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SHAYKH AHMAD SURKATI'S ISLAMIC EDUCATION THOUGHT AND ITS IMPLEMENTATION AT MADRASAH AL-IRSYAD IN INDONESIA

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Kata kunci:	ABSTRAK
Ahmad Surkati; Pemikiran; Pendidikan Islam; Madrasah Al-Irsyad; Indonesia	Keterbelakangan dan diskriminasi pendidikan untuk masyarakat khususnya keturunan Arab Hadrami di Indonesia. Keterbelakangan dan diskriminasi menyebabkan tingkat pendidikan dan pemahaman agama rendah. Komunitas Hadrami non alawiyin, tidak punya sekolah, kecuali setelah madrasah Al-Irsyad didirikan. Berbeda dengan alawiyin yang telah memiliki sekolah, yaitu; Jamiat Al-Khair. Belum lagi, komunitas Hadrami bertahun-tahun seringkali mengalami stereotip tertentu dipengaruhi oleh cara pandang masyarakat, bahwa mereka dianggap kelompok eksklusif dengan masyarakat setempat. Penelitian ini bertujuan untuk mengungkap pemikiran dan kontribusi Syaikh Ahmad Surkati dalam mendidik dan membina komunitas Hadrami irsyadi di Madrasah Al-Irsyad. Studi ini menggunakan metode kualitatif dengan pendekatan historis filosofis, dengan melibatkan data dari tahun 1915 hingga 2025 yang dikumpulkan melalui riset kepustakaan, dan Observasi lapangan. Hasil penelitian menunjukkan; bahwa Syaikh Ahmad Surkati berjasa dalam mendirikan madrasah Al-Irsyad dengan sistem pendidikan Islam modern. Mendatangkan guru-guru dari luar negeri. Mengintegrasikan pelajaran agama dan umum. Mendidik dan membina komunitas Hadrami sehingga punya kepercayaan diri. Selain, berbaurnya Hadrami, tidak eksklusif di masyarakat.

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Keywords:	ABSTRACTS
Ahmad Surkati; Thought; Islamic Education; Madrasah Al-Irsyad; Indonesia	<i>Educational backwardness and discrimination against society, particularly the Hadrami Arab descendants in Indonesia, have long persisted. Such conditions resulted in low levels of education and limited religious understanding. The non-Alawiyin Hadrami community lacked formal schools until the establishment of the Al-Irsyad madrasah, in contrast to the Alawiyin who had already founded Jamiat Al-Khair. Furthermore, the Hadrami community for decades endured persistent stereotypes shaped by societal perceptions, often being regarded as an exclusive group detached from the local population. This study aims to examine the intellectual thought and contributions of Shaikh Ahmad Surkati in educating and fostering the Hadrami Irsyad community through the Al-Irsyad madrasah. Employing a qualitative methodology with a historical-philosophical approach, the research draws upon data spanning 1915 to 2025, collected through library research and field observation. The findings reveal that Shaikh Ahmad Surkati played a pivotal role in establishing Al-Irsyad madrasah with a modern Islamic educational system, recruiting teachers from abroad, integrating religious and general subjects, and nurturing the Hadrami community to develop self-confidence. Moreover, his efforts facilitated the Hadrami's integration into society, dispelling notions of exclusivity.</i>

A. INTRODUCTION

Shaykh Surkati (1874-1943) was an educator who interacted a lot with the Arab community in Indonesia. The Arab community in Indonesia is commonly referred to as Hadrami or the *Hadrami diaspora* (Miftahuddin: 2017, p. 22). Shaykh Ahmad Surkati is included as one of the figures of Hadrami, although he is not from Hadramaut, but he is from Sudan. Ahmad Surkati not only interacts with Hadrami (of Arab descent), but also educates students of Arab descent. Starting from his children and youth, not only the Hadrami diaspora, but also many indigenous children who were also educated by Shaykh Ahmad Surkati at his Madrasah Al-Irsyad (Ahmad Ibrahim Abu Syauk: 2000, p. 14). Shaykh Ahmad Surkati educated them, his students with all his heart and soul.

The meaning of *the Hadrami diaspora* is that people who make a move and then become politically homogeneous. *The hadrami diaspora* is almost all men and then marries local women where they stop. Descendants of the unification can be assimilated into the local community (Miftahuddin 2017). The Hadrami diaspora really blends with the local community, as if it is united, because united with the local population there is the term 'Javanese beaded Arab pranakan' (Suratmin & Didi Kwartanada: 2014). This is a rebuttal that hadrami is not exclusive (Madiha Brik Bajri: 2025). The local community is often referred to as *ahwal*. *Ahwal* means brother of the mother man. The name for Indonesians in general (Husain Haikal: 1986).

