



Pan-Islamism: Ideas and Their Influence on Education in West Java

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Abstract

Pan-Islamism is an ideological movement that emerged as a reaction to colonialism, political fragmentation, and modernization, with the aim of uniting Muslims throughout the world. In the 20th century, Pan-Islamism exerted a significant influence in West Java, particularly through the dissemination of Pan-Islamic values through Islamic boarding schools and madrasahs. This study aims to understand how the ideology of pan-Islamism has been integrated into the education system in West Java and its impact on the formation of religious and social identity of the Muslim community. By using a qualitative approach method through library research, looking for answers in various documents, articles, related literature. As a result, it has been concluded that the ideology of pan-Islamism has provided an impetus for the renewal of the Islamic education system in West Java, that the ideology of pan-Islamism not only expands their curriculum, but also gives rise to global unity of Muslims, strengthens the position of the Muslim network, and renews teaching methods. Pesantren such as Persis are real examples of how pan-Islamist principles can be applied in education to produce a generation of Muslims who are knowledgeable in religion and common sense. This study enhances the understanding of how Pan-Islamism influences West Javanese education and encourages Muslims there to unite. These findings are very important for further research on how educational reform and religious ideology correlate in the history of Indonesian Islam.

Keywords: Pan-Islamism, Influence of Pan-Islamism, Education in West Java, Islamic History

Abstrak

Pan-Islamisme adalah gerakan ideologis yang muncul sebagai reaksi terhadap kolonialisme, fragmentasi politik, dan modernisasi, dengan tujuan menyatukan umat Muslim di seluruh dunia. Di Jawa Barat, pengaruhnya kuat pada abad ke-20, khususnya melalui pesantren dan madrasah sebagai penyebar nilai-nilai Pan-Islamisme. Penelitian ini bertujuan untuk memahami bagaimana ideologi pan-Islamisme telah terintegrasi ke dalam sistem pendidikan di Jawa Barat dan dampaknya terhadap pembentukan identitas keagamaan dan sosial masyarakat Muslim. Dengan menggunakan metode pendekatan kualitatif melalui studi pustaka (*library research*), mencari jawaban dalam berbagai dokumen, artikel, literatur terkait. Sebagai hasil, telah disimpulkan bahwa ideologi pan-Islamisme telah memberikan dorongan bagi pembaharuan sistem pendidikan Islam di Jawa Barat, bahwa ideologi pan-Islamisme tidak hanya memperluas kurikulum mereka, tetapi juga memunculkan persatuan global umat Islam, memperkuat posisi jaringan umat Islam, dan memperbarui metode pengajaran. Pesantren seperti Persis adalah contoh nyata bagaimana prinsip pan-Islamis dapat diterapkan dalam pendidikan untuk menghasilkan generasi umat Islam yang berpengetahuan luas dalam agama dan akal sehat. Studi ini meningkatkan pemahaman tentang bagaimana Pan-Islamisme

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memengaruhi pendidikan Jawa Barat dan mendorong umat Islam di sana untuk bersatu. Penemuan ini sangat penting untuk penelitian lebih lanjut tentang bagaimana reformasi pendidikan dan ideologi agama berkorelasi dalam sejarah Islam Indonesia.

Kata Kunci: Pan-islamisme, Pengaruh Pan-Islamisme, Pendidikan di Jawa Barat, Sejarah Islam

Introduction

Pan-Islamism is an intellectual and political movement that emerged in the late 19th century in response to the decline of the power of the Islamic world and the threat of Western imperialism. The main idea of Pan-Islamism is to unite Muslims throughout the world in one strong political and religious force, with the aim of reviving the glory of Islam and confronting colonialism and Western domination.¹ Thinkers and scholars from the Middle East, like Jamaluddin Al-Afghani, initially initiated this movement to fortify Muslim unity amidst the disintegration of the Ottoman Caliphate and the growing influence of Western colonialism in the Muslim world. In Indonesia, especially West Java, pan-Islamism has had a significant impact on various aspects of life, especially in the field of education.

Islamic education in West Java has long been an important center for the dissemination of traditional Islamic values as well as reformist thought. Since colonial times, pesantren and madrasah in West Java have not only functioned as institutions of religious education but also as places where political and social ideas developed. Pan-Islamism, with its ideals of uniting Muslims globally, began to enter and spread through these educational institutions. Pan-Islamic thought from the wider Islamic world, particularly from the Middle East, including Egypt and Mecca, inspired Islamic scholars and reformist figures in West Java. These intellectual connections enabled West Javanese scholars to integrate Pan-Islamic values into the local education system. In West Java, the influence of Pan-Islamism is clearly visible in the establishment of modern schools. Muslim communities began to establish educational institutions that adopted Western curricula but still integrated Islamic religious education. Schools such as Al-Irsyad and Jamiat Khair became pioneers in providing broader education.² They not only teach general sciences, such as mathematics and social sciences, but also religious sciences with more modern and interactive teaching methods. Thus, these schools serve as places where the younger generation can gain comprehensive knowledge, preparing them to face the challenges of the times.

