

# Diálogos

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## The Traces of KH. Muhammad Daud Arif's Thoughts and Works as a Pioneer of Education in Jambi Province, Indonesia

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**Abstract:** This study aims to reveal the traces of KH. Muhammad Daud Arif's thoughts and works as a pioneer of education in Jambi Province, Indonesia, the initiator of the Islamic Education Institute establishment at Madrasah Hidayatul Islamiyah (MHI) in 1936. This study is analyzed based on biographical and historical approaches, analyzed through text analysis, context studies and studies of the relationship between text and society. The research findings conclude that KH. Muhammad Daud Arif has made a major contribution to the development of Islamic education in Jambi Province, especially Kuala Tungkal. The Madrasah Hidayatul Islamiyah (MHI) educational institution was founded by combining the modern education concepts of its time, has produced many graduates and educated people who take part in society. The values of women's equality (gender) in education and moderation in religion are messages that have been instilled by KH. Muhammad Daud Arif in education since the establishment of Madrasah Hidayatul Islamiyah until today.

**Keywords:** KH. Muhammad Daud Daud Arif, Thought & Work, Islamic Education.

### INTRODUCTION

Ulamas have important roles in every change occurring in people's lives, especially in coastal societies in archipelagos. For most of the archipelago, the role and contribution of ulama has become the epicenter of change in various aspects of life (Kartodirjdo, 1983 & Azyumardi Azra, 1990). The existence of ulama, with the superiority of profound mastery of religious knowledge, has made them become torches and lighters for community life (Syamsul Anwar, 2012), so that Ulama have an influence on people's thinking. (Suhana, S. et al. 2019) The ulamas, because of their stature, borrowing Kartodirtjo's term (1983) in Indonesian society belong to the elite which is a "creative minority".

Kuala Tungkal City, the capital city of West Tanjung Jabung, Jambi Province is a coastal area of the East Coast of Central Sumatra. Its position is flanked by the South China Sea and the Indian Ocean. Due to its strategic location and position in the middle of Sumatra island, Kuala Tungkal has made Kuala Tungkal a port city for shipping, trade, service and people crossing for centuries (Marsden, 2016: 9-10). Unsurprisingly, it is then becoming one of the ports (*Bandar*) on the East Coast of Sumatra which is a meeting place for various interests, both merchants, preachers and the society who then stay for a long time and become local residents.

As a trade and a service route, the social life of the people of Kuala Tungkal and its surroundings is very open (egalitarian) with migrants from various ethnic groups. Even though the original population is Malay, the migrants are predominantly from the Banjar (South Kalimantan), a few from the Bugis (Makassar), Minang, Java and Madura tribes.

Since the majority of Banjar ethnic group, who has lived for a long time in Kuala Tungkal and its surroundings, this city has many charismatic figures and scholars whose profession are preachers and educators in the late 19th century generation; for example; KH. Abdul Wahab, KH. Anwari Hakim, KH. Rasyidi bin Haji Anang, KH. Ahmad Bukhari, KH Zakaria, KH Muhammad Dauf Arif, KH Ismail, KH Hasan, KH Amin Thohir, KH Muhammad Kasim Saleh, KH Abdul Karim, KH

Abdurrahman Hakim, KH Abdul Kadir and KH Hasan AR, KH Thaib Anwari, KH Muhammad Ardhi, KH Gumri Abdullah (Bahri, 2012).

Among these charismatic figures and scholars, KH. Muhammad Dauf Arif (1908 AD - 1976 AD), one of the ulamas in Jambi Province, especially the city of Kuala Tungkal and its surroundings who stands out not only for his leadership character but also as an educator, his presence among many scholars and religious figures at that time, received a lot of positive responses and appreciation from Kuala Tungkal people, both in-depth religious thoughts and their work in fighting for the Republic of Indonesia independence. This was marked by entrusting KH Muhammad Daud Arif to initiate and lead the Hizbullah Youth Front against the invaders in Dutch aggression in 1948. Then, after the Republic of Indonesia independence, he was a member of the Djambi Transitional Representative Council (DPRDP 1955-1959) until he became a constituent member (1959) representing the Masyumi Party during the Old Order era.

Having experience in studying Islam in Makkah al-Mukarramah for five years and experience studying religion as a child in Pontian (Malaysia) as well as the support from the community leaders in Kuala Tungkal at that time, young KH Muhammad Daud Arif pioneered and initiated the establishment of an Islamic education institution named Madrasah Hidayatul Islamiyah (MHI). It was established on September 1, 1936 AD or 15 Jumadil Akhir 1335 H in Kuala Tungkal, Jambi Province and it is the only formal Islamic education institution managed in a modern way.

In its development from year to year, this Islamic institution has changed to Hidayatul Islamiyah Foundation (PHI) which continues to progress by having many figures, both local, regional and national, both as scholars or religious figures, government bureaucracy, religious judges, and academics. Among higher education campuses, for example: from Hidayatul Islamiyah (PHI) graduates, many continue to higher education such as scholars, doctors and professors in variety of knowledge. They become leaders of universities, Supreme Judges, became Deputy Regent.

