



K.H. NOER ALIE'S CONTRIBUTION TO THE
ISLAMIC EDUCATIONAL SYSTEM (1956-1990)

BY

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ABSTRACT

This research seeks to identify K.H. Noer Alie's contribution in the field of education during 1956-1990 at Bekasi-Ujung Harapan, particularly in his educational institution, *Pesantren Attaqwa*. The primary focus of this research was to recognize and analyze his philosophical foundation of education, objectives, curriculum and methodology. The study employs a qualitative research design using content and document analysis method and an in-depth interview. A total of five interviewees from senior teachers of *pesantren* who have experience being taught and live closely with K.H Noer Ali participated in this research. The findings indicate that K.H. Noer Alie has genuine thought in education which rooted from the main sources of knowledge that is al-Qur'ān and *Sunnah* and he also was a man of many tasks, talented and unique. In addition, the results show that his contributions to Islamic educational system are great and indisputable. These results demonstrate the success of the proposed extension in achieving the objectives of this study.

ملخص البحث

يسعى هذا البحث لتحديد مساهمة K.H. Noer Alie في مجال التعليم خلال الفترة 1956 – 1990م، في Bekasi-Ujung Harapan ، ولا سيما في مدرسة التقوى الإسلامية الداخلية. كان التركيز الأساس لهذا البحث هو التعرف على أسسه الفلسفية في التعليم وأهدافها، المناهج ومنهجيتها وتحليلها. تستخدم الدراسة تصميم البحث النوعي باستخدام طريقة تحليل المحتوى، والوثيقة، والمقابلة المتعمقة. وشارك في هذا البحث مجموعة تتكون من 5 خمسة أشخاص، ممن أُجريت معهم مقابلات، وهم من كبار معلمي المدرسة ذوي الخبرة في التدريس والعيش والذين عايشوا الشيخ K.H. Noer Alie عن كثبٍ. وأشارت النتائج إلى أن K.H. Noer Alie لديه فكر حقيقي في التعليم، وهو متجدد من المصادر الرئيسة للمعرفة التي هي القرآن والسنة، كما أنه كان رجل متعدد المهام، موهوبًا، فريدًا. بالإضافة إلى ذلك، أظهرت النتائج أن مساهماته في النظام التعليمي الإسلامي عظيمة ولا جدال فيها. هذه النتائج تدل على نجاح التمديد المقترح في تحقيق أهداف هذه الدراسة.

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

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CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Before 1945, the colonialists and imperialists had ruled some parts of Indonesian archipelago for about 300 years.¹ The Indonesians' thoughts and hearts were colonized by the Dutch and this being intensified with the sending of some young Indonesian² to study western culture in Netherland. Upon returning home, their heads were full of Western ideas about freedom, liberalism, socialism, and Marxism.³ 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 was manifested by continuous practices of

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.

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 were started by governing Muslims; participation in trade to secularization and missionary, particularly through the education system to spread Western ideologies.⁴

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 the imperialism. He was Noer Alie, born on 15th June 1913 in Oedjoeng Malang (nowadays Ujung Harapan), North Bekasi, West Java. In 1940, upon his return from Makkah he established a *pesantren* at his village and became a teacher or *murabbī*⁵ for his people and students. As a *murabbī* Noer Alie has applied the concept which 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 *murabbī* 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),⁶ 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 the freedom of the

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 *murabbī* is regularly defined as one who is not only knowledgeable and wise but also pious, kind and considerate. In other words, a *murabbī* 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 *Murabbī* 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*.

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 by the Government of Indonesia by President H. Suharto. Again on 9th November 2006, he was conferred with *Bintang Mahaputra Adipradana* for his contribution for independence of Indonesia by President Prof. Dr. H. Susilo Bambang Yudhoyono.⁷

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 “*kampung surga*”⁸ 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*.

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 *balдах tayyibah 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 *kampung surga* (village of heaven); where people adherence and applied Islamic teachings and laws in total. See: *Ulama Pejuang*, 14-15.