Several important aspects demonstrate the influence of Pan-Islamism on education in West Java. First, Pan-Islamism encouraged renewal in the Islamic education system, which previously focused more on traditional studies such as fiqh and tafsir. The idea of Pan-Islamism expanded the education curriculum by including studies on the history of Islamic civilization, Islamic politics, and the concept of Muslim unity. This aimed to equip students with a broader understanding of the role of Muslims in facing the challenges of modernity and imperialism. In addition, Islamic boarding schools in West Java began to

¹ Novi Zahra and Fatimah Fatimah, "Konsep PAN-Islamisme Menurut Pemikiran Jamaluddin Al-Afghani Dalam Perkembangan Partai Politik Di Indonesia," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 1 (June 15, 2023): 228, <https://doi.org/10.29210/1202322802>.

² Setiawan, "Model Penelitian Pemikiran Islam Modern Deliar Noer," 2012, 0–18.

teach the importance of solidarity between Muslims globally, as one way to fight Western domination.

Second, the idea of Pan-Islamism also strengthened the intellectual network between scholars in West Java and the rest of the Islamic world. Scholars from West Java, who were involved in the Pan-Islamist movement in the Middle East, significantly contributed to the dissemination of this idea through Islamic education in Islamic boarding schools. For example, the Persatuan Islam (Persis) Islamic boarding school in Bandung became one of the centers for the spread of Pan-Islamist ideas in West Java. Persis is known as an Islamic boarding school that teaches Islamic reform and the spirit of Pan-Islamism, emphasizing the importance of Muslim unity and resistance to colonialism.³

Most studies on Pan-Islamism, including journal articles that the author has identified, have a very broad scope. These articles tend to discuss the ideas and concepts of Pan-Islamism in a global or national context, without specifically examining its influence on education in West Java. Some of these include studies conducted by Zahra and Fatimah,⁴ Kurniawan and Hadi,⁵ Mahardika,⁶ Akbar et al.,⁷ and studies conducted by Faiz and Alawiyah.⁸ Many of these studies delve into the ideas of Jamaluddin Al-Afghani, emphasizing his influence on the resurgence of Islam as a whole. However, they don't delve into the implementation of these ideas within specific educational institutions in West Java. In addition, articles discussing Islamic education reform often focus on the contributions of national figures such as Ahmad Dahlan or large organizations such as Muhammadiyah and Nahdlatul Ulama. This aligns with the research conducted by Zarro et al.,⁹ Asman et al.,¹⁰ Jumrah and Ondeng,¹¹ as well as the research conducted by Ridwan.¹² This leaves a gap in

³ Eliwatis Eliwatis et al., "Peran Persatuan Islam (Persis) Dalam Pengembangan Pendidikan Islam Di Indonesia," *Tazkiya: Jurnal Pendidikan Islam* 11, no. 2 (2022): 41, <https://doi.org/10.30829/taz.v11i2.2028>.

⁴ Zahra and Fatimah, "Konsep PAN-Islamisme Menurut Pemikiran Jamaluddin Al-Afghani Dalam Perkembangan Partai Politik Di Indonesia."

⁵ Ahmad Salman Kurniawan, Sri Suriana, and Nurfitri Hadi, "Pengaruh Pan Islamisme Bagi Kekhilafahan Turki Utsmani Pada Masa Sultan Abdul Hamid II," *Tanjak: Sejarah Dan Peradaban Islam* 2, no. 2 (2022): 181–204, <https://doi.org/10.19109/tanjak.v2i2.12864>.

⁶ Moch. Dimas Galuh Mahardika, "Jamaluddin Al-Afghani's Thoughts in Sarekat Islam and Muhammadiyah Movement Early 20th Century," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 13, no. 2 (December 28, 2023): 129–41, <https://doi.org/10.15548/khazanah.v13i2.1125>.

⁷ Muhammad Davy Akbar, Julaeha Nurfizli, and Amin Rais, "Teori Politik Kontemporer: Pan islamisme Jamaluddin Al afghani dalam Perspektif Politik Islam," *PROSIDING KONFERENSI PEMIKIRAN POLITIK ISLAM* 1, no. 1 (March 1, 2022): 18–32.

⁸ Muhammad Faiz and Afifah Alawiyah, "Latar Kebijakan Politik Pan-Islamisme Sultan Abdul Hamid II (1876-1909)," *Indonesian Journal of History and Islamic Civilization (IJHIC)* 1, no. 1 (June 1, 2024): 61–74, <https://doi.org/10.35719/f02pt638>.

⁹ Mar'ati Zarro, "Muhammadiyah Sebagai Gerakan Islam Dan Pendidikan," *FACTUM: Jurnal Sejarah Dan Pendidikan Sejarah* 9, no. 1 (April 11, 2020): 61–66, <https://doi.org/10.17509/factum.v9i1.21503>.

¹⁰ Asman, Wantini, and Betty Mauli Rosa Bustam, "Filosofi Pendidikan K.H. Ahmad Dahlan Dan Implikasinya Pada Epistemologi Pendidikan Islam Kontemporer," *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 2 (December 15, 2021): 262–81, [https://doi.org/10.25299/al-thariqah.2021.vol6\(2\).6119](https://doi.org/10.25299/al-thariqah.2021.vol6(2).6119).