There are countless scholars or religious figures (Islam) and most of them take part in the community as religious teachers or preachers, as well as many others study from this Islamic educational institution. At present, the Hidayatul Islamiyah College is recorded to have approximately 42 branches of the Hidayatul Islamiyah Islamic Madrasah level educational institutions spread throughout the West Tanjung Jabung Regency in its early establishment. (Documentation data: Head of Administration of Hidayatul Islamiyah College, 2019).

The breadth of religious knowledge of KH. Muhammad Daur Arif is greatly influenced by his family. Since childhood, he has been educated and instilled with religious values from both of his parents. Moreover, the religious values have been an obligation in Banjar's community in South Kalimantan. People have taught their children very earlier and even when the children are still in their mother's womb; they have been educated about the values of Islam.

The pioneer to be a great scholar later on has been seen in the figure of young Muhammad Daud Arif, especially after he returned from his studying in Mecca al-Mukarramah for about five years (between 1926-1931) and went back to Indonesia. He then taught his knowledge to society who was missing the touch of religious education. Although his age is relatively young to be called as an expert in the field of religion who teaches and guides the community, it does not diminish his enthusiasm to always teach and deliver the message of da'wah.

Based on the track record, works and documented data, the author brings back the biography of the charismatic scholar, KH Muhammad Daud Arif, especially the Islamic education thought and work side, which is expected to become an academic text as part of an effort to re-archive manuscripts that are worthy of reading by the public and academicians. The research and analysis will be, as follows: (1) Who and what are the contributions of KH Muhammad Daud Arif as the pioneer of Tanjung Jabung Islamic Education, especially Kuala Tungkal, Jambi Province, (2) what are the traces of KH Muhammad Arif's thoughts and historical works in Tanjung Jabung Islamic Education, especially in Kuala Tungkal, Jambi Province, (3) what are the ideas and values of KH Muhammad Daud Arif's example in pioneering Tanjung Jabung Islamic Education, especially in Kuala Tungkal, Jambi Province?.

## METHOD

This study uses a biographical and a historical approach of thought and works that have been produced. Kartodirdjo (1993) states that biographical reconstruction requires imagination, without deviating from the historical factor. Biographical writing also requires empathy. Authors are required to concern on historical-mindedness, which means how to place oneself in its era context. (Kartodirdjo, 1993) In a biographical study, the concept of sensibility is needed; the emotional content of a historical period. According to Kuntowijoyo (2002), the concept of sensibility is closer

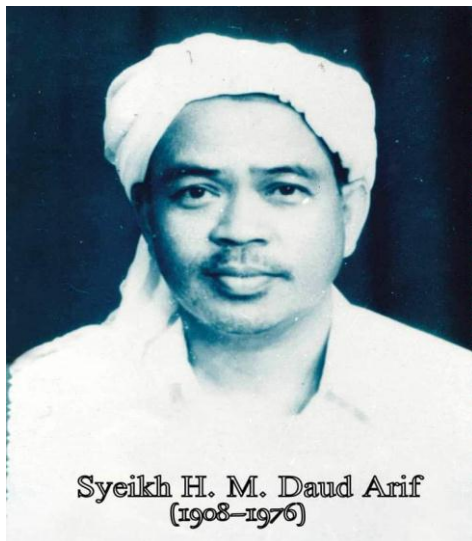
to history and psychology, so it is more suitable for a biography. Meanwhile, Peter L. Berger and Thomas Luckman (1990) stated that the study of an intellectual actor would be more complete if it was related to the description of the sociology of knowledge from the society where he lived and had a career.

Kuntowijoyo (2003) states that the history of thought has three kinds of approaches; text study, context study, and the study of the relationship between text and society. The study of the text includes an examination of eight domains: genesis of thought; consistency of thought; evolution of thought; systematics of thought; development and change; the variant of thought; thought communication and internal dialectics and continuity of thought, and intertextuality. As for the study of context, both in the form of historical context, political context, cultural context, and social context. Meanwhile, the study of the relationship between text and society includes influence, implementation, dissemination and socialization.

Richard E. Beringer (1977) explain: "*Intellectual history might best be described in terms of two approaches, one internal and humanist, the other external and oriented toward the social sciences*". The argument of Crane Brinton (1985), said that the history of thought tries to retrieve and understand the spread of the work of cultural leaders of their ideas to a particular society. The history of thought also tries to understand the relationship between certain ideas, on the one hand and on the other hand "tendencies" (drives) and "interests" (interests), as well as non-intellectual factors in general, in the sociology of individuals and society. In addition, Ankersmit (1986) states that the history of thought is also related to how the patterns of human thought in the past, how they experience this world, what conceptual means that they have to regulate that surrounds them.