Shaykh Ahmad Surkati is one of the figures of Islamic education in Indonesia. Shaykh Ahmad Surkati's full name is Ahmad Surkati As-Sudani al-Anshari. Surkati is one of the Indonesian Islamic education figures who designed the concepts and ideas of Islamic education that he developed in the Al-Irsyad madrasah. Ahmad Surkati can be called the initial draftsman of Islamic education carried out in the Al-Irsyad madrasah, especially for *the Hadharim*. In fact, Surkati is seen as the Founding Father

of Al-Irsyad, a teacher, educator, teacher, missionary and leader of the ummah (Shaykh Ahmad Surkati & Abdullah Badjerei: 1985, p. 7). Deliar Noer said that Surkati played an important role in the spread of new ideas in the Islamic community (Arab Hadrami) in Indonesia (Deliar Noer: 1994, 69). Hadharim is a term for Indonesians of Arab descent, whose father or grandfather is originally from Hadramaut Arabs, Yemen. In addition, it is also for education for earthly men/natives. Surkati was also the one who established the Al-Irsyad madrasah to develop the ideas and concepts of Islamic education, especially in the fields of education, teaching and curriculum.

The educational and social problems faced by Sheikh Ahmad Surkati at that time included *first*; The Dutch discriminated against the lower class, including the people of Arab descent 'Hadrami' in Indonesia (Husain Haikal: 2024). A silent witness to the perpetrators of educational discrimination against Indonesian people was the construction of the Kebangkitan Bangsa museum, Central Jakarta where a replica was made as a depiction of how the Dutch discriminated against them. Because so discriminatory against the Indonesian people of the Dutch made the STOVIA school or commonly called Javanese doctors, because Dutch doctors did not want to directly treat Indonesian patients. In addition, the depiction of the distinction between students between Java and outside Java. The museum clearly depicts this situation.

The second problem of education : The separation between religious lessons and general lessons. The Dutch at that time did not teach religion in its schools, all of which were general lessons, because Dutch education was partial (CR. Wildan Hasan: 2024, p. 8). Third; an attitude of inferiority or inferiority in front of the Dutch because most of the Indonesian people at that time were poorly educated and the ability to speak foreign languages was almost non-existent. The Dutch at that time considered themselves inferior and they considered themselves more noble than the Indonesian people. (Shaykh Ahmad Surkati & Abdullah Badjerei: 1985, p. 8.-Special Edition of the Voice of the Al-Irsyad Association: 1985,-Nabiel A. Karim Hayaze': 2024, p. 177.-Adian Husaini: 2022, p. 73).

The fourth educational problem; the treatment of privilege for *Alawiyyin* over non-*Alawiyyin* or commonly called Hadhrami. The *Alawiyyin* are seen as having a higher strata compared to non-*Alawiyyin* Hadhrami, one of which is the issue of marriage (Muhammad Ali Salim Bazher:2024, p. 34). Ahmad Surkati is a person who opposes the privilege of certain groups based on wealth, descent and status. In fact, Surkati is the one who opposes the proposal of some sayyids who propose that Surkati encourage non-Sayyid students to kiss the hands of Sayyid students, so Surkati refuses. In fact, Surkati would rather step down from his position in Jamiat Al-Khair than order such a thing (Bisri Affandi: 1999, p. 211). This incident was mentioned by Bisri Afandi, when Shaykh Ahmad Surkati was still teaching at Jamiat Al-Khair, although if explored further, today the treatment no longer exists. However, the respect and privilege for the figure of the *Alawiyyin* figure known as *ndoro Habib* in daily life in religious authority is still seen in the lives of Indonesian people (Syamsul Arifin, Atho'ilah Al-Najamudin: 2024). These educational and social problems aroused the spirit of Shaykh Ahmad Surkati to make changes and improvements in education in society, especially for Arabs in Indonesia.

