

# K.H. NOER ALIE'S ROLE IN ISLAMIC EDUCATIONAL SYSTEM



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EDUCATIONAL SYSTEM

**AL FATHAN  
CHE AMNAH BT BAHARI**

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*Firstly, it is our utmost pleasure to dedicate this work to our dear parents and our family members, who granted us the gift of their unwavering belief in our ability to accomplish this goal: thank you for your support and patience.*

*We wish to express our appreciation and thanks to those who provided their time, effort and support towards the process of writing this book. To the members of our book committee, thank you for your fortitude.*

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## PREFACE

This book seeks to identify K.H. Noer Alie's contribution in the field of education during 1956-1990 at Bekasi-Ujung Harapan, particularly in his Pesantren Attaqwa. The primary focus of this book was to recognize and analyze his philosophical foundation of education, objectives, curriculum and its methodology. Five senior teachers of the pesantren who have the opportunity to study, learn and live with K.H Noer Ali were contacted and input gathered from them were expressed in the writing of this book. From the discussion, it is noted that K.H. Noer Alie was a man of multi tasks, talented and unique. With these caliber and leadership style, he was able to gather his people to participate and benefit the educational system that he has modulled for them accordingly. People thus; appreciate his contribution by conferring various honorship to him during and before his lifetime and some roads at Bekasi are attributed to his name as a sign of respect for him.

AL FATHAN

CHE AMNAH BT BAHARI

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## CHAPTER 1

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### INTRODUCTION

Before 1945, the colonialists and imperialists had ruled some part of Indonesian archipelago for more or less than 300 years.<sup>1</sup> Within these years majority of the Indonesians' thoughts and hearts were mesmerized and colonized by the Dutch and this being intensified with the sending of some young Indonesian<sup>2</sup> to further their study in Netherland. Upon returned home their heads were full of Western ideas about freedom, liberalism, socialism, and Marxism.<sup>3</sup> Even though these indoctrinations served to hasten the independence of Indonesia from the Dutch with new movements of anti-imperialism, they contributed a great deal in developing basic ideologies and principles of Indonesia in the future leaning towards communism rationalism and democratic movements.

However, at that time the encounter between Dutch Christians and Indonesian Muslims were inevitable and manifested by continuous

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1 Adrian Vickers, *A History of Modern Indonesia*, (UK: Cambridge University Press, 2005), 9; R. E. Elson, *The Idea of Indonesia A History*, (Cambridge University Press, 2008), 1.

2 Among others; Tan Malaka, born 1894 at West Sumatra, he was an Indonesian communist leader who competed with Sukarno for control of the Indonesian nationalist movement. When he came back from Europe in 1919, he began to espouse communist doctrine. He argued that communism and Islam were compatible, so he suggested that Indonesian revolution should be built upon both; Mohammad Hatta, born August 12, 1902 at Bukit Tinggi, West Sumatra, a leader of the Indonesian independent movement who was prime ministry (1948-1950) and vice president (1950-1956) of Indonesia. While he studied in the Netherland from 1922 to 1932, he was president of the Indonesian Union and nationalist political group founded by overseas Indonesian students; Amir Sjarifuddin, born April 27, 1907, at North Sumatra, he studied Eastern and Western Philosophy at Haarlem and Leiden University. He was a socialist politician, the figure in the Indonesian National Liberation and Communist movement; Sutan Sjahrir, born March 5, 1909, Padangpanjang, West Sumatra, influential Indonesian nationalist and prime ministry who favoured the adoption of western constitutional democracy for Indonesia. He studied in the Law Faculty at the University of Leiden. In the Netherland, he was a member of socialist student group and the secretary of Indonesian Union.

3 Donald Wilhelm, *Emerging Indonesia*, (London: Cassell LTD, 1980), 14; George Mr Turnan Kahin, *Nasionalisme dan Revolusi di Indonesia*, (Kuala Lumpur: Percetakan Kum Sdn.Bhd, 1980), 64.

practices of communication and cooperation among the locals based on the spirit of nationalism and Islam (da'wah). To curb the situation the Dutch established various patterns and strategies to patronize with the Indonesian Muslims' activities, which start by governing Muslims; participation in trade to secularization and missionary, particularly through the education system to spread Western ideologies.<sup>4</sup>

In the early 20th century, a boy was born who later became an ardent opponent against the Dutch, affecting their interests in the occupied land order, which gave severe resistance to imperialism. He was Noer Alie, born on 15th. June 1913 at Oedjoeng Malang (today she is known as Ujung Harapan), North Bekasi, West Java. In 1940, upon his returned from Makkah he established a pesantren at his village and became a teacher or murabbi<sup>5</sup> for his people and students. As a murabbi Noer Alie has applied the concept well for it has a paramount meaning in Islamic perspective and it differs greatly from the western perspective of being just a plain teacher or educator.

The other aspect of murabbi practiced by Noer Alie and commended by Indonesian government is that his name is attributed to "the struggler armed" in the period between 1945 to 1949. K.H. Noer Alie was appointed to establish Markas Pusat Hizbullah-Sabilillah (MPHS) Jakarta Raya (1947),<sup>6</sup> based on the order of Vice Commander TNI (National Army of Indonesia) General Oerip Soemohardjo. The purpose was to train youth of Bekasi to battle against Dutch for freedom of the motherland. In the battle, Noer Alie worked together with the Commander Company I Battalion I Division of Siliwangi, Captain Lukas Kustaryo.

K.H. Noer Alie was also reported to wage Guerrilla War against the Dutch. As a result, in 1995 K.H. Noer Alie was conferred with Bintang Narayana, the highest form of acknowledgement from the Government of Indonesia by President H. Suharto. And again on 9th November 2006, he

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4 Karel Steenbrink, *Dutch Colonialism and Indonesian Islam; contact and conflict 1596-1950*, translated from Dutch by Jan Steenbrink and Henry Jansen, (Amsterdam: Atlanta, 1993), 23-24.

5 A murabbi is regularly defined as one who is not only knowledgeable and wise but also pious, kind and considerate. In other words, a murabbi is a person who combines a life of learning with virtuous deeds, and hence a perfect and an ideal person to learn from. Refer to Yedullah Kazmi, "The Notion of Murabbi in Islam: An Islamic Critique of Trend in Contemporary Education, (Islamic Research Institute, Islamabad. Occasional papers: no. 34). 5; originally published in *Islamic Studies*, 38:2 (Summer, 1999), 209-233.

6 Ali Anwar, *K.H. Noer Alie Kemandirian Ulama Pejuang*, (Bekasi: Yayasan Attaqwa 3rd ed., 2015), 111-112, henceforth cited as *Ulama Pejuang*.

was conferred with Bintang Mahaputra Adipradana for his contribution for independence of Indonesia by President Prof. Dr. H. Susilo Bambang Yudhoyono.<sup>7</sup>

According to General of TNI Abdul Haris Nasution, K.H. Noer Alie was a true warrior; he fought for the needs of Nation and Ummah. Surely, his name should be written in the “monument of shuhadā” of Indonesia as a role model of ‘ulama who will always be fondly remembered by his people.

In the educational sphere, K.H. Noer Alie has contributed to the nation in the form of establishing pesantren known as Attaqwā at his village with the motto of “kampong surga”<sup>8</sup> creating a fertile milieu for educating people in its vicinity. In nurturing, the spirit of taqwā K.H. Noer Alie laid out his module that integrates the principles of religion with that of economic practices – madrasah to masjid. This module will be discussed in the next chapter of the writing.

Based on the above brief introduction, this study attempts to examine the meaning of education, its objectives and K.H. Noer Alie’s educational modules as applied at his Pesantren Attaqwā.

The educational system in Indonesia today is greatly being influenced by the secular idea. The reason contributed to this situation was that western oriented Indonesian educationists were assigned to develop the educational module and those modules must be practiced and applied by Muslim population in Indonesia. This act paved the way for secular idea to develop among the minds of young students as opposed to taqwā oriented, a module, which Noer Alie has designed and applied at his Pesantren Attaqwa, shown in the following discussions. This book is attempting to answer the questions arise - what are K.H. Noer Alie’s views and objectives on education? What is the methodology of education chosen by K.H. Noer Alie? How it was implemented at his pesantren?

By finding the answer to the questions raised, we are able to see the reason behind the skimpiness on K.H. Noer Alie’s writeup despite his contribution his great contributions to Islamic educational system during

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7 Ali Anwar, K.H. Noer Alie Pahlawan Nasional, (Bekasi: Komunitas Baca Bekasi, 2007). 10, henceforth cited as Pahlawan; Ulama Pejuang, VI.

8 He was inspired by his teacher and from the Qur’ān about the concept of baldah ṭayyibah wa rabbun ghafūr, (Q. 34:15). Marhamah, (a younger sister of Noer Alie), clarified that Noer Alie’s aspiration was overcome Oedjoeng Malang’s people suffering by setting and implementing the kampong surga (village of heaven); where people adherence and applied Islamic teachings and laws in total. See: Ulama Pejuang, 14-15.

his lifetime and in particular during the struggle for independent of the state of Indonesia. Hence, this book intends to examine and to identify K.H. Noer Alie's works in the field of education. It aims to illustrate the original thought and stance of his on education in general and the system in particular. The Dutch call him "White Eel" or "Lion of Karawang-Bekasi" due to his charismatic leadership and strong Islamic educationist for Bekasi.

Numerous Indonesian Muslim scholars spearheaded movements towards the independence state of Indonesia. Among them are K.H. Hasyim al-Asy'ari (d.1947), K.H. Ahmad Dahlan (d.1923) and K.H. Imam Zarkasyi (d.1985). Based from the literature available it is noted that K.H. Noer Alie is among those who are concerned, encountered the Western educational system by providing alternative to his people in the form of educational module and applied at his pesantren.

This book is important for it provides the views, concepts, methodologies and meaning of education of K.H. Noer Alie as well as his contribution to Islamic educational system through pesantren. The clear meaning and comprehensive understanding of his view on education could be implemented in other educational institution and could be the guideline or reference for the young generation and Ummah.

Finally, the result of this book will be an impetus for more study on other Muslim scholar has thought particularly in the field of educational institutions. This in turn shall extend the meaning and contextualization and the application of integrated approach of Islamic module on education among public at large.

This book on K.H. Noer Alie's contribution to Islamic educational system will focus on his thought or views and the issues, which are related to the philosophy of education, theory, system and methodology applied in his pesantren. The discussion will also revolve on the interpretations and critique of his views on the Western educational system.