## RESULTS

### I. The Biography of Buya KH. Muhammad Daud Arif (1908 M-1976 M)



KH. Muhammad Daud Arif was born in Amuntai (South Kalimantan) in 1908, from a father named Haji Arif and a mother named Hajjah Aisyah. He is the youngest child of six siblings, namely: (1) Haji Mansur bin Haji Arif or Datuk blood Putih (settled in Pontian Malaysia) became a religious teacher and scholar, (2) Haji Ahmad bin Haji Arif, (3) Hj. Zaleha binti Haji Arif, (4) Haji Ujang bin Haji Arif, (5) Sabran bin Haji Arif, and (6) KH. Muhammad Daud bin Haji Arif (Interview, Muhammad Nasir Daud, August 2019).

KH. Muhammad Daud Arif's life journey, from the womb of a mother, childhood, adolescence even after returning from his studying religion in Makkah al-Mukarramah is full of suffering and challenges. Left by his father from the womb until entering adolescence is a period of deep sadness for the family, especially for the little Muhammad Daud Arif, more and more with six brothers. His mother became the head of the family with the help of her eldest child to live and raised all her

children.

They young KH. Muhammad Daud Arif spent his childhood and adolescence life in Pontian (Malaysia), because since his father's death, he lived with his mother and older brother. From his mother, he learned and gained education and religious values. He was educated by his mother a lot about reciting the Qur'an since childhood and learned to write Arabic Malay, as well as equipped with the values of being independent because he had to help his mother in doing the home chores activities such as sweeping and making the bed. Here young KH. Muhammad Daud Arif was forged with character education (Heriyanto, H. et al. 2019) and soft-skills (Aryani, S. A. 2020) by his mother and brother. The process of education from a young age experienced by Muhammad Daud Arif about the Islamic religious values became a supply and capital to continue his next stages in life, especially in his adolescence. Character education is a deliberate and planned effort to instill, grow even as a step to restore increasingly massive character degradation in the lives of students.

Little Muhammad Daud Arif also received education from his oldest sibling, Haji Manshur Arif whose title Datuk Darah Putih, was also a Religious Judge (Qadhi) on the island of Penang Malaysia. From Haji Manshur Arif, Young

Muhammad Daud Arif also received religious education and learned the Qur'an, and was trained just like his own son. This education process formed a character, a spirit of independence and leadership in young Muhammad Daud Arif to sharpen, train and multiply life experiences.

Reaching adolescence, young Muhammad Daud Arif received a formal education for five years at the Government Pontian School in Johor Malaysia in 1923, then he studied one year at Madrasah As-Shahapul 'Arabiyah Singapore and Madrasah al-Juned Singapore in 1924. He also had an opportunity to study for two years also at Arabische School before changing its name to Normal Islam School Amuntai Banjarmasin, South Kalimantan until 1926.

Not satisfied only studying at Normal Islam School in Amuntai Banjarmasin, young Muhammad Daud Arif also intended to expand his religious knowledge which he obtained from his teachers in Amuntai to Mecca, because most of his teachers studied in Mecca al-Mukarraamah and graduated from Al-Azhar Cairo, Egypt such as Tuan Guru Haji Abdurrasyid. In 1922, Tuan Guru Haji Abdurrasyid opened a recitation and educational institutions named Arabische School, in Pekapuran Amuntai Village, which today is known as Pesantren Rasyidiyah Khalidiyah (Rakha Amuntai South Kalimantan). Therefore, he went to Mecca to learn and gained religious knowledge in Mecca al-Mukarramah for six years, from 1926 to 1931 (Interview, Muhammad Nasir Daud Arif: June 2019).

His dream to study in Makkah al-Mukarramah was finally realized because of the encouragement from his mother and family. In 1926, together with his older sister, Zaleha Arif and her husband, young Muhammad Daud Arif went to Mecca to study Islam deeper. In Mecca, young Muhammad Daud Arif and his older sister were received by Haji Manshur Arif who was his own brother, who was already in Mecca earlier to complete the fifth pillar of Islam (pilgrimage) and to study Islam and also had business activities there.

During his first year studying in Mecca, all young Muhammad Daud Arif daily life expenses were supported by his brother, Haji Manshur Arif. After that Haji Manshur Arif returned to Penang Island, Malaysia. Even though he was no longer in Mecca, he still continuously sent money to support his brother's life. Unfortunately, entering the second year of his studying in Mecca, Haji Manshur Arif passed away.

After Haji Manshur Arif's death, young Muhammad Daud Arif experienced difficulties to fulfill life cost for sometimes, but his family in Malaysia, especially his other siblings, Haji Ahmad Arif, who at that time resided in Singapore, helped him to pay for the daily expenses of young Muhammad Daud Arif in Mecca. However, about the next two years, Haji Ahmad Arif also passed away. With the death of his two brothers, young Muhammad Daud Arif who was supported financially by his brothers while studying Islam in Mecca al-Mukarramah, had indirectly affected his enthusiasm and motivation.

During his five years studying, Muhammad Daud Arif's mother, who originally lived on Malaysia's Penang Island, moved to Seberang Kuala Tungkal Village, Parit Haji Yusuf village following relatives who had previously lived in that area. He got the information about his mother who moved from Malaysia to Indonesia from Haji Izzat's mother, his family who departed for doing the pilgrimage to Mecca.