Shaykh Ahmad Surkati was anxious to see the existing problems, his feelings had arisen since the first time Surkati taught at the Jamiat Al-Khair Pekojan, Jakarta. Shaykh Ahmad Surkati when he saw this inequality, he tried and was determined to correct it. One of the efforts to improve education carried out by Shaykh Ahmad Surkati was to establish the Al-Irsyad madrasah. It was through this Al-Irsyad madrasah that Ahmad Surkati made improvements by developing his modern educational thinking (Yarniati Sarumaha: 2023, Dian Permana: 2023). It was at this Al-Irsyad madrasah that Surkati made changes to the modern learning system, equality among all students, no more privileged students, taught general and religious lessons, learned Dutch, English and introduced learning at the Al-Irsyad madrasah using Arabic (Mohamad Ali Salim Bazher: 2024, hlm 44-45, Ahmad Yusuf: 2021, A. Mustafit Luthfi: 2023).

It is this idea and thought of Islamic education that he developed in Islamic teaching in Indonesia, especially in madrasah al-Irsyad. It can be said that Surkati was the first person to carry out educational and teaching reforms, especially among Arabs in Indonesia (Asep Supriatna, Vina Febriani Musyadad: 2021). It was at Madrasah Al-Irsyad that Surkati devoted her educational thoughts to the modern Islamic education model by using classes, curriculum, religious lessons, general lessons, bringing in teachers from abroad, wearing uniforms and boarding houses (Mahmud Yunus: 1996).

Shaykh Ahmad Surkati considers that education is the foundation of all progress and the basis of all success, and this is the origin of all success in the world (Natalie Mobini Kesheh: 2007, p. 101). After al-Irsyad was established and developed into a school, with the name of the school; '*Jam'iyat Al-Ishlah Wa Al-Irsyad Al-Arabiyyah*', namely; '*Islamic School for guidance and guidance*' founded by Ahmad Surkati in 1914 A.D. Twenty-five years after its establishment, 40 to 50 additional schools were opened following the model compiled by Ahmad Surkati. Because according to Surkati, schools are the center of educational institutions and development. This is what became the axis of work of Surkati and the Irsyadi, -the name for Al-Irsyad members- was to focus on the problem of school development. This is explained in *Sikep and Toedjoean al-Irsjad* written in 1938, as quoted by Natalie Mobini Kesheh (Natalie Mobini Kesheh: 2007, p. 101).

The thinking of Islamic education carried out by Shaykh Ahmad Surkati in Indonesia is more in the form of laying the foundation for the renewal of the basis of teaching and understanding of Islam (Istakanudin: 1990, Siti Chabibah: 1993). Because before Shaykh Ahmad Surkati established the al-Irsyad madrasah, he had already taught in Jami'atul Khair, Jakarta. According to the invitation and request of Jamiat Al-Khair to teach at a school in Batavia at that time.

From the beginning of his arrival in Batavia, Surkati was asked to teach at Jami'atul Khair, an association and educational institution founded by the *Habaib* in Jakarta. It was at this school that Shaykh Ahmad Surkati began to actively teach, and Surkati was even appointed as *an inspector* (now an assessor) for schools managed by Jamiat al-Khair and at the same time became the principal of Jamiat al-Khair in Pekojan, Jakarta (Shaykh Ahmad Surkati & Abdullah Badjerei: 1985, p. 6).

Since his arrival from Mecca to Jakarta, Ahmad Surkati has always spent his time on knowledge, learning and teaching. In addition to teaching at the Madrasah, he also

often gives lectures and studies. The most famous study is a public recitation called *muhadharah Islamiyyah* in 1937 in front of his students with a discussion of tafsir. His studies are more in Arabic and if you look closely, Surkati has a tendency to understand modernist by relying on the Qur'an and As-Sunnah, by following the knowledge of scholars such as Shaykh Muhammad Rashid Ridha (Bisri Affandi: 1999, hlm 211, Faizal Amrul Muttaqin: 2022, Irfan Faturahman & Yusuf Utsman Baisa: 2024). It is not surprising that L. Stoddard included Surkati in the group of reform teachings or the Indonesian Salaf movement (L. Stoddard: 1966, p. 306). Ahmad Surkati in his presentation explained the importance of Arabic in understanding the science of interpretation held by previous scholars, namely *bil ma'tsur*, namely by approaching the interpretation of the Qur'an with the Qur'an itself, with hadith and with the words of the companions (Bisri Affandi: 1999, p. 9).

B. METHOD

The research method used is a qualitative research method with a historical philosophical approach. This research goes through several important stages, ranging from: *Heuristics* (collection of sources), criticism of sources (checking documents), data reduction (revealing the basis of thought), interpretation, processing of data (synthesis) and historiography (analysis).

