Awal Ramadhan dan 1 Syawal Terhadap Umat Islam di Kota Semarang', *Jurnal Multikultural dan Multireligius*, 1.1 (2004), 156–68.

is a bad character to think of opinions that differ from his opinion⁶.

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 prejudice⁷.

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 Indonesia⁸.

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.

⁶Muhammad Zukhdi, 'Dinamika Perbedaan Madzhab dalam Islam (Studi Terhadap Pengamalan Madzhab di Aceh)', *Jurnal Ilmiah Islam Futura*, 17. 1 (2017), 121–49.

⁷M Alfandi, 'Prasangka: Potensi Pemicu Konflik Internal Umat Islam', *Walisongo*, 21. 1 (2013), 113–40.

⁸Zulkarnain, 'Tradisi Kajian Keislaman dalam Perspektif Ormas di Indonesia', *Al-Adyan*, 6. 1 (2011), 99–111.

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* (AII) 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), *Jami'iyat I'anat al-Muta'allimin* (1916), *Persyarikatan 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 *Jami'iyat I'anat al-Muta'allimin* and the change from *Persyarikatan 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 *Persyarikatan Ulama* and *Al-Ittibadijatul 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.¹⁵ *Fourth*, these two organizations had the same concerns about the conditions

⁹Wawan Hernawan, *Persyarikatan Ulama Dan Al-Ittibadijatoel Islamiyyah: Analisis Historis Organisasi Cikal Bakal Persatuan Ummat Islam (1911-1952)* (Bandung: Universitas Sunan Gunung Djati, 2013), p. 21.

¹⁰Miftahul Falah, *Rivayat Perjuangan K.H. Ahmad Sanusi* (Sukabumi: Masyarakat Sejarawan Indonesia Cabang Jawa Barat, 2009), p. 97-100.

¹¹Wildan Imaduddin Muhammad, 'Ormas Islam di Jawa Barat dan Pergerakannya; Studi Kasus Persis dan PUI', *Analisis*, 16. 2 (2016), 75-98.

¹²Wawan Hernawan, 'Abdul Halim and His Movement (1911-1962) Seeking Historical Roots of

Persatuan Ummat Islam (PUI) Movement', *International Journal of Nusantara Islam*, 2.2 (2008), 42-53.

¹³Muhammad.

¹⁴Falah.

¹⁵Falah.

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 *kebilafiyah* 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.¹⁶

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 *Persjarian Oelama* and *Al-Ittihadijatoel Islamijjab* 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, *Persjarian Oelama* and *Al-Ittihadijatoel Islamijjab* were committed to fusing to become *Persatuan Umat Islam*.¹⁷

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.¹⁸His 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.¹⁹His 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'ah* ruling (the marriage rulings between *syarifah* and non-*syarif*) between Syaikh Ahmad Assurkati and the *Jamiatul Khair* board.²⁰ 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.²¹

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 '*Alawiyyin* and non-'*Alawiyyin*. 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 '*Alawiyyin* people furious and turned their faces away from him. This incident took place after

¹⁹Ahmed Ibrahim Abushouk, 'An African Scholar in the Netherlands East Indies: Al- Shaykh Ahmad Surkitti (1876 – 1943) and His Life, Thoughts, and Reforms', *Islamic Africa*, 2. 2 (2011), 23–50, <<https://doi.org/10.5192/21540993020223>>.

²⁰Mudasir, 'Pemikiran Syaikh Ahmad Assurkati Al-Anshari dan Dampaknya terhadap Keturunan Arab di Indonesia' {unpublish bachelor thesis, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2014}, p. 12.

²¹Soegijanto Padmo, 'Gerakan Pemabahiran Islam Indonesia dari Masa ke Masa : Sebuah Pengantar', *Humaniora*, 19. 2 (2007), 151–60.

¹⁶Falah.

¹⁷Hernawan.