After completing the pilgrimage, Haji Izzat's mother invited young Muhammad Daud Arif to return to Indonesia. It was because Muhammad Daud Arif's mother was often ill. Due to various considerations, young Muhammad Daud Arif finally decided to go home with other hajj pilgrims to Indonesia, specifically to Kuala Tungkal Parit Haji Yusuf where his mother lived.

After returning from Makkah al-Mukarramah, young Muhammad Daud Arif settled and lived with his mother, and not long after that, because his mother was sick, his mother passed away. The death of his mother made young Muhammad Daud Arif very sad because for several years he did not meet his mother.

Young Muhammad Daud Arif's sadness did not last long, because some of the surrounding community had already known his existence for a long time to have lived and studied Islam in Mecca. He was well known by people as a figure that had sufficient religious knowledge and good personality and manners. One of the residents, Haji Ahmad Baras, introduced him to one of his daughters, named Syamsiah. He intended young Muhammad Daud Arif to marry his daughter. This happened in 1930 or when Muhammad Daud Arif was 22 years old, the age at which a young man was in a mature condition and ready to get married. In 1961 K. H. Muhammad Daud Arif performed pilgrimage for the second time together with his wife Hajjah Syamsiah (Interview, Muhammad Nasir Daud Arif. August 2019).

Buya KH Muhammad Daud Arif, commonly called Buya in everyday life at home by his children, got several children from his marriage. They are: (1) Hajjah Saniah Muhammad Daud Arif (one of the women students studied at

Madrasah Hidayatul Islamiyah in 1936), (2) Hajjah 'Afifah who is a teacher (ustadzah & successor of the Hidayatul Islamiyah Putri Madrasah until now), (3) Drs. Haji Fadhlullah Suhaimi (once became The Deputy Dean of the Tarbiyah Faculty of the Islamic University of North Sumatra and recently resided in Kuala Tungkal in early 2020 and passed away at the age of 73 years on October 9, 2020), (4) Muhammad Idrus Daud Arif (a private interpreneur) (5) Ir. Haji Muhammad Nasir Daud Arif (a teacher at Medan Technical School / STM and most recently the Manager of the Kuala Tungkal Hidayatul Islamiyah Education Foundation) (6) Ahmad Madani Daud Arif (a Judge at the Religious Court in Kuala Tungkal, has passed away) (Interview, Muhammad Nasir Daud Arif. August 2019).

After the young Muhammad Daud Arif had a family, he soon moved to The City of Kuala Tungkal, precisely at Pelabuhan street following his father-in-law, Haji Ahmad Baras. In this place, he then opened a religious community for the elderly (fathers and mothers) at home. This religious study community was accepted by the society even received a positive response. Besides teaching the elderly, K. H. Muhammad Daud Arif also taught children and teenagers.

These religious study activities and the training for children and adolescents on various considerations and thoughts had encouraged the community leaders and parents to build a school. Since there was not an Islamic Education Institution like *madrasah* in Kuala Tungkal at that time, then in 1935, a development committee was formed initiated by Hajj Baharuddin (Datuk Penghulu / Pasirah / Demang) as The Head of Government at that time (now it is called regency) involved several community leaders, on the advice and thoughts of KH Muhammad Daud Arif to set up an Islamic Education Institution. On Tuesday the 15th of Jumadil Akhir 1355 H, on the 1st of September 1936 AD officially Madrasah Hidayatul Islamiyah (MHI) was established. On the agreement and deliberation of public figures, KH. Muhammad Daud Arif was requested to become the head of the madrasah and assisted by KH. Ismail, KH. Muhammad Kasim Saleh as teaching staff and others (see Bahri, 2012: 64-65 & PHI Documentation, 2017).

## 2. The Activities and Works of KH. Muhammad Daud Arif

KH Muhammad Daud Arif's activities and progress after married and having a family were not limited to recitation at home, but also contributed to education by becoming a religion teacher in Pontian Johor Malaysia in 1933. Then, he returned to Kuala Tungkal again, and in 1936 pioneered the establishment of an Islamic education institution in a formal institution called Madrasah Hidayatul Islamiyah (MHI) Kuala Tungkal, after that he was appointed as the head of the madrasah (*Mudir 'Am*) from the year it was established 1936 to 1976.

KH Muhammad Daud Arif's leadership was not only tested in managing educational institutions, but also his participation as a pioneer in the birth of the Hizbullah fighting forces in 1946 as an organization for the freedom fighters of the Republic of Indonesia. Among the youths, and almost all Hizbullah Barisan fighters were his students (*santriawan*) in Madrasah Hidayatul Islamiyah. Even, KH Muhammad Daud Arif himself was the Leader of the Hizbullah fighters (Barisan Pejuang) based in Kuala Tungkal.