1.2 STATEMENT OF THE PROBLEM

The educational system in Indonesia today is being greatly influenced by the secular idea. The reason contributed to this situation was that western oriented Indonesian educationists were assigned to develop the educational module which must be practiced and applied on Muslim population in Indonesia. This paves the way for secular idea to develop among the minds of young students as opposed to *taqwā* oriented module which Noer Alie has designed and applied at his *Pesantren Attaqwa*, shown in the following questions.

1.3 RESEARCH QUESTIONS

This research attempts to answer and investigate the following matters:

- 1) What are K.H. Noer Alie's views and objectives on education?
- 2) What is the methodology of education chosen by K.H. Noer Alie, how it was implemented in his *pesantren*?

1.4 OBJECTIVES OF THE STUDY

The main objectives of the study are as follows:

- 1) To analyze and reveal K.H. Noer Alie's views and objectives on education.
- 2) To analyze the methodology of education and its implementation in the *pesantren*.

1.5 SIGNIFICANCE OF THE STUDY

The study is significant for some reasons:

There are many Indonesian Muslim scholars who were left unnoticed despite their great contributions to Islamic educational system through many ways during their time and during the struggle for independent of state. The study attempts 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.

There were numerous Indonesian Muslim scholars who spearheaded movements towards the independence state of Indonesia. Among them were 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 was among those who were concerned, encountered the Western educational system by providing alternative in the form of educational module applied at his *pesantren*.

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

Finally, the result of this study will be an impetus for more research on other Muslim scholar's 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.

1.6 SCOPE OF THE STUDY

This study on K.H. Noer Alie's contribution to Islamic educational system will focus on his thoughts 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.

1.7 METHODOLOGY OF RESEARCH

The study will use qualitative content analysis method; expound, examine and analyze the views of K.H. Noer Alie on education and its objectives. The primary source will be referred to as the statute of institution and the history of the Islamic Foundation for the Construction, Maintenance and Subsidy (YP3I)⁹, the transcript of upgrading lecturers, *kitāb al-tawhīd*, *akhlāq*, *fiqh*, *naḥw* and *ṣarf* which were used as textbooks in the elementary schools¹⁰ and in his *pesantren*. This study will conduct 5 interviews with his family and his students who were in direct contact with him. The result of the interview will be transcribed for further analysis.

⁹ The foundation is established in order to give more services toward societies. The history of establishment and its objectives has been discussed in the chapter three.

¹⁰ K.H. Noer Alie was established some schools for some levels, it all out of *Pesantren Attaqwa*. The schools were highlighted and discussed in the chapter four.

1.8 LITERATURE REVIEW

The literature review comprises of works on K.H. Noer Alie and his contribution to the societies. Comprehensive studies on K.H. Noer Alie's life, scholarly background and other influential factors that contributed to his thoughts or ideas can be found in some book, theses, and dissertations.

A biographical write-up on K.H. Noer Alie, entitled "*71 Tahun K.H. Noer Alie*" was written by Tamar Anwar. In this book Tamar has briefly explored K.H. Noer Alie's life from the childhood to adolescent. The writer also rendered the educational background of Noer Alie. In the introductory remarks, the writer stated clearly that many people even the students of K.H. Noer Alie do not know the story and works of K.H. Noer Alie. Therefore, the aim of this book is to give clear information of the biography of K.H. Noer Alie. However, Tamar did not write of the ideas or views of education and its objectives in detail, he addressed or emphasized on brief biography only of K.H. Noer Alie in general.

The work of Ali Anwar in Indonesia entitled "*K.H. Noer Alie Kemandirian Ulama Pejuang*" analyzed the struggle and resistance of K.H. Noer Alie against the Dutch. He examined K.H. Noer Alie's contribution in Indonesia's struggle for independence. For example:

- 1) K.H. Noer Alie led the battle against allied troops and NICA at Sasak Kapuk in 1945.¹¹
- 2) K.H. Noer Alie established Markas Pusat Hizbullah-Sabilillah (MPHS) in 1947 and waged Guerrilla War against the Dutch.¹²

¹¹ *Ulama Pejuang*, 88-95.

¹² *Ibid.*, 112-119.