¹¹ Abrina Maulidnawati Jumrah and Syarifuddin Ondeng, "Relevansi Pemikiran KH. Ahmad Dahlan Dan KH Hasyim Asy'ari Dan Pengaruhnya Dalam Bidang Pendidikan Islam," *AL-URWATUL WUTSQA: Kajian Pendidikan Islam* 2, no. 1 (June 1, 2022): 9–23.

¹² Maulana Ridwan, "Peranan Lembaga Pendidikan Ma'arif Nadhlatul Ulama dalam Penyebaran Pendidikan Islam di Indonesia," *Fikrah: Journal of Islamic Education* 4, no. 1 (June 30, 2020): 53–63, <https://doi.org/10.32507/fikrah.v4i1.726>.

the literature that specifically discusses how Pan-Islamism shapes education patterns in the region, especially in West Java, which has unique socio-cultural characteristics.

Based on this, the study aims to bridge the gap by presenting a more concrete and specific discussion of the influence of Pan-Islamism on education in West Java. Furthermore, the study endeavors to offer a fresh viewpoint that facilitates readers' comprehension of the local translation of Pan-Islamism, while also offering practical recommendations for scholars and educators seeking to delve deeper into this subject.

Research Method

This study employs a qualitative approach in conjunction with a library research method. We conduct library research by searching for theoretical references that are pertinent to the problem under study. This study relies on scientific references to collect data or information that is in accordance with the research objectives. This study employs data collection techniques that involve conducting literature reviews, further analyzing collected data, and combining it into a cohesive whole. Data sources in this study include documents, articles, news, and the like. The data analysis process begins by reviewing the results of relevant research, followed by research that is highly relevant, and then considering the order of publication years from the most recent to the most ancient. Researchers read the abstract of each study to ensure its suitability to the research objectives and then note important points that are considered relevant to the problem being studied.¹³

The results of this literature study indicate the number of relevant references that align with the formulation of the problem. Additionally, we present the results of our literature study to help readers understand the concepts and impact of pan-Islamism on education in West Java. We will compile the results of this study in a structured scientific form. This encompasses a range of crucial components, such as the conclusions drawn from the research findings, pertinent suggestions or recommendations for future research development, and a systematic and orderly list of references aligned with scientific principles. This method provides a systematic framework for exploring the ideas and influence of pan-Islamism in education in West Java.

Results and Discussion

The Spread of Islam in West Java

In spreading Islam in West Java, it is inseparable from the important role of three regions, namely Banten, Cirebon, and Sunda Kalapa. These three regions became the main centers for the entry of Islamic influence in the West Java region in the early days of its spread. The city of Cirebon, which is located on the north coast of Java near the capital of the Sunda Kingdom, Pakuan Pajajaran, is known as an area where most of its residents live by catching shrimp and making shrimp paste. The port in Cirebon became the center of trading and shipping activities, both local and international, due to factors supported by river estuaries. Notes from Tome Pires in 1513 stated that there were three to four ships docking every day at the port of Cirebon, with the main exports being rice, food, and wood for

¹³ Firsta Aditya Putri, Dhi Bramasta, and Santhy Hawanti, "Studi Literatur Tentang Peningkatan Kemampuan Berpikir Kritis Siswa Dalam Pembelajaran Menggunakan Model Pembelajaran the Power of Two Di SD," *Jurnal Educatio FKIP UNMA* 6, no. 2 (2020): 605–10.

shipbuilding. With a population of around 1,000 people, Cirebon has been a port city for a long time, particularly since it was still a subordinate region of the Sunda Kingdom.¹⁴

Various local sources, including Babad Cirebon (Brandes edition) and Carita Purwaka Caruban Nagari, explain that a harbormaster or syahbandar originally ruled the Cirebon region as a small hamlet. Over time, this hamlet transformed into a village under the leadership of a kuwu, also known as the village head. The main port of Cirebon at that time was located in Muara Amparan Jati, which is in the Pasambangan Hamlet area. Ki Gedeng Kasmaya served as the port's head or harbormaster, followed by Ki Gedeng Sedhang Kasih, Ki Gedeng Tapa, and finally Ki Gedeng Jumajan Jati. As a consequence of its status as a vassal or subordinate area of the Sunda Kingdom, Cirebon was required to submit tribute to the kingdom every year. Typically, the tribute took the form of local products like salt and shrimp paste, symbolizing Cirebon's submission to the Sunda Kingdom's power at that time.¹⁵ Before people inhabited the area now known as Cirebon City, a community existed not far to the north of the area. This community is considered a forerunner of the population that later inhabited Cirebon City. In the area, there are two important ports, namely Muhara Jati Port and Pasambangan, which are centers of economic and social activities. Around it, several countries play important roles, including Singapore to the north, Japura to the east, and an area known as Caruban Girang in the interior to the south.