Since Kuala Tungkal is one of the front areas of the people's struggle against Dutch aggression II in 1949, the existence of KH Muhammad Daud Arif as the leader of the Hizbullah fighter forces together with other combatant figures, such as the Commander of Haji Saman and his Red Selempang Barisan troops were very crucial, they worked hand in hand to encourage enthusiasm against the Dutch colonialists. Before the second Dutch aggression, in 1948, the Dutch had taken.... as a prisoner when they traveled from Kuala Tungkal to Jambi for the Religious Services Conference and were taken / exiled to Tanjung Pinang, now in the Riau Islands Province. (Interview, Muhammad Nasir Daud Arif. August 2019).

After the Republic of Indonesia independence, the progress and career of KH. Mummad Daud Arif continued to be brilliant. He did not only become the leader of the Islamic Education Institute at Madrasah Hidayatul Islamiyah, but also led the Indonesian Islamic Youth Movement (GPII), in Kuala Tungkal. As an ulama and religious figure KH Muhammad Daud Arif was also given the mandate as the Head of the Tungkal Ilir Religious Affairs Office (1946-1957) and as the Chairman of the Kuala Tungkal Religious Information Coordinating Board (1964-1967), and even attended the 'Alim Ulama Congress Indonesia in Medan in 1952.

His career in politics was also brilliant. KH Muhammad Daud Arif was an important Masyumi figure in his era, and even served as Chairman of the Kuala Tungkal Branch of Masyumi in 1947. In Masyumi, KH Muhammad Daud Arif was not only a local figure in Kuala Tungkal but his figure in Masyumi was an important, both in the Djambi residency and Masyumi at the national level.

Thus, it is not surprising then, that in 1955 General Election, KH. Muhammad Daud Arif became a member of the Transitional Djambi House of Representatives (DPRDP) in 1955-1959 and a member of the 1959 Constituent Assembly as a representative of the Masyumi Party. In 1953 attended the Masyumi VII Congress in Surabaya on 23-27 December 1953, and then in 1956 attended the Masyumi VIII Congress in Bandung on 22-29 December 1956 (Interview, Muhammad Nasir Daud Arif, September 2019).

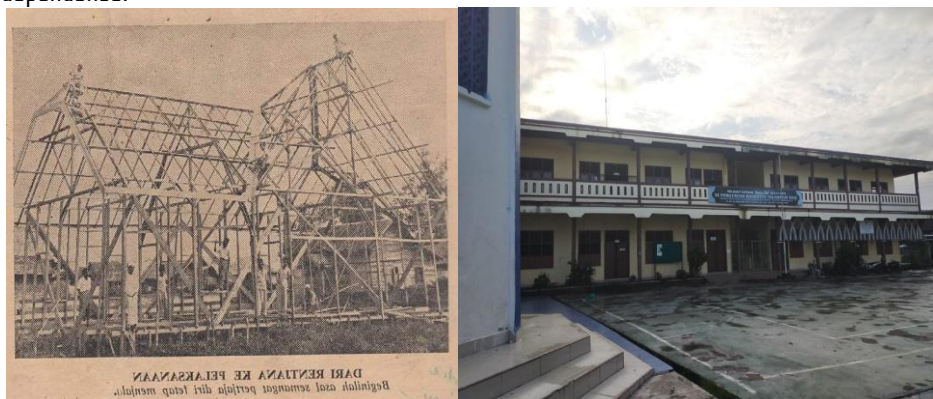
As a fighter and educator, KH. Muhammad Daud Arif's life journey, after Indonesia's independence in 1945, were more and more focused on education and guiding the people. Since the establishment of Madrasah Hidayatul Islamiyah in 1936 until 1976, K. H. Muhammad Daud Arif dedicated his energy and thoughts to the development of this Islamic educational institution in Kuala Tungkal at that time.

At night, he used the time to open the recitation activities (*babacaan*) especially for parents in studying and understanding religion, especially about *fiqh, tawhid, tafsir and tasawuf*. In fact, his activities were not only limited to providing knowledge and understanding of religion to the community, but guiding, directing, caring for and protecting people to be a better life, as well as regarding the lives of others. For example: marriage matters, inheritance matters and matters related to social community life. (Interview, KH Abdullah Abdul Wahab, August 2019).

KH. Muhammad Daud Arif's flexibility and accommodative attitude is manifested in the approach he used to all people without reducing his charismaticity, not being fanatical in Islam and did not sharply opposed religious ideals in society, either in one belief (Islam), or with other religious beliefs. Despite the matter of religion KH. Muhammad Daud Arif is very consistent and steadfast in his stance. Upholding equal rights to study for women and men, are examples that are practiced by KH. Muhammad Daud Arif in everyday life. (Interview, KH. Abdullah Abdul Wahab, August 2019).

The activities carried out by KH. Muhammad Daud Arif, who was very busy, had greatly affected his health. Right on the night of Nispu Sya'ban on August 11, 1976 due to a heart attack, KH. Muhammad Daud Arif passed away, at the age of 68 years.