Due to this, Ali Anwar was of the opinion that K.H. Noer Alie deserved to get the noble prize as a National Hero of Indonesia for his efforts towards the independent of Indonesia upon its declaration in 1945. Ali Anwar concluded that K.H. Noer Alie is an *'ulama* who struggled independently and always set out the coalescence in all affair of the *Ummah*.

In other books of Ali Anwar, "*K.H. Noer Alie Pahlawan Nasional*", the writer reveals the fighting spirit of K.H. Noer Alie in defending the homeland and fight for the independent of Republic of Indonesia.¹³ For example, he ordered 200 people to fast and recite *dhikr hizb al-naşr*, *rātib al-haddād*, perform *tasbīh* prayer, *hājah* prayer and *witr* prayer in a week.

Ahmad Mansur Suryanegara in his book "*Api Sejarah*", mentions that K.H. Noer Alie's contribution as a prominent *'ulama* and Kiai in Indonesia's struggle for independence. As a Muslim historian of Indonesia, the writer examined the facts and used the data to indicate and clarify that *'ulama* or Kiai has a significant contribution to the independent of the Republic Indonesia. His book became phenomenal and best-seller due to his brilliant answers in emphasizing the true contribution and role of *'ulama* and Kiai in defense of Indonesia. However, Ahmad Mansur only highlighted the story of K.H. Noer Alie in the second volume of his book only the fighting spirit but the explanation on the greater contribution of Noer Alie on education was devoid.¹⁴

The work of Rio Waryono, "*Novel Grafis K.H. Noer Alie Singa Tapal Batas*", provided brief information on K.H. Noer Alie's warring life force against the Dutch.

¹³ Ali Anwar, *K.H. Noer Alie Pahlawan Nasional*, (Bekasi: Komunitas Baca Bekasi, 2007), henceforth cited as *Pahlawan Nasional*. He wrote this small book after Kiai Haji Noer Alie received acknowledgment from the government as a National Hero of the Republic of Indonesia.

¹⁴ Ahmad Mansur Suryanegara, *Api Sejarah*, (Bandung: Salamadani, 2010), 214.

The aim of this novel was to promote the patriotic spirit of the heroic figure K.H. Noer Alie to the community in particular to the young generations as the object or target of this graphic novel.¹⁵ In fact, the novel was based on the book of Ali Anwar, (*K.H. Noer Alie Kemandirian Ulama Pejuang*).

Rizki Dzulfikar Fahmi wrote a mini research entitled “*Modernisasi Pendidikan Islam Indonesia Studi Kasus: Pembaharuan Pendidikan Pondok Pesantren Attaqwa Bekasi (1956-2000)*” at Universitas Islam Negeri Syarif Hidayatullah Jakarta in 2011. He examined the educational reform of *Pesantren Attaqwā* during 1956-2000, and explains the method of teaching applied within the stipulated period marked as the momentous period in the development of *Pondok Pesantren Attaqwā*. However, browsing through the thesis reveals that the momentous period was not properly explained rather a general outline of educational mission of K.H. Noer Alie.

The work of Abu Darda entitled “*Menganalisis Gaya Kepemimpinan Tokoh Karismatik K.H. Noer Ali Dalam Bidang Pendidikan di Yayasan Attaqwa Bekasi*” Universitas Muhammadiyah Prof. Dr. Hamka Jakarta 2012, is another write-up on K.H. Noer Alie. Darda wrote master thesis on this title and analyzes leadership styles of K.H. Noer Alie in education through the development of the institution of *Attaqwā*. He also concentrates on personality of K.H. Noer Alie but not on the latter’s ideas and objectives of education.

Further reading of books revealed that there are several writings on K.H. Noer Alie that concentrated on his intelligent warfare strategy leading to Indonesia’s independent. However, it is noted that little in-depth researches were done on his contribution to education particularly in the field of education through his *pesantren*.

¹⁵ Rio Waryono, *K.H. Noer Alie Singa Tapal Batas*, (Jakarta: PT Gramedia Pustaka Utama, 2013).

This research will attempt to fill that gap by exploring K.H. Noer Alie's thought on education and his methodology applied in his *Pesantren Attaqwā*.