This method is used because the object of study is in the form of educational ideas and ideas that are descriptive-interpretive. The historical approach is used to trace the background, context of the times, and the development of thought chronologically. The philosophical approach is used to examine the essence, truth, and value of education in the thought through in-depth analysis. This research combines primary data from literature and secondary data. Primary data is taken, among others, from the writings of Sheikh Ahmad Surkati and his students. Surkati's works include the magazine *Azzakhirah Al-Islamiyah* (1923-1924 -الذاكرة الإسلامية), *Sikep and Toedjoean al-Irsjad* 1938. Among the works of Surkati's students are Abdullah Aqil Badjerei, one of the students who became his translator, as stated by his son; Hussein Abdullah Badjerei, 'Al-Irsyad Fills the History of the Nation'. HM. Rasyidi, 70 years old HM. Rasyidi, both of whom are students of Ahmad Surkati. Coupled with books by Mahmud Yunus, Bisri Affandi and others. Meanwhile, secondary data is taken from the research results of researchers, including; G.F. Pijper, Shalah Abdul Qadir al-Bahri, 'Tariekh Al-Irsyad fie Indonesia', Husein Haikal, and others. Coupled with field research at the Al-Irsyad madrasah located on Jalan Hasyim 'Asyari 25-27 Jakarta and interviews with figures who are interested in Al-Irsyad and Ahmad Surkati. Data collection is both from the results of literature research and interviews. Data collection for this study takes between the 2023-2026 period.

Hamid Darmadi explained that historical research is related to the investigation, understanding and explanation of past events. The purpose of historical research is to reach conclusions regarding the causes, effects, or tendencies of past events that can help explain current events and help anticipate future events (Darmadi 2011). Historical research collects data by searching for existing ones. In this research model, it is known that there are primary and secondary data sources (Darmadi 2011). The evaluation of the research data sources usually consists of internal criticism and external criticism. External criticism assesses the authenticity of the data. The criticism in assessing the usefulness of the data obtained (Darmadi 2011).

C. RESULT AND DISCUSSION

Shaykh Ahmad Surkati (1874-1943) was born in the village of Udfu, Arqu Peninsula, Dogula area, Sudan in 1292 H, coinciding with 1875 AD. Surkati then learned from scholars who lived in Mecca and Medina. He lived in these two holy cities for a long time. In the city of Mecca, Surkati later established a madrasah there (Affandi 1999).

Full name; Ahmad bin Muhammad bin Muhammad Al-Anshari As-Sudani. He is nicknamed Surkati, after his name. Surkati's nickname is based on his grandfather's name, because his grandfather had many books. Surkati's nickname is taken from the Dogula language, Sudan (Affandi 1999).

The mixing made them Hadrami, gradually becoming native Indonesians as reflected in the establishment of the Indonesian Arab Party (PAI) in 1934 which was founded by A. R. Baswedan (Noer 1994). The mixture of Arab descendants with Indonesian society is mentioned by the term '*Javanese blanked Arab peranakan people*'. A term that describes the association that manages to 'become one' with the local community. Not every group of immigrants in one country succeeds in becoming one with the local community. The term mentioned earlier is '*Peranakan Arabs with Javanese blanks*' expressed in a book entitled '*Biography of A. R. Baswedan*' (Suratmin & Kwartanada: 2014).

When he was young, A.R. Baswedan was one of the people of Arab descent who became an example of mixing with Indonesian society that was really fluid. Nowadays, in fact, if explored more widely, this mixture is already numerous and evenly distributed in various regions in the country. Natalie Mobini Kesheh, said that the early generation of the arrival of the Hadrami diaspora was able to blend and integrate with the local community (Kesheh: 2007).

In addition to participating in the struggle for Indonesian independence both through physical struggle and diplomacy, the Hadrami diaspora in the past also spread Islam, traded and many also did business or sought to make a living. Generally, they did not bring wives, or they consisted of young people who were still single and married to Indonesian women (Deliar Noer: 1994).

The Hadrami diaspora who came to the archipelago, as emphasized by Deliar Noer, are generally people who have been settled for a long time and they are also happy to be in Indonesia. In fact, many of them send their children back to Hadhramaut to gain knowledge. According to Deliar Noer's research, the sending of children of Arab descent to Hadhramaut to study the knowledge was still going on until around the 1930s (Noer: 1994). Even now, sending children to study in Hadhramaut is still ongoing. In fact, not only in order to study, but also for *certain rihlah* and *pilgrimage*.