One of KH Muhammad Daud Arif's major monumental works which is still beneficial for the world of education in Tanjung Jabung Barat, especially Kuala Tungkal City and its surroundings, is the establishment of the Islamic education institution named Madrasah Hidayatul Islamiyah (MHI) which was established on Tuesday on September 1, 1936 AD or on Jumadil Akhir 15, 1355 H. This madrasah is one of the formal educational institutions whose presence is almost simultaneously with the establishment of other Islamic education institutions in the archipelago, even long before Indonesia's independence.



**Figure 2 The renovated building in early 1952 and renovated building in 2017. Documentation 2018**

The establishment of this Islamic education institution received a lot of support, especially from religious and community leaders, including Haji Baharuddin who was a leader and elder and one of the community leaders who opened the settlements around the city of Kuala Tungkal today, even the land used for the construction of Madrasah Hidayatul Islamiyah in 1936 was a grant from Haji Baharuddin.

The presence of the Islamic Education Institute at Madrasah Hidayatul Islamiyah was a form of concern for the people of Kuala Tungkal at that time who had not yet have an Islamic education institution. With the establishment of Madrasah Hidayatul Islamiyah, there were options or alternatives, especially for parents who have children to be educated in Islamic institutions, even though in Kuala Tungkal there were Sekolah Rakyat or Volkschool and Vervolgschool (Bahri, 2012).

Although at the beginning of its establishment, Madrasah Hidayatul Islamiyah was simply built with a building measuring 50 X 50 square meters, it did not dampen the enthusiasm of parents to send their children to be educated in this school. The students' development from year to students continues to increase and it is marked by the acceptance of female students (*santriwati*), so the number of children was also increasing.

Since its inception in 1936, Madrasah Hidayatul Islamiyah (MHI) had implemented a modern learning model. Most learning system adopted was those applicable in several European countries at that time, even though Indonesia was not yet a Unitary Republic of Indonesia.

The learning model used classrooms, blackboards, chairs and tables as well as other supports of modern education style. Likewise, the appearance of the way the students dress (*santriwan / wati*) also adjusted, for example for male students wore the skullcap as a characteristic of the madrasah, long-sleeved clothes, long pants even on certain days, they wear a suit. Meanwhile, the female students (*santriwati*) wore white brackets with a white head *hijab*. (Interview, Drs. H. Abdul Muis Waqas, September 2019).

Due to the limitation of classroom, the learning process was divided into morning classes from 07.30 to 12.00 for male students (*santriwan*), and afternoon from 14.00 to 17.00 for female students. The division of classes was based on age levels, for example: (1) *Qismuttabdhiri / madrasah tabdhiriyah* (low / zero level); Grades for children under 6-7 years old, 2 years of study. At the low level in this first year, the subject material presented was the introduction of Arabic letters and Arabic numbers for children, such as: the pronunciation of the letters alif, ba ta, tsa and so on. In its second year, the subjects given were recitation rules (tajwid), such as *izhar, idgham, ikhfa, iqlab* and how to write Arabic Malay, as well as how to do the prayer (shalat) in the Qur'an was introduced.

The second, (2) *Qismu awwali / madrasah awwaliyah* (beginner level). This level is for children aged 6-7 years, with a long study period of 3 years, from class I to class III. The subject materials given were the continuation of the material on *qismuttabdhiri* (a higher level). The lessons were the pillars of Iman, the pillars of Islam, memorizations of short verses of the Qur'an and other memorization of lessons. Usually, every memorization read would be tested at the next meeting, if they students were not able to memorize, the teacher (ustadz) would not give the scores.

The third, (3) *Qismu Ibtida'i / madrasah ibtidaiyah* (low level). This level was for children aged 9-10 years, with long study 3 years for boys, and 4 years for girls. The subject material at this level has increased. Children had been introduced to the study of classical Islamic books, by studying books without lines or yellow books: such as the study of knowledge of *Nahwu Mukhtashar Jiddan, al-Jurumiyah, al-Kawakib al-Duriyyah, Sharaf* knowledge books studied were *Dhammun, Madkhal, al-Kaylani, Matn al-Bina*. The books of Fiqh are *Fath al-Qarib, Riyadh al-Badi'ah, al-Azkar*. The book of *Tafsir* are *al-Jalalain, tafsir al-Qur'an 4 juz*. The book of *Tawhid* are *al-Aqa'id al-Diniyah, al-Sanusi*. The books of *Hadith* are *al-Arbain, al-Nawawiyah, al-Tarhib wa-al-Tarhib, Mantiq* science books are *Idhab al-Mubham, Bayan* science books, *al-Bayan, Ushul Fiqh al-Sulam* book, etc., (Bahri, 2012 & PHI Documentation, 2017).

Generally, after the students (*santriwan / wati*) finished taking the lesson, an exam would be carried out. The exam could be in the form of memorization, where the students moved forward one by one and in front of the *uztaj* to read their memorization or in the form of a written test. Successful students (*santriwan*) would receive a report book / notification book, namely the *al-Qayyid numrah* list or those who pass education at a certain level would get a diploma (*syahadah*). Printing and making of this graduation report by KH. Muhammad Daur Arif was made at *Mathba'ah al-Ahmadiyah* 101 at Sulthan Singapura Street, and had also printed it in Medan City (Bahri, 2012).