¹⁸Faizah Nurmaningtyas, 'Nilai Kebangsaan Pendidikan Islam dalam Perspektif Shaykh Ahmad Surkati', *Episteme*, 8. 2 (2013), 451–77.

he returned from his journey. In fact, this kind of attitude of the *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'iyyah al- Islah wa al-Irsyad al-Arabiyah* 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 *Ablus Sunnah wal*

Jama'ah 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

²²Umar Syarif, 'Gerakan Pembaruan Pendidikan Islam: Studi Komparasi Pergerakan Islam Indonesia antara Syekh Ahmad Surkatiy dan KH. Ahmad Dahlan', *Jurnal Reflektika*, 13. 1 (2017), 74-95.

²³Miftahuddin, 'Dinamika Komunitas Diaspora Hadrami dalam Gerakan Al-Irsyad di Indonesia 1945-2007' {unpublish doctoral thesis, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta 2017}, p. 23.

²⁴Abd. Ghofur, 'Kebangkitan Islam di Indonesia (Tela'ah Tentang Munculnya Ormas Islam Awal Abad 20 M)', *Toleransi*, 4. 2 (2012), 115-131.

²⁵Fikri Dikriansyah, 'Doktrin Intisab PUI Sebagai Sarana Penguatan Militansi Kader (Studi Sejarah Organisasi Islam di Jawa Barat)' {unpublish bachelor thesis, Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta, 2018}, p. 20.

²⁶Dikriansyah.

²⁷Dede Maela, 'Konsep Persatuan dalam Organisasi Persatuan Ummat Islam (PUI) (Studi terhadap Organisasi Persatuan Ummat Islam Jawa Barat)' {unpublish bachelor thesis, Universitas Islam Negeri (UIN) Sunan Gunung Djati, Bandung, 2014}, p. 20.

The Purposes of the Establishment of al-Iryyad al-Islamiyyah

The goal of *Al-Iryyad al-Islamiyyah* is to realize a person of faith and piety to Allah who establishes the *amar ma'ruf nahi munkar* (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-Iryyad 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-Iryyad al-Islamiyyah mabadi*. In the beginning, the basic principles of the *Al-Iryyad 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 *keburafat*, has noble conduct, and has responsibility for the realization of a just and prosperous society.²⁹

Al-Iryyad 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-Iryyad 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-Iryyad al-Islamiyyah* as a transformation that contained the emerged discourses.³⁰

Comparative of PUI Principles and Al-Iryyad 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) *Isblab al-Samaniyyah Concept*

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

²⁸Miftahuddin.

²⁹Abdul Aziz bin Fauzi, 'Dinamika Gerakan Al Iryyad dalam Mempengaruhi Perubahan Sosial Warga Keturunan Arab Kampong Ampel Surabaya Utara', *Antropologi*, 2. 1 (2013), 222–231.

³⁰Fauzi.

³¹Wawan Hernawan and Erba Rosalina Yulianti, 'Politik dalam Pemikiran KH. Abdul Halim (1887-1962): Ide dan Gerakan', *Jurnal Ushuluddin*, 25. 2 (2017), 153–71. <<https://doi.org/10.24014/jush.v25i2.4027>>.



is performed in the realms of individual, group, community, and even nation. These improvements include governance, worship, family, custom, economic, social and community.³² Therefore, it inspires *al-ishlah al-samaniyyah*, the eight improvements of life; a) *Al-ishlah al-'Aqidah* (Aqeedah Improvement); b) *Al-ishlah al-'Ibadah* (Worship Improvement); c) *Al-ishlah al-'Ailah* (Family Improvement); d) *Al-ishlah al-'Adab* (Custom Improvement); e) *Al-ishlah al-tarbiyah* (Education Improvement); f) *Al-ishlah al-'Iqtishad* (Economic Improvement); g) *Al-ishlah al-Ijtima'* (Social Improvement); and *Al-ishlah al-Ummah* (Nation Improvement)³³.

In the application to the present case, *al-ishlah al-tarbiyah* (education improvement) needs to be more paid attention as one of the improvements in the concept of *al-Salam* and *al-Ishlah*. 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 *madrasah* (Islamic schools) in *Persjarikatan Oelama* environments.³⁴

3) *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

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*.³⁵

4) *Santri Lucu* Concept

The final objective of education in *Santri Asromois* 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 "*santri lucu*" is a student who is skillful using a pen and hoes³⁶.