Around the first quarter of the 14th century AD, these ports became transit points as well as trading centers for merchants from various regions. These traders came from Pasai, Arabia, India, Persia, Malacca, Tumasik (Singapore), Palembang, China, East Java, and Madura. They came to Muhara Jati Port and Pasambangan Market to conduct trading activities as well as fulfill their needs during the voyage. Most of these traders had converted to Islam, and their presence at these ports opened up opportunities for local residents to learn about Islam. The interaction between these immigrants and the local community later became one of the initial paths for the spread of Islam in the area, which gradually influenced the social and cultural lives of the people in Cirebon.

Before people inhabited the area now known as Cirebon City, settlements spread across the northern part of the area, which later became the origin of the Cirebon population. These settlements developed around strategic areas that had important ports, namely Muhara Jati Port and Pasambangan. These ports became vital transit points for trade routes along the north coast of Java. The State of Singapore, an important area in international trade routes at the time, lay to the north of the port. Meanwhile, to the east lay the State of Japura, and to the south, specifically inland, lay a region known as Caruban Girang.¹⁶

Traders from various regions, including Pasai, Arabia, India, Persia, Malacca, Tumasik (Singapore), Palembang, China, East Java, and Madura, began to visit Muhara Jati and Pasambangan Ports in the early 14th century AD. These traders generally had converted to Islam, which made them not only economic actors but also agents of the spread of Islamic

¹⁴ Nina Herlina Lubis, "Sejarah Perkembangan Islam Di Jawa Barat," *Yayasan Masyarakat Sejarawan Indonesia*, no. September (2011): 445.

¹⁵ Tjandrasmita Uka, "Arkeologi Islam Nusantara" (Jakarta: Kepustakaan Populer Gramedia, 2009).

¹⁶ Azizah Khoirotnun Nisa, "Peran Pelabuhan Muara Djati dalam Islamisasi di Cirebon," *Priangan: Journal of Islamic Sundanese Culture* 1, no. 2 (December 2, 2022): 84–95.

teachings. The interaction between Muslim traders and local residents in these ports was one of the main factors that introduced and spread Islam to this region. This paved the way for the wider spread of Islam along the north coast of Java, including in Cirebon, which later became one of the centers of Islamic development in Indonesia.¹⁷

The Spread of Islam to the Interior of West Java

By the 16th century, the entire region along the North Coast of West Java had been completely under the influence of Islamic leaders. These leaders played an important role in spreading Islamic teachings and building a network of religious-based power that was increasingly strengthening in the coastal area. After the influence of Islam had successfully taken root in the North Coast area, the process of Islamization did not stop there. The spread of Islamic teachings continued to various other regions in West Java, including the interior. This process took place in various ways, such as through trade, marriage, diplomatic relations, and religious teachings carried out by local Islamic scholars and figures. This Islamization not only had an impact on changing people's beliefs but also brought about transformations in the social, cultural, and political aspects of the region.¹⁸

Sunan Gunung Jati ruled over Kuningan, Sindangkasih, Talaga, Luragung, Ukur, Cibalugung, Kluntung Bantar, Pagadingan, Indralaya, Batulayang, and Imbanganten, according to the 1720 manuscript *Carita Purwaka Caruban Nagari*, which documents the early history of Cirebon. We also refer to these areas as Cirebon, Banten, and Kalapa. Haji Abdullah Iman founded the South Priangan Region, which included the territory of Sunan Gunung Jati. Prince Makhdum protected Pasir Luhur. During the leadership of Sunan Gunung Jati, Cirebon also founded Galuh and Sumedang. The *Carita Purwaka Caruban Nagari* also records Luragung's founding in 1481. The process of Islamization took place in Kuningan, Talaga, Galuh, and the surrounding areas around 1530 AD. The founding of Talaga took place in 1530 AD, and Rajagaluh followed suit in 1528. In Sindangkasih (Maja) According to *Carita Purwaka Caruban Nagari*, Cirebon founded Sindangkasih (Majalengka) under the leadership of Prince Muhammad and Siti Armilah. or Nyai Rambutkasih, supported the spread of Islam and helped those who were new to the religion. The Girilawungan cemetery (Majalengka) houses a tomb of Dalem Panungtung, believed to have ties to the region's Buddhist/Hindu adherent history. According to the Talang Cirebon source, Maulana Ifdil Hanafi (alias Haji Tan Eng Hoat) became the ruler of Cirebon from 1513 to 1564 with the title Wirasenyaya and a fortress in Majalengka. He actively promoted the spread of Islam from the east to the Galuh coast. Raden Walangsungsang, also known as Haji Abdullah Iman, Kean Santang, Sunan Rahmat, or Sunan Godog, is believed to be identical with Maulana Ifdil Hanafi. Various Cirebon traditions state that Walangsungsang was the son of Prabu Siliwangi from Pajajaran.¹⁹

Towards the end of his life, Walangsungsang (Kean Santang) made significant contributions to the spread of Islam in the Southern region. As the son of Prabu Siliwangi from Pajajaran, Walangsungsang initially had a dispute with his father, but finally received

¹⁷ Andriyanto Andriyanto and Muslikh Muslikh, "Peranan Pesisir dalam Proses Islamisasi di Nusantara," *Keraton: Journal of History Education and Culture* 1, no. 1 (August 14, 2019), <https://doi.org/10.32585/keraton.v1i1.319>.