The development of Madrasah Hidayatul Islamiyah from year to year had progressed, especially the enthusiasm of parents to educate their children to this educational institution, especially after the independence of the Republic of Indonesia in 1945. Since the reopening of Madrasah Hidayatul Islamiyah which was stopped due to Dutch Aggression I and II then on Saturday, June 30, 1950 AD, simultaneously on Syawal 15, 1369 H, on the initiative of KH Muhammad Daud Arif and other teachers, they re-opened the learning process.

Even in 1951, there was a reformation in the teacher recruitment. If previously educators were only male teachers (*uztaj*) for all education level, in that year female teachers began to be involved (*uztajah*), among them were: Uztajah Hajjah Saniah Daud Arif, Uztajah Hajjah Sampurna, Uztajah Hajjah Salabiah, and Uztajah Mariam, who were previously students of Madrasah Hidayatul Islamiyah when it was founded in 1936.

As a consequence of the increasing number of children studying religion at Madrasah Hidayatul Islamiyah, while the capacity for classes was limited, the first renovation happened in 1952 since its first establishment in 1936 by

building a two-floors building. Along with the development and progress of learning and adjusting to existing conditions, in 1956 there was a merger of students (*santriwan / wati*) who were originally *Qismuttabdhiri* (2 years), *qismul awwali* (3 years), and *qismul ibtida'i* (3 years) changed into Ibtidaiyah-6 years studying.

In 1957, to accommodate children who graduated from ibtidaiyah, the Tsanawiyah Madrasah (MTs) was opened for both male and female students. The Head of Madrasah (*Mudir 'Am*) Tsanawiyah was KH. Muhammad Daud Arif. The opening of Madrasah Tsanawiyah was based on the consideration that at that time, Islamic education institutions which were equivalent to Junior High Schools (SMP) did not exist in Tanjung Jabung, especially in Kuala Tungkal. If the students wanted to continue their study after graduating from Madrasah Hidayatul Islamiyah, they had to go to Jambi city, such as: Madrasah Nurul Iman Seberang Jambi City, or to Madrasah As'ad Seberang Jambi City or to Islamic boarding schools in Banjarmasin, South Kalimantan, Madrasah Thawalib Padang Panjang, West Sumatra, and madrasah in Johor Malaysia (PHI Documentation, 2017).

The presence of this Tsanawiyah Madrasah, which was a continuation of the Hidayatul Islamiyah Ibtidaiyah Madrasah, had motivated children to continue learning and gaining religious knowledge and lessons. The support and enthusiasm of parents to support their children in getting an education at Madrasah Tsanawiyah Hidayatul Islamiyah was increasingly felt in the corner of Tanjung Jabung at that time. If previously learners generally concentrated from Kuala Tungkal only, in its development, students from outside Kuala Tungkal began to come and to study at Madrasah Tsanawiyah Hidayatul Islamiyah, such as from: Pelabuhan Dagang, Tungkal Ulu, Teluk Nilau Village, Serindit Village, Bramitam, Teluk Sialang, even outside Tanjung Jabung Regency such as Kijang Island, Reteh, Kuala Enok and Tembilahan (Riau), (Interview, Drs. H. Abdul Muis Waqas, September 2019).

On May 30, 1960, the Hidayatul Islamiyah Education Foundation (YPHI) was established with a legal entity which had a statute (AD) and Bylaws (ART) before Bakalorat (current notary) Adi Putra Parlindungan in Jambi number 42 on May 30, 1960 with the Chairman of KH. Muhammad Daud Arif, who was assisted by several administrators. With the formation of the management and management of the Hidayatul Islamiyah Educational Foundation (YPHI), then on July 24, 1960 YPHI was officially established.

The purpose of this foundation was in order to transform the management of Islamic education institutions to a more modern and up-to-date development. This could not be separated from the fact that many villages had opened branches of Islamic education under the auspices of the Hidayatul Islamiyah College, especially for the madrasah ibtidaiyah level. (Bahri, 2012)

According to the documentation data of the Hidayatul Islamiyah Teaching Foundation, there were 7 educational institutions managed by the foundation. They were: (1) Madrasah Aliyah Hidayatul Islamiyah, (2) Madrasah Tsanawiyah Hidayatul Islamiyah, (3) Madrasah Ibtidaiyah Hidayatul Islamiyah Putra, (4) Madrasah Hidayatul Islamiyah Putri, (5) PHI Secondary School (SMA), (6) PHI Elementary School (SD), and (7) Kuala Tungkal PHI Dormitory (Documentation. PHI Foundation, 2019).

From the description of the biography of KH. Muhammad Daud Arif related to the establishment of Islamic education above, it can be seen that he has carried out a learning transformation (Zulfikar, T, & Mujiburrahman, 2018) which is not only concerned with religion but also concerned with equal opportunities for the community in obtaining education.