5) *Intisab* Concept

KH Abdul Halim came with another important thought with respect to the issue of politics in the form of *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 *seikerai* (honoring Caesar Tenno Heika by bowing down to the direction of Tokyo). For this purpose, KH Abdul Halim and a number of *Persjarikatan Oelama* (P.O.) management held a gathering in the Secretary office of PB P.O. in Majalengka. The members of this gathering were Djunaidi 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 *Intisab* were the Qur'an and the book entitled *al-Washiyah al-Dzahabiyah* written by Syaikh Mahmud Abu al-Faidl al-Manufi. Therefore, the idea of *Intisab* is based on Aqeedah Islamiyah as it was basically intended to use as a condition for the new reverts who would enter the *tarekat*. KH Abdul Halim was

³²Wawan Hernawan, *Seabad Persatuan Ummat Islam (1911-2011)* (Bandung: Yayasan Sejarahwan Masyarakat Indonesia (YMSI) Cabang Jawa Barat dan PUI Jawa Barat, 2014), p. 21.

³³Erni Isnaenih, 'Profil Organisasi Wanita Persatuan Ummat Islam (Wanita PUI) Tahun 2000-an', *Religions: Jurnal Studi Agama-Agama dan Lintas Budaya*, 3, 1 (2018), 28-44.

³⁴Hernawan.

³⁵Hernawan.

³⁶Hernawan.

inspired by al-Manufi for Aqeedah could maintain human beings from disbelief, hypocrisy, and polytheism³⁷.

Meanwhile, the subjects on 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/*ishlah* /reformation 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 hereafter³⁸.

***Al-Irnyad al-Islamiyyah* Principles**

Syekh Ahmad Assurkati's thoughts were influenced by Muhammad Abduh's thoughts through *al-Urwat al-Wutsqa* magazine and his writings since he was in Mecca. Then proceed with *al-Manaar* magazine under the care of Rasyid Ridha.³⁹ So that it affects the principles of the *Al-Irnyad al-Islamiyyah* movement.

³⁷Santi Susantri Ahyar, 'Pembelajaran Muatan Lokal Ke PUI An "Persatuan Umat Islam" Sebagai Upaya Menanamkan Kesadaran Sejarah (Penelitian Naturalistik Inkuiri di SMA Prakarya Kab. Majalengka)' {unpublish magister thesis, Universitas Pendidikan Indonesia, Bandung, 2015}, p. 23.

³⁸Ahyar.

³⁹Sri Suriyana, 'Peranan Ahmad Surkati dalam Gerakan Pembaharuan Islam Melalui Perhimpunan Al-Irnyad 1914 - 1943', *Medina*, 13. 2 (2017), 119–35.

The initial principle of the *Al-Irnyad al-Islamiyyah* movement outlined by Shaykh Ahmad Assurkati in the *Al-Irnyad 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.⁴⁰As an illustration, the religious innovation practice as stated by Shaykh Ahmad Assurkati was reading the biographies of the saints (worshippers) 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-Irnyad 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-Irnyad al-Islamiyyah* movement also strived to eliminate inequality in Muslim life due to the existence of differences⁴¹.

As the principal ideology of the *Al-Irnyad al-Islamiyyah* movement as stated in the *Mabadi*, there are several principles as the core of *Al-Irnyad 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.

⁴⁰Mutohharun Jinan, 'Dilema Gerakan Pemurnian Islam', *Ishtraqi*, 4. 1 (2008), 57–72.

⁴¹Aziz.

Therefore, the mastery of the Arabic language leads to easily understand the Qur'an and 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 fourth 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 *jum'iyah* 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 Islamiyah* 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

⁴²Aziz.

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

⁴³Jaja Najarudin Latif, *Perkembangan Persatuan Umat Islam (PUI) 1952-1960 antara Pendidikan dan Politik* {unpublish doctoral thesis, Universitas Indonesia, Depok, 1991}, p. 23.

⁴⁴Dikriansyah, 'Doktrin Intisab PUI Sebagai Sarana Penguatan Militansi Kader (Studi Sejarah Organisasi Islam di Jawa Barat)' {unpublish bachelor thesis, Universitas Islam Negeri (UIN) Syarif Hidayatullah, Jakarta, 2018}, p. 23.; Yasir Amrullah, 'Sejarah Perkembangan Persatuan Ummat Islam' {unpublish bachelor thesis, Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta, 2001}, p. 21.