Works of Syaikh Ahmad Surkati

Quite a lot of Shaykh Ahmad Surkati's works include:

1. ***Azzakhirah Al-Islamiyah Magazine (1923-1924)*** (الذاكرة الإسلامية)

Papers written by Ahmad Surkati on *Azzachiratoel Islamijah* include:

- 1) *Mabhats fi Bayanil Ahadith Al-Wahiyah Wal-Maudhu'ah*

- (مبحث في بيان الأحاديث الوجيهة و الموضوعة) (Discusses the explanation of weak and false hadiths).
- 2) *Huquq Az-Zaujaini* (حقوق الزوجين) (The Rights of Husband and Wife) (Surkati 1992), in this treatise the shaykh explains the position of women in Islam, their rights and obligations. Surkati also refutes the orientalist who have damaged the image of Islam in its muamalah towards women, including the issue of polygamy in marriage) (Basalamah 2021).
 - 3) *Tafsir Suratil Fatihah* (تفسير سورة الفاتحة) (A broad and extraordinary tafsir, the focus of which is the obligation to sincerely worship Allah).
 - 4) *The Qur'an Al-Karim wa Budza* (القرآن الكريم و بوز) (Al-Qur'anul Karim and Buddha) is a paper that refutes those who claim that Buddha is one of the prophets.
 - 5) The problem of the caliphate and supreme leadership (Basalamah 2021).
 - 6) *Nasha'ih wa Washaya wa Taujihah* (نصائح و صاايا و توجيهات) (Advice, wills and instructions).
 - 7) *Mabhats fil Fatawa* (مبحث في الفتوى) (Discussion of fatwas), in which Shaykh Ahmad answers the questions posed to him and the readers and people who interact with his magazine, in various fields of science and knowledge (Basalamah 2021).

There are also quite a lot of other papers that are included, or excerpts from other Islamic magazines such as Al-Manar magazine. Among them is a paper entitled "*Iqtirah 'Ala As-Sadah Al-'Ulama' fi Taqwimi l'wijajil Wu'azhi wal Khuthaba'i*" (إقتراح على السادة العلماء (في تقويم الوجيل و الخطباء) (Advice for noble scholars in correcting the deviations of preachers and khatib) (Basalamah 2021).

2. *Shuratul Jawab* (سورة الجواب) (Surah Al-Jawab 1915)

A very valuable treatise. Although it is thin, it is of great value. This treatise is no more than 16 pages. Originally it was an answer to a question from a director of a newspaper in Solo Hindia, about the issue of *kufu'* in marriage. Surkati invites that *kafa'ah* be placed on the orientation of broader Islamic teachings, namely *musawwah* (equality). So that it is not justified that there is a priority of one person over another based on hereditary blood (Affandi 1999).

3. *Taujihul Ikhwan Ila Adabil Qur'an* (توجيه الإخوان إلى آداب القرآن) (1917)

Although this treatise has been printed, this source is often quoted by Shaykh Ahmad Al-Aqib in his book: *Fashlul Khithab fi Ta'yidi Shuratil Jawab* (فصل الخطاب في تأيد (سورة الجواب), and he said about it: "It is a very good book and deserves to be written in golden ink." However, unfortunately, it is difficult to trace its existence (Basalamah 2021).

4. *Al-Masa'il Ats-Tsalatsu* (المسائل الثلاثة) (1925)

A valuable treatise written by Shaykh Ahmad Surkati. It explains about the madhhab salafus shaleh in three important matters that many Muslims have lost in them. The three issues are: Sunnah and *bid'ah*, *ijtihad* and *taqlid*, pilgrimage to the grave and *tawassul*. This treatise has been printed repeatedly in Indonesia and Egypt (Basalamah 2021).

5. *Al-Washiyyatul 'Amiriyyah* (الوصية العمرية) (1918)

This treatise was published in Surabaya in 1918/1336 H. This booklet contains moral guidance and recommendations to do good in accordance with the guidance of Allah in the Qur'an and the Sunnah of the Prophet Muhammad PBUH (Amar 2024).

6. *Kitab Al-Adab Al-Qur'aniyah* (كتاب الأدب القرآنية) (1932)

This treatise is a collection of verses from the Qur'an followed by an explanation from the shaykh. This booklet was then translated into Dutch with the title: "Zedelleer uit den Qoran" in 1932 AD (Basalamah 2021). According to Van der Plas as quoted by Bisri Affandi, this book is aimed at Indonesians who are educated in the West (Affandi 1999).

7. *Ummahatul Akhlaq* (أمهات الأخلاق)

According to Syafiq, the content of this book contains strands of verses (Basalamah 2021).