## DISCUSSION

Azyumardi Azra (2001) stated that in the context of scientific networks, the role of the Malay Archipelago ulama seemed very significant, especially because many of them came to Haramayn, bringing scientific traditions from their region, then studied with leading scholars, even some of them settled down and became Sheikhs. These "innate" traditions then interacted with scientific traditions from other regions and the established traditions of the Haramayn themselves. Thus, Haramayn becomes a kind of "melting pot", where various Islamic scientific traditions such as Sufism and hadith, together had dissolved into a new tradition, which negated regional boundaries, ethnic differences, and religious tendencies in terms of schools and affiliations of the tarekat.

Furthermore, Azra explained that (2001) in terms of the science of Islamic education, the cross-link strengthening among ulama in Haramayn was supported by the emergence of several traditional educational institutions



such as madrasas and ribat, a place where an ulama teaches and transmits various Islamic knowledge to his students, who come not only from nearby areas, but also from various parts of the world.

The archipelago scholars, especially those who had studied in Makkah al-Mukarramah, returned to their homeland (Indonesia) then carried out da'wah and education by teaching their knowledge through learning in a simple form as they had experienced during their study in Mecca. During its development, especially at the beginning of the 20th century the scholars started to take the initiative to develop a more modern learning model. For example, in the formal form by establishing Islamic boarding schools/madrasah which were deliberately built to compensate for the emergence of educational institutions that previously existed by the colonial government Netherlands (Shaleh, 2005). In addition, the construction of madrasas aims to develop an Islamic education system that starts from strengthening the ummah (Kosim, M. et al (2021). So that there is no discrimination in education. As stated by Raihani (2021) that there is still discrimination in education against monographs in certain regions in Indonesia. However, from the work of KH. Muhammad Daud Arif, education can be obtained by anyone.

M. Syahran Jailani, et al (2018) argued that Madrasas as Islamic Education Institutions have developed along with the demands of the times. Although since their establishment until today these madrasas have experienced ups and downs, but their existence has made a milestone in the history of education in Indonesia. Abuddin Nata (2011) emphasizes that madrasas are a form of development from various non-formal educational institutions. Here madrasas have applied what are called generic skills, namely skills that are learned not only related to religion but also related to society. (Muluk, S. et al. 2019)

Madrasas have many functions, apart from being an institution for channeling Islamic teachings, in the sense of Islamic teachings to be practiced in daily life, it also functions as a place to deepen religious knowledge (*tafaqquh fi al-din*) to become religious experts (*ulama*), and at the same time as a place to prepare human resources to fill various job vacancies available in the community.

Although along the way, many madrasas have experienced setbacks and even closed, not a few of madrasas still exist to this day. They can compete with educational institutions managed by the government and the private sector, such as state and private schools or schools that are managed independently. The existence of these madrasas is inseparable from the figures that inspire them. For example: in Sumatra, from Aceh to Lampung, there were *Madrasas Adabiyah* Padang was founded in 1908 by Syeikh Abdullah Ahmad, in 1910 Syeikh M. Thaib Umar in Batu Sangkar founded *Madrasas School*, while H. Mahmud Yunus in 1918 founded *Madrasas Diniyah* School as a continuation of Madrasas School. In Padang, there was *Madrasas Thawalib* in 1921, established by Syeikh Abdul Karim Amrullah, in South Sumatra stood *Madrasas al-Qur'aniyah* in 1920, and in the same year there was also *Madrasas Ahliyah Diniyah*, followed by the establishment of Madrasas Nurul Falah in 1934 and Madrasas Darul Funun in 1938. In Jambi, the *Nurul Iman Madrasas* was established in 1913 by KH. Abdul Majid, in Kuala Tungkal (Jambi) the *Hidayatul Islamiyah* (MHI) Madrasas was established in 1936 by KH Muhammad Daud Arif (Jailani, 2018).

Therefore, the establishment of Madrasas Hidayatul Islamiyah which was initiated in 1935 by KH. Muhammad Daud Arif with several religious and community leaders, and just carried out the learning process in 1936 not only as a medium for da'wah and education, but also as a development of a spirit of excellence, including:

### 1. Madrasas Hidayatul Islamiyah is A Gender Based Madrasas

KH. Muhammad Daud Arif experienced the learning process and atmosphere in Mecca al-Mukarramah, the thoughts and perspectives on education were not narrow, open minded, modern thinking. This is proven, as narrated previously that since its inception in 1936, Madrasas Hidayatul Islamiyah was designed with a modern learning model, so then the students were not limited to male students (*santriwan*) to study, KH. Muhammad Daud Arif also provided equal opportunities for female students (*santriwati*) to learn, to acquire knowledge, even though in practice and the learning process was given a separate room with male students (*santriwan*), and in management and institutions remain in the same institution / educational institution.



**Figure 3 Female students (*santriwati*) with the background of a building built in 1936)**

The tradition of religious education before Indonesia's independence in the trajectory of Islamic Education History, gave a little or even very rare opportunities for women to access educational institutions that provide opportunities for women to pursue education, especially attending school / madrasas in Islamic educational institutions. Especially if it combines male students (*santriwan*) and female students (*santriwati*) in