1.9 JUSTIFICATION OF THE STUDY

To the best of researcher's knowledge, the contribution of K.H. Noer Alie on education which was based on the Islamic worldview has not been studied extensively. The available works or books did not focus on the major purpose of K.H. Noer Alie's thought that demonstrated his contribution to Islamic educational system as well as in enhancing and defending Muslims understanding of Islam from the colonial educational systems.

CHAPTER TWO

K.H. NOER ALIE: BIOGRAPHICAL SKETCH

2.1 Family Background

Noer Alie was born in Oedjoeng Malang (nowadays Ujung Harapan), a secluded place away from the crowds on 15th June 1913¹⁶ and returned to his Lord on 29th January 1992. He was the fourth son of H. Anwar Bin H. Layu and Hj. Maimunah Binti Tarbin.¹⁷ Among his siblings were 1) H. Thayyeb, 2) Hj. Arfah, 3) H. Maani, 4) Hj. Marhamah, 5) H. Marzuqi, 6) Abdurrasyid, 7) H. Muhyiddin, 8) Mujtaba, and 9) Hasanah.¹⁸ Both parents were from two clusters of large family, his paternal grandfather came from Pondok Ungu, west Bekasi, while his maternal grandmother came from the Kampong Sumur Klender, east Jakarta.¹⁹ As a son who was raised in a small village faraway from city, Noer Alie during his childhood followed his father's footsteps which were breeding buffalos, goats and ducks, a common trade among the rural area at that time.

Noer Alie and his brothers were taught earnestly by their father on farming, and gardening,²⁰ with the intention of nurturing them to survive, to work diligently and sincerely in confronting life. In addition, for H. Anwar, acquiring knowledge is the most important aspect in life and his children were exposed to Islamic studies at

¹⁶ Date and year found and written on his grave differs in some papers which just writing his year of birth only, on 1914, without date and month as well as did not give clear explanation.

¹⁷ Tamar Anwar, *71 Tahun K.H. Noer Alie*, (Bekasi: Attaqwa Ujung Harapan Bahagia, 1985), 1, henceforth cited as *71 Tahun*.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ *71 Tahun*, 2.

the young age.²¹ Thus, Noer Alie did not have any difficulties to learn about Islamic principles and read the Qur'ān when he was eight years with Guru Maksum at Kampong Bulak.²² This ability became more refined with the continuous practices at home conducted by his own father and the elder siblings.

2.2 Educational Background

Reciting the Qur'ān is the first step to learn about Islam and young children have been taught at the tender age in Noer Alie's village. Noer Alie was born in a religious family and was fortunate indeed, to have his own father to teach him.²³ To further enhance Noer Alie's skill, his father sent him to Guru Maksum (d. 1940s), 2 km away from his home in Oedjoeng Malang Bulak to read the Qur'ān daily with his peers. It is noted that here, Noer Alie was exposed to the technique of memorizing *juz 'amma*, the basics pillars of Islam and *īmān*, history of the prophets, *akhlāq* and *fiqh* in general.²⁴ Guru Maksum was said to be the pioneer responsible person in spreading Islamic religion in this village,²⁵ and became the first teacher who taught Noer Alie as well.

The lesson conducted by Guru Maksum began at 08.00am to 10.00am. Upon finishing the class, Noer Alie helped his parents at the farm and continued reciting the Qur'ān with his siblings at home after *maghrib* prayer.²⁶ Noer Alie studied with Guru Maksum for three years and in 1925 he continued his studies with Guru Mughni Bin Silun (d. 1960), known also as the founder of *pesantren* at Oedjoeng Malang. In this a new atmosphere, Noer Alie was exposed to Islamic teaching like *'ilm nahw*, *'ilm şarf*,

²¹ *Ulama Pejuang*, 10.

²² *Ibid.*, 12.

²³ *71 Tahun*, 3.

²⁴ *Ulama Pejuang*, 12.

²⁵ *71 Tahun*, 3.

²⁶ *Ulama Pejuang*, 12.