**8. *The Book of Ithaful 'Ibadi bi Tanfidzi Maza'imil Haddadi*
(كتاب عطف العباد بتنفيذ مزاعم الهدد)**

This small book was written by Shaykh Ahmad Surkati to refute the book: "Al-Qulul Fashlu filma li Bani Hasyim wa Quraisy minal Fadhli" written by Alawi Al-Haddad, Chairman of the Alawiyun Association. The book itself is still in manuscript, unprinted and totals about 185 large pages (Basalamah 2021).

9. *Muhammadiyah Asks Surkati Answers* (1938)

This 52-page booklet is sourced from the manuscript of Shaykh Ahmad Surkati on the question of the Muhammadiyah Executive in March 1938, which was later translated by Abdullah Badjerei, and published for the first time in 1985, by the Foundation for the Research of Islamic Religious Sciences and Da'wah, Salatiga.

10. *Right Soeami Istri* (1933)

This booklet was first published by Persatoean Islam (Persis) Bandung in 1933. This book is a text of Ahmad Surkati's lecture with the theme; 'Huquuqun Nisaa' 'women's rights'. The book derived from this treatise was read by A.M. Sangaji at the *Extraordinary Congress of Al-Islam in the Dutch East Indies* in Bandung on Monday, February 8, 1926. It was reprinted by Al-Irsyad in 1410 H/1989 AD with the title "The Rights of Husband and Wife". This book is a combination of several Surkati treatises in *Azzachieratoel Islamijah*; which consists of several discussions; Women's rights, conjugal rights, talaq, and polygamy.

9. *Manzhumah Al-Khawathir Al-Hisan* (منظومة الخوثر الحسان) (1941)

This is the last book that Shaykh Ahmad Surkati dictated to his students, before he died in blindness. This book contains verses that praise the mujahid Al-Irsyad, the verses found in this book reach around 150 verses (Basalamah: 2021).

Shaykh Ahmad Surkati accepted the request of the management of Jamiat Al-Khair, to teach in Batavia. Leaving for Batavia to fulfill the invitation of Jamiat Al-Khair, Surkati was accompanied by two of his friends who were both teachers at the Grand

Mosque. After joining Jamiat Al-Khaier, Surkati was then appointed as an observer of the schools opened by Jamiat Al-Khair. Jamiat Al-Khair school in Krukut was headed by Shaykh Muhammad Ath-Thayyib Al-Maghribi, in Bogor was headed by Shaykh Muhammad bin Abdul Hamid As-Sudani, and in Pekojan was headed by Ahmad Surkati himself (Surkati & Badjerei 1985). In the hands of Ahmad Surkati the Jamiat Al-Khair madrasah shot up and advanced rapidly.

After officially resigning from Jamiat Al-Khaier, Ahmad Surkati would leave Batavia, and return to Mecca (Al-Bakri 1992), before returning to Mecca, Shaykh Ahmad Surkati met Umar Mangusy, an Arab Captain who had been a friend and helped him a lot in his efforts. When Umar Mangusy heard the news that Surkati would return to Mecca, Umar Mangusy tried hard to persuade Shaykh Surkati to postpone or cancel his decision (Haikal 2024). Later, after the meeting, it was agreed that the establishment of a madrasah and as a forum to house it, an association was formed known as *Jam'iyat al-Ishlah wa al-Irsyad al-Arabiah*, or known as Al-Irsyad.

In the early days of the establishment of Al-Irsyad, the organization led by Sheikh Ahmad Surkati already had several levels of madrasas, including:

- 1.) Madrasah *Awwaliyah* which is a three-year level.
- 2.) Madrasah *Ibtida'iyyah* which is four years old.
- 3.) Madrasah *Tajhiziyah* which is two-year in tiers.
- 4.) Madrasah *Mu'allimin* for teachers who are in a four-year level.
- 5.) *Takhassus* which is none other than a high school that was established a year after the establishment of Al-Irsyad (Yunus 199). In total, the time taken by the five levels is 15 years.

Madrasah Al-Irsyad uses a curriculum with a religious content, with Arabic as the main lesson, plus other general lessons (Bisri Affandi: 1999, 215 pp). The madrasah founded by Surkati uses a curriculum that has more religious content or is called religiously contented, with emphasis on Arabic and other sharia sciences, and less general material than religious subject matter (Mahmud Yunus: 1996, 307).

The emphasis of the Al-Irsyad madrasah curriculum is more on education with religious content supported by the availability of teachers who have good quality. Based on the list of teachers compiled by Mahmud Yunus in 1914, in the first Al-Irsyad madrasah in Jakarta there were 11 foreign teachers and only one native teacher taught Indonesian (Mahmud Yunus: 1996).