¹⁸ Andriyanto and Muslikh.

¹⁹ Nisa, "Peran Pelabuhan Muara Djati dalam Islamisasi di Cirebon."

permission to spread Islam in the Land of Sunda. The Kean Santang shrine is situated on Mount Nagara, which served as a former defense, and his tomb is located in Godog. In addition, there are two other figures who also played a role in the spread of Islam in Cangkang Garut, namely Sembah Dalem Pangadegan and Prince Arif Muhammad, who have ties to Cirebon. Tradition in Ciamis links the spread of Islam in Galuh (Ciamis) with Apun Di Anjung, known as Prince Mahadikusumah or Maharaja Kawali, a prominent cleric from Cirebon. Furthermore, according to the manuscript, Islam entered Sumedang through marriage, where Prince Santri, the first ruler of Sumedang who was Muslim, had descendants from Pajajaran and Sunan Gunung Jati.

The Talaga Kingdom records Raden Rangga Mantri, or Prabu Pucuk Umum, as the first ruler of Talaga to embrace Islam. He married Ratu Parung, the princess of the kingdom, thus uniting the influence of Talaga's power with the rapid spread of Islam in the region. As a direct descendant of Prabu Siliwangi, he had strong legitimacy and close ties with the major kingdoms in West Java. Meanwhile, sources mention that Aria Wangsa Goparana, son of Sunan Ciburang and grandson of Sunan Wanaperih, played a significant role in the Islamization process in Talaga. This record states that since the time of Sunan Wanaperih, the Talaga region had been under the influence of the Cirebon coast, indicating a shift in power and the strategic role of Talaga as a center for the spread of Islam. Under the leadership of Raden Rangga Mantri, Talaga became one of the important centers for the spread of Islam in West Java. His policies succeeded in encouraging many Talaga residents to embrace Islam. In addition, harmonious diplomatic relations with the Cirebon Sultanate and major kingdoms such as Pajajaran strengthened Talaga's position as a center of trade and culture. He was also known as a wise leader, carrying out various reforms to advance the agricultural, craft, and art sectors. A number of relics from his reign, such as keris, ceramics, and royal genealogy records, are valuable historical evidence to this day.

On the other hand, Aria Wangsa Goparana also played a crucial role in spreading Islam in the Talaga area and the Cirebon coast. As the grandson of Sunan Wanaperih, he continued his family's mission of preaching and strengthened the influence of Islam in the area. Thus, both Raden Rangga Mantri and Aria Wangsa Goparana made major contributions to the history of the Talaga Kingdom and the process of Islamization in West Java, making Talaga an important point in the development of Islam in the archipelago. According to Cianjur folklore, Aria Wangsa Goparana, who came from Talaga before settling in Sagalaherang, is known as the figure who introduced himself to the people in the Cianjur and Limbangan areas. Based on Cianjur historical documents from 1855, Aria Wangsa Goparana had a son named Aria Wiratanudatar I, who became the ancestor of Aria Wiratanudatar II, the ruler of Cianjur in the past. Aria Wiratanudatar II later became the ancestor of Aria Wiratanudatar III, who was known as Dalem Condre and lived in Cikondang, Cianjur. Interestingly, this lineage also reveals that Sultan Agung of the Mataram Sultanate (1613–1645) was the grandson of Aria Wiratanudatar II. This genealogical relationship shows a strong historical connection between Talaga, Cianjur, and the Mataram Sultanate, which enriches the historical narrative in West Java.

Likewise, according to Carita Purwaka Caruban Nagari, Islam entered Sumedang through marriage. Prince Santri, who had Pajajaran and Sunan Gunung Jati blood, was the

first Muslim ruler of Sumedang. Cianjur folklore mentions that Aria Wangsa Goparana, who came from Talaga and then moved to Sagalaherang, introduced Islam in Cianjur and Limbangan. The Cianjur Document of 1855 records that Aria Wangsa Goparana had a son named Aria Wiratanudatar I, the ancestor of Aria Wiratanudatar II, who ruled Cianjur for a long time. Islam also entered the mountainous region of Banten during the reign of Prince Hasanudin, Regent of Banten 1526-1552 and Sultan of Banten 1552-1570. His son, Maulana Yusuf, continued the spread of Islam in remote areas of Banten.

Persis as a Vessel for the Spread of Pan-Islamic Ideas in West Java

Persatuan Islam (Persis) had a significant influence in spreading the ideas of Pan-Islamism in West Java, both through preaching, education, and media publications. The idea of pan-Islamism, which prioritizes solidarity and unity among Muslims across countries to fight imperialism and rebuild the glory of Islam, became the core of Persis's renewal movement. This organization adopted the ideas of global Pan-Islamist figures such as Jamaluddin al-Afghani and Muhammad Abduh, who called for the reform of Islamic thought and the unification of the people under the values of the Qur'an and Hadith.

Through the pesantren and madrasah they founded, Persis produced cadres of Muslim intellectuals who had a global awareness of the struggle of Muslims. In addition, through media such as *Al-Furqan* and *Pembela Islam*, Persis voiced issues related to the revival of Islam, the rejection of colonialism, and the importance of the unity of the people at the local and international levels. Persis's efforts in West Java to integrate the Islamic struggle with the anti-colonial movement demonstrate the influence of Pan-Islamism, transforming Islam into a moral and political force capable of uniting Muslim society against colonial domination and the challenges of modernity.²⁰

A group of traders in the city of Bandung who wished to study and practice Islamic teachings first founded the Persatuan Islam (Persis) on September 12, 1923, in Bandung.²¹ Haji Muhammad Zamzam founded the Persatuan Islam (Persis) with a couple from the city. He comes from Palembang and has lived in Bandung for a long time. He is an alumnus of Daar al-Ulum, Makkah. He served as a religion instructor at Dar al Muta'alimin from 1910 to 1912. And the second figure was named Haji Muhammad Yunus. He was a trader who achieved extraordinary success. In his youth, he studied traditional religions and mastered Arabic, which enabled him to study several books independently and in depth.

In the midst of the history of Islam in Indonesia, especially in West Java, a movement emerged that attempted to restore the purity of Islamic teachings and strengthen the identity of the people. Haji Zamzam and Haji Muhammad Yunus founded Persatuan Islam (Persis) in Bandung on September 12, 1923. Local traditions and beliefs, such as animism, superstition, and heresy, influenced the religious conditions of society, giving rise to Persis.²² In this context, the Persatuan Islam (Persis) organization used pan-Islamism as an important ideological basis to fight for Islamic teachings that were deemed pure and authentic. Persis attempted to restore the understanding of Muslims to the main sources of religion, namely

²⁰ Setiawan, "Model Penelitian Pemikiran Islam Modern Deliar Noer."

²¹ Marle Calvin Ricklefs, "Sejarah Indonesia Modern 1200-2004 M.C. Ricklefs," 2007.

²² Zilal Afwa Ajidin and Asep Ajidin, "Komparasi Model Pendidikan Islam Antara Muhammadiyah Dan Persatuan Islam," *Lentera: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2022): 1-14, <https://doi.org/10.32505/lentera.v4i1.4223>.

the Qur'an and Sunnah. The foundation of pan-Islamism also reflects the spirit of strengthening the unity of Muslims globally by emphasizing the practice of true and straight Islamic teachings in accordance with the guidance of the Prophet Muhammad SAW. This perspective not only guides Persis' religious struggle, but also fosters a collective awareness among Muslims about the significance of the unity and purity of Islamic teachings in confronting contemporary challenges. The following is an explanation of the influence of Persis education in West Java, which led to educational reform:

1. The Beginning of Pan-Islamic Education in Persis

This Islamic education was designed to cover various levels of education, starting from early childhood education, such as kindergarten, to elementary education, namely *Hollandsch-Inlandsche School* (HIS), which was equivalent to elementary school at that time. In addition, Persis offered secondary education levels, including *Meer Uitgebreid Lager Onderwijs* (MULO), the equivalent of today's junior high school, and a special school in 1931 for the training of prospective teachers. This effort was not only aimed at providing education oriented towards Islam but also at preparing the younger generation who were able to compete in the modern education system and remain steadfast to Islamic values. Through this formal educational institution, Persis played a major role in producing Muslim intellectual cadres who had a spirit of renewal and strong religious awareness.²³

In addition to general education, Persis also provides religious-based education through Islamic boarding schools. Initially, Persis only intended to fill its schools with Persis members, but over time, it began to accept students from outside Persis. In 1927, Persis established a special class for children who had previously attended government-run schools, with the aim of studying Islam in detail and specifically.²⁴ On March 4, 1936, Hasan Hamid and E. Abdurrahman founded the "Pesantren Persatuan Islam" in Bandung. They divided the pesantren into two categories: a small pesantren for children, implemented in the afternoon, and a large pesantren for adolescent education. A. Hassan relocated to Bangil, East Java, in March 1940, where he developed a large pesantren. In February 1941, he established a large pesantren specifically for girls there. The establishment of the pesantren aimed to offer education and guidance to the female cadres of Persis.²⁵

One of Persis' greatest achievements in the field of religious education is the establishment of Islamic boarding schools spread throughout Indonesia. Persis manages approximately 230 Islamic boarding schools, which are dispersed across various cities in Indonesia, including Bandung, Garut, and Tasikmalaya, among others. In this field of education, it also teaches general education, not just religious education. In this way, Persis tries to integrate Islamic education with general education so that students not only

²³ Pepen Irpan Fauzan and Ahmad Khoirul Fata, "Rethinking Howard M. Federspiel'S Thesis on the Conflict Between Persatuan Islam Vs Permoefakatan Islam," *Journal of Contemporary Islam and Muslim Societies* 5, no. 1 (2021): 37, <https://doi.org/10.30821/jcims.v5i1.8889>.

²⁴ Anas, D. W., Khaeruman, B., Rahman, T., & Awaludin, L. (2019). *Anatomo Gerakan Dakwah Persatuan Islam*. Hal. 572.

²⁵ Fauzan and Fata, "Rethinking Howard M. Federspiel'S Thesis, "on the Conflict Between Persatuan Islam Vs Permoefakatan Islam."

become religious experts but also have broad insights that are relevant to the development of the times. In carrying out this educational mission, Persis does not only focus on teaching in the classroom but also holds training and discussion groups that discuss various religious issues. This activity aims to increase Muslims' understanding of religious teachings and encourage them to be active in preaching. Through these discussion forums, Persis tries to create cadres of preachers who are able to spread the correct understanding of Islam to the wider community.

2. Curriculum and Educational Development

Religious subjects such as *fiqh*, *tauhid*, the Qur'an, and grammar, including *nahwu shorof*, *ma'ani*, *tafsir*, *hadith*, *ushul fiqh*, *bayan science*, and *akhlaq*, are part of the curriculum in Persis. Additionally, general learning encompasses subjects such as calculation science and journalism science, among others. Persis applies the harmony between religious and general curriculum to Islamic boarding schools and all other schools. Initially, the curriculum in Islamic boarding schools and other schools lacked balance or appeared to be biased. Persis provides a curriculum that strikes a balance between religion and general subjects. Religious subjects like Arabic, the Qur'an, and Islamic history are taught in Persia. General knowledge encompasses Indonesian, Sundanese, mathematics, and other subjects.

In 1988, the Islamic boarding school underwent a transformation into a Pondok Pesantren Tinggi (PPT) in response to the evolving era and community demands. The school aimed to cultivate dependable religious experts with high academic achievements who were capable of guiding their community to live in accordance with Islamic teachings. At the outset of its establishment, the Pondok Pesantren Tinggi lacked an official government permit, leaving its status uncertain and restricted. However, through persistent efforts to gain recognition, this institution ultimately succeeded in securing permission from the government. After that, the name of the Pondok Pesantren Tinggi changed to the Sekolah Tinggi Ilmu Usluhuddin (STU), although this change was still temporary and not permanent. Some time later, the name changed again and officially became the Sekolah Tinggi Agama Islam Persatuan Islam (STAIPI), which reflected a closer relationship with Persis as the main manager.

After this name change, STAIPI began to grow rapidly and became increasingly well-known. In addition to running educational programs that focused on religious knowledge, STAIPI then opened several new study programs. One of them is the Diploma Two Program in *Raudhatul Athfal* Teacher Education (PGRA), which aims to produce quality educators at the early childhood education level, especially to manage and teach at *Raudhatul Athfal* (RA) educational institutions. This program is under the auspices of STAIPI and is an integral part of efforts to develop Islamic education. Not stopping there, STAIPI also expanded its educational scope by establishing the Sekolah Tinggi Keguruan dan Ilmu Pendidikan (STKIP), which focuses on higher education in the fields of teaching and education in general. In addition, STAIPI opened the STAIPI Arabic Language Education Institute to further explore language studies, with the aim of producing qualified Arabic language experts who are prepared to tackle global challenges in teaching and understanding Arabic. With these steps, STAIPI is trying to

establish itself as a leading higher education institution and plays an important role in producing quality future generations, both in the fields of religion and education in general.

Over time, changes continued to occur, and in 2019, under the leadership of K.H. Maman Abdurrahman and K.H. Aceng Zakaria, Persatuan Islam (Persis) managed to achieve a significant milestone. In that year, Persis established a new and very significant higher education institution, namely Universitas Persatuan Islam (Unipi), located in Bandung. The establishment of this university is part of Persis's efforts to develop quality higher education based on pure Islamic teachings, as well as to prepare a competent generation in various fields of science.

A decree from the Ministry of Research, Technology, and Higher Education (Kemenristek), which approved and ratified the establishment of Universitas Persatuan Islam, further enhanced the success of Unipi's establishment. The decree provided official recognition from the government for the existence of Unipi, which paved the way for further development of this campus as a higher education institution that has an important role in producing quality graduates. With the establishment of Unipi, Persis has increasingly demonstrated its commitment to advancing higher education in Indonesia, especially in building a generation of intelligent and highly integrated Muslims in various sectors of life.

3. Da'wah Movement Through Education

In addition to education, da'wah is also one of Persis' main focuses. They carry out various da'wah programs that directly involve the community. One way to achieve this is by writing books and magazines that talk about Islamic education and reform da'wah. Since 1929, magazines like "Pembela Islam" have emerged as a crucial medium for Persians to disseminate their knowledge. Through this media, they can reach more people and provide accurate information about Islamic teachings. Persis is also active in holding general meetings and tabligh, where leaders and members of the organization can share knowledge and experiences in da'wah.²⁶ Not only do these activities aim to strengthen solidarity among members, but they also invite the wider community to return to the pure teachings of Islam. In every lecture and sermon, they emphasize the importance of following the Qur'an and Sunnah as a guide to life.

Since its inception, the founders of educational institutions have not given it adequate attention.²⁷ Only at the elementary and secondary education levels are educational institutions truly visible. Meanwhile, universities are almost non-existent. They prioritize cultural da'wah by campaigning for the return of the Qur'an and hadith and prohibiting tuberculosis in society.²⁸ When it comes to education, Persis approaches it gradually rather than through a systematic effort to provide a unique Islamic education system. Since its establishment, Persis educational institutions have primarily focused on Bandung and have encountered challenges in expanding beyond the capital. In this

²⁶ Eliwatis et al., "Peran Persatuan Islam (Persis) Dalam Pengembangan Pendidikan Islam Di Indonesia."

²⁷ Dadan Wildan et al., "Anatomi Gerakan Dakwah Persatuan Islam," *Amana Publishing*, 2015, 580.

²⁸ Wildan et al.

regard, Persis is different from organizations such as Muhammadiyah and NU, which view education as one of the most important aspects of their organization. Both organizations focus primarily on developing an education system that is continuous, clearly structured, and designed to carry out their role in society.

In the context of pan-Islamism, Persis seeks to establish beneficial relations with other Islamic organizations, both in Indonesia and around the world. They believe that the unity of Muslims is the key to facing the various challenges faced by the people. Persis aims to create policies that foster an integrated education system, structuring each level of education to interconnect and support one another. We view all education levels, from elementary school to college, as components of a broader cadre system. The main objective of this education system is to produce cadres of leaders who will lead Muslims in the future, as well as cadres of Islamic thinkers who have a deep understanding of religious teachings and are able to contribute ideas in various aspects of life. Thus, every graduate produced from various levels of education at Persis is not only prepared to master science but also to play a very important role in advancing Muslims, both in terms of leadership and intellectual and social aspects. They realize that the challenges faced by Muslims today are very diverse, ranging from the influence of globalization and social change to ideological challenges. Therefore, Persis remains dedicated to implementing renewal and *tajdid* in all facets of Muslims' lives.

Thus, *Persatuan Islam* (Persis) is not only an organization but also a symbol of the struggle for Pan-Islamism in West Java and Indonesia as a whole. Through education, preaching, and community empowerment efforts, Persis integrates the values of global Muslim solidarity into the local context, encouraging unity in facing the challenges of colonialism and modernity. On the journey towards its century, Persis remains committed to the principles of Pan-Islamism, seeking to unite Muslims in a vision and mission based on the Qur'an and Hadith in order to realize a prosperous, independent, and dignified society in accordance with pure Islamic values.

Conclusion

Pan-Islamism is an intellectual and political movement that emerged in the late 19th century in response to the decline of the power of the Islamic world and the threat of Western imperialism. The main idea of Pan-Islamism is to unite Muslims throughout the world in one strong political and religious force, with the aim of reviving the glory of Islam and confronting colonialism and Western domination. Islamic education in West Java has long been an important center for the spread of traditional Islamic values and reformist thought. Since the colonial era, Islamic boarding schools and *madrasahs* in West Java have not only functioned as institutions of religious education but also as places where political and social ideas developed. Pan-Islamism, with its ideals of uniting Muslims globally, began to enter and spread through these educational institutions. Several important aspects demonstrate the influence of Pan-Islamism on education in West Java. First, Pan-Islamism encouraged reform in the Islamic education system, which previously focused more on traditional studies such as *fiqh* and *tafsir*. Second, the idea of Pan-Islamism also strengthened the intellectual network between scholars in West Java and the rest of the Islamic world. West Javanese

clerics connected to the Pan-Islamist movement in the Middle East played an important role in spreading this idea through Islamic education in Islamic boarding schools.

The spread of Islam in the interior of West Java occurred through the role of significant figures such as Sunan Gunung Jati, Walangsungsang, and Kean Santang, who used a peaceful approach, teaching, and family relationships to convert the community to Islam. Coastal areas like Cirebon and Banten became centers of dissemination, reaching into inland areas like Kuningan, Sumedang, and Cianjur. Moreover, political marriages further bolstered this dissemination, particularly in Talaga and Priangan. Islam's consistent preaching succeeded in transforming the social and cultural patterns of West Java society, previously influenced by Hinduism and Buddhism, into an integral part of their lives.

Haji Zamzam and Haji Muhammad Yunus founded Persatuan Islam (Persis) in Bandung in 1923 with the goal of purifying Islamic teachings in accordance with the Qur'an and Sunnah. Persis began its purification steps through education by establishing schools and Islamic boarding schools that combined religious knowledge and general knowledge. Additionally, Persis engages in da'wah activities through publications and public meetings, disseminating messages about the significance of adhering to the Qur'an and Sunnah. Despite often facing challenges, Persis remains firm in its stance not to engage in practical politics, while simultaneously fostering cooperation with other Islamic organizations to strengthen the unity of the people. The principle of pan-Islamism serves as Persis's guiding principle in addressing various contemporary challenges, such as globalization and ideological issues, as it continues to implement reforms aimed at strengthening the Muslim community in Indonesia.

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