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 Senior 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

⁴⁵Mudasir.

⁴⁶Miftahuddin.

⁴⁷Miftahuddin.

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 *Ablus Sunnah Wal Jama'ah* 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 *Ablus Sunnah wal Jama'ah* 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) *Tauhid Rububiyah* 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) *Tauhid Uluhiyah* 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) *Tauhid 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 *Tauhid Uluhiyah*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

⁴⁸Dikriansyah.

⁴⁹Syarif.

the understandings of Syafi'i school of thought. *Ibtisab* as an *amaliyah* 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 Syafi'i 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 *Masbaliḥ Mursalah* (achieving benefits) from Imam Malik. In addition, Imam Syafi'i accepted the use of *qiyas* (analogy) more broadly than Imam Malik. Imam Syafi'i 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 time⁵⁰.

Al-Iryad Al-Islamiyyah Perspectives on Worships

Institutionally, *Al-Iryad 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 Messenger⁵¹.

The Implication of Building Islamic Brotherhood

Historically speaking, PUI and *Al-Iryad 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-Iryad al-Islamiyyah* was originated from the embryo of *Jamiatul Khair*. The different historical backgrounds of the establishment of PUI and *Al-Iryad 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-Iryad al-Islamiyyah* can be a representative of the struggle of the nation.

With respect to the organizational goals, PUI and *Al-Iryad 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 *Ablus Sunnah wal Jama'ah*. On the other hand, *Al-Iryad al-Islamiyyah* aims at eliminating the religious innovation practices in the area of Aqedah based on the understanding of the Qur'an and the Sunnah as stated in the *mabadi* of *Al-Iryad al-Islamiyyah*. Based on the editorial of the purposes of PUI and *Al-Iryad 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*, *Isḥlah al-Samaniyah*, *santi asromo*, *santi lucu*, and *intisab*. In the side, the *Al-Iryad 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-Iryad 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.

⁵⁰Endis Firdaus (PUI Leader), *Interview*, {Sunday, 19 April 2018}

⁵¹Aziz



PUI and *Al-Iryad al-Islamiyyah* have the same entrepreneurial actions in the fields of education, economics, and social. In the field of education, PUI and *Al-Iryad 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-Iryad al-Islamiyyah* focused on the Muslim economics empowerment. In the field of social PUI and *Al-Iryad 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-Iryad al-Islamiyyah* take the path of *Ablus Sunnah wal Jama'ah* based on the Qur'an and the Sunnah, especially in the field of Aqeedah.⁵² In understanding worships, PUI adopted the understanding of Asy Syafi'i school of thought while *Al-Iryad 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 dacles to get involved in any kind of *tasawwuf* sects. On the other hand, *Al-Iryad 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-Iryad 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-Iryad 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 *ushul* or *furu'*.

The differences in the cases of *ushul*, 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*, *rakaat* 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-Iryad 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 *tafaqqub fi al-din* and *tafaqqub fi al-ilm* and to sow the seeds of tolerance, mutual respect, and mutual respect in differences and religion⁵³.

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

⁵²Ahmad Syafi'i Mufid, 'Paham Ahlu Sunnah wal Jama'ah dan Tantangan Kontemporer dalam Pemikiran dan Gerakan Islam di Indonesia', *Jurnal Multikultural & Multireligius*, 12. 3 (2013), 8–18.

⁵³Adi Hidayat, 'Persatuan Umat: Telaah Ma'anil Hadis', *Rimayah*, 1. 2 (2015), 331–50.

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.⁵⁴

Muslims must exploit the potential that exists in a diverse world like this, so the model of Islamic *da'wah* will be more meaningful if done by involving cooperation with all parties, especially those who are outside of religious understanding⁵⁵. 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 community⁵⁶.

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 *Al-Irsyad 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 *ushul* or *furu'* is important in addressing the differences. Understanding the differences in the midst of the *Ummah* with a broad perspective will have implications for the strong unity of Islamic brotherhood in the midst of the *Ummah* since the differences in the cases of *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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