Teachers who taught at Madrasah Al-Irsyad include: Al-Irsyad teachers in *the Tajhiziah*, *Mu'allimin*, and *Takhassus* section of this list of teachers was recorded in the golden age of Madrasah Al-Irsyad. These teachers include: Shaykh Ahmad Surkati Al-Anshari, Alimiyah Makkah in 1905 (Director). Shaykh Ahmad Al-'Aqib Al-Anshari, Al-Azhar Cairo in 1909 (Teacher). Abdul-Fadlil Al-Anshari, Gordon College (Sudan) in 1911 (Teacher). Muhammad Al-Hasymi, Kulliah Az-Zaitun (Tunisia) in 1907 (Teacher). Muhammad Al-Attas, Kulliah Tekhnik (Turkey) in 1907 (Teacher). Shaykh Abdur Rahim, Kulliah of Religious Judges (Cairo) (Teacher). Shaykh Muhammad Nur, Kulliah

of Shari'ah wad Din (Sudan) in 1912 (Teacher). Sutan Abdul Hamid, (Indonesian Language Teacher). Shaykh Muhammad Al-Madani, Al-Azhar, Cairo (Teacher). Abu Zaid Al-Misri, Al-Azhar (Cairo) in 1912 (Teacher). Shaykh Hasan Hamid Al-Anshari, *Kulliah Shari'ah wad Din* (Sudan) in 1908 (Teacher). Shaykh Hasan Abu Ali Assikah, Mecca (Mahmud Yunus: 1996).

The priority of the fields of knowledge studied by the students of Al-Irsyad school is clearly illustrated at each level. In *the Awaliyah* madrasah which has three years and three schools of study, Arabic conversation (*muhadatsah*), and Arabic reading (*Muthala'ah*) are more often taught than non-religious subjects such as Indonesian, arithmetic, and sports. Madrasah *Ibtida'iyah*, which has four years of levels, has its main subjects being Al-Qur'an, *Fiqh*, *Nahwu*, and *Sharaf* (Arabic grammar and syntax), *muthola'ah*, and *imla'* (Arabic diction). In addition, lessons in history, geography, Indonesian, arithmetic, drawing, and sports are taught (Bisri Affandi: 1999, 215 pp).

For *Tajhiziyah madrassas* which have two-year levels of studies, including tawheed, fiqh, tafsir, and hadith, Arabic, Indonesian, English are taught as the main subjects. Meanwhile, the *Muallimin* madrasah for teachers with four-year levels teaches lessons in Islam, Arabic, pedagogy, English, and Indonesian. The subjects of tafsir, both those given in *Tajhiziyah* madrassas and *Muallimin*, are sourced from the tafsir of Al-Manar. The study of hadith taught also includes mantik and the science of hadith. In contrast to madrassas, *Takhassus* was established with a fully religious curriculum. Afternoon classes are given to students who have passed a thorough exam. The curriculum includes *adab al-lughah al-arabiyah* (Arabic literature), mantik (logic), *balaghah* (rhetoric), *fiqh wa ushul fiqh*, tafsir, hadith, hadith, hadith, and philosophy (Mahmud Yunus: 1996., Bisri Affandi: 1999).

At the beginning of the development of Al-Irsyad, Ahmad Surkati's attention initially concentrated on improving the quality of the Al-Irsyad madrasah in Jakarta, focusing on the formation of a core group with a small but good number of members. This step was very correct, because this group would help continue the program, even continuing after Ahmad Surkati died. The good running of the madrasah education program in Jakarta, since 1917 Al-Irsyad has run two programs. One of them is to establish branches of Al-Irsyad madrassas in Java. Another program is to spread reform ideas among Muslims. And it should be noted here, the rapid development of Al-Irsyad is possible because it is in line with the increase in awareness of the importance of education among non-Sayyid Arabs (Bisri Affandi: 1999).

The teachers who teach at the Al-Irsyad madrasah from various circles are also from Surkati's own students. The joining of Surkati's friends from Sudan who participated in teaching, made *Mu'alim* Ahmad was more interested in the thoughts and works of Shaykh Muhammad Abduh, Shaykh Muhammad Rashid Ridha, and other works of Ibn Taymiyyah and Ibn Qayyim (Deliar Noer: 1994., Bisri Affandi: 1999), even

those books were used as references for teaching in the madrasah of Al-Irsyad and the majority of reference books at that time came from Egypt. When observed from the teachers and curriculum made by the Al-Irsyad madrasah has good quality to nurture students. (Mahmud Yunus: 1996).