‘ilm tawhīd, *‘ilm fiqh* and others. The level advanced to the reading of *kutub al-turāth*.²⁷ The method applied by the *pesantren* was *halaqah* (study circle), a famous traditional method of teaching. Through this method, the teacher is surrounded by his pupils. In addition, the pupils of Guru Mughni came from different cities and it began at 08.00am and ended at 11.00am.²⁸ At this *pesantren* Noer Alie met other successful students whom later became the successor and responsible to disseminate the Islamic ideals of Guru Mughni into outlying areas. Among them were K.H. Junaidi Penggarutan, H. Usman Pondok Soga, and H. Usman Kaliabang.²⁹

In Guru Mughni’s *pesantren*, Noer Alie was regarded as a brilliant and enterprising student for all subjects.³⁰ Based on the testament and encouragement of Guru Mughni, Noer Alie, his younger brother Marzuqi and friends continued to study with Guru Marzuki (Ahmad Marzuki bin Sheikh Ahmad al-Mirṣād bin Khātib Sa’ad bin ‘Abdu al-Rahmān al-Batāwī, d. 1933)³¹ in Rawa Bangke (Cipinang Muara). Here Noer Alie spent two years,³² and the method and the subjects that have been taught were almost same as Guru Mughni but it was more focused on understanding. It is observed that Noer Alie was a respectable person and has shown his full reverence to all of his teachers.

Among the successful friends of Noer Alie from Jakarta, Bogor, Tangerang and Bekasi who became *‘ulamā* of their time were K.H. Abdullah Syafi’ie, K.H. Abdurrahman Shadri, K.H. Abu Bakar, K.H. Mukhtar Tabrani, K.H. Usman Tambun, K.H. Abdul Bakir Marzuki, K.H. Hasbiallah Klender, K.H. Zayadi, K.H. Mahmud

²⁷ *71 Tahun*, 4.

²⁸ *Ulama Pejuang*, 13.

²⁹ *71 Tahun*, 5.

³⁰ *Ulama Pejuang*, 17.

³¹ Irfan Mas’ud (n.d.), “*Biografi Dua Guru K.H. Noer Alie: Guru Marzuki dan Syekh Ali al-Maliki*,” Media-Santri, <<http://media-santri.blogspot.my/2010/09/guru-marzuki-dan-syekh-ali-al-maliki.html>>, (accessed 20th October, 2016).

³² *71 Tahun*, 6.

Cikarang, K.H. Junaidi Penggarutan, K.H. Rohiman Gabuspabrik, K.H. Abdul Madjid and K.H. Abdullah.³³

In 1934, upon the permission from his teachers and parents, Noer Alie left for Makkah al-Mukarramah to continue his study. Indeed in the past, the procedure or regulation to go and stay in Makkah is not as strict as today. As long as one has some cash to buy air ticket home and does not interrupt the harmony of the country, anybody can stay as long as he wished.³⁴

Among the first *ulamā* whom Noer Alie met in Makkah was Shaykh ‘Ali al-Mālikī and this is followed by others like Shaykh ‘Umar al-Turk, Shaykh ‘Umar Ḥamdān, Shaykh Ahmad Faṭāni, Shaykh Ibn al-‘Arabī, Shaykh ‘Abd al-Zalūl and Shaykh Muhammad Amin Quṭbī.³⁵ Noer Alie benefitted most from those scholars in terms of acquiring advance knowledge such as *‘ulum al-Qur’ān*, *Hadīth*, *Muṣṭalaḥ al-Hadīth*, *Qawāfī*, *Badī‘*, *Tawḥīd*, *Manṭiq* and others.³⁶ Here Noer Alie never failed to show his full respect to his teachers while traversing Masjīd al-Ḥarām.³⁷

2.3 Organizational Experiences

In addition to studying for six years in Makkah, Noer Alie was also active in student organization. Noer Alie and other friends from Malaysia and Indonesia alike established Indonesian Malaysian Students Union (PERINDOM) as a platform to serve their needs and give beneficial opinions for the masses.³⁸ Noer Alie also managed to establish Betawi Students Union (PPB) in 1937 where he became the

³³ 71 Tahun, 5; see., *Ulama Pejuang*, 22.

³⁴ 71 Tahun, 7.

³⁵ *Ulama Pejuang*, 34.

³⁶ 71 Tahun, 7.

³⁷ Ibid; see., *Ulama Pejuang*, 33-34.

³⁸ 71 Tahun, 8.