The teachers who teach at the Al-Irsyad madrasah consist of teachers from Mecca, Egypt, Sudan, Tunisia and Turkey. These teachers have a good, good and quality weight because they come from countries that are much more advanced and superior to Batavia at that time. Also, the curriculum that is prepared has good quality, for example the curriculum of the beginning part which is the basic level has been taught quite high lessons when compared to today's curriculum. Examples of lessons taught for example, the Qur'an, Arabic, Kitabah and History have a higher weight, this can be seen from the number of meetings per week and the reference books they use. The Qur'an lessons for this level complete Juz Amma or Juz 30. Arabic and kitabah for this level have used the book *Mabadi Qiraat ar-Rasyida* and history lessons using *Taarikh al-Islam al-Khayyath* (Mahmud Yunus: 1996). This *Awaliyah* class is taken for three years.

For the *Ibtidaiyah* level, it can be seen that the curriculum taught in this class is higher than the content of the *Awaliyah* level. At the *Ibtidaiyah* level, eleven subjects are taught ranging from the Qur'an to gestures/sports. The lessons of the Qur'an, Arabic, Indonesian and arithmetic have more weight than the previous level. The books used also have more reference sources, there are ten reference books used in this class (Mahmud Yunus: 1996).

At the *Tajzihiyah* level there are twelve lessons. From these twelve lessons, there are several new lessons taught, namely English, life sciences, general history-Indonesian, algebra or surveying. At this level, the emphasis on Arabic and language mastery is more emphasized. The books that are the basis or reference for lessons at this level are twelve references used. Among them are *Fath al-Qarib* and *Sub as-Salam*, *Tafsir of the Qur'an Muhammad Abduh* and the diktats made (Mahmd Yunus: 1996).

For the *Mu'alimin* level of the lessons taught are even more recorded, there are sixteen subjects. Arabic language and language mastery still occupy the highest level. The books used are higher and more diverse. Starting from the tafsir of Muhammad Abduh, *Musthalah al-Hadith*, *Sub As-Salam*, *Nayl al-Author*, *Risalah Tauhid Muhammad Abduh*. In total, there are 23 reference books that are the basis for lessons at this *Mualimin* level (Mahmud Yunus: 1996).

For the *Takhassus* level class there are six lessons taught at this level. The six lessons are given at night but the weight and quality are higher, this can be seen from the books used in this class which seem to have used the works of scholars with a higher level of knowledge. Among the thirteen reference books used are the book of tafsir

Jalalain, in addition to the works of Muhammad Abduh. *Ushul fiqh* by Shaykh Al-Hudaribiek (Mahmud Yunus: 1996).

At least for the descendants of Arab Hadrami, the establishment of the Al-Irsyad madrasah by Shaykh Ahmad Surkati provided a solution to the educational problems at that time, including that anyone could attend this Al-Irsyad madrasah. There is no longer any privilege for students, every group of students has rights and equality. The students are taught religious, general knowledge and foreign languages so as to eliminate inferiority or inferiority.

CONCLUSION

Shaykh Ahmad Surkati is a figure who has contributed to educating and fostering the descendants of Hadrami Arabs in Indonesia. He established the Al-Irsyad madrasah as a means of education for Hadrami and the natives, starting from children and youth. After the establishment of the madrasah, an association was formed that oversaw it, namely *Jam'iyat al-Ishlah wa al-Irsyad al-Arabiah*, or known as Al-Irsyad. In the early days of the establishment of Al-Irsyad, the organization led by Surkati already had several levels of madrasah levels, including: Madrasah Awwaliyah which is a three-year level. Ibtida'iyah which is four years. Tajhiziyah which is a two-year level. Mu'allimin for teachers who are in a four-year level. The *Takhassus* class is none other than a high school and the total time taken by the five levels is 15 years. Madrasah Al-Irsyad uses a curriculum with a religious content, with Arabic as the main lesson, plus other general lessons. The madrasah founded by Surkati uses a curriculum that has more religious content, with the reinforcement of Arabic and other sharia sciences, and less general material than religious subject matter. Madrasah Al-Irsyad, which was founded with his students and friends, received a good response from the Hadrami diaspora. The results of education and coaching in the Hadrami community are quite significant, both in terms of education, understanding, and social conditions that seem to blend with the local community. The students of Surkati's education are spread across various organizations, and in the future contribute a lot to the nation and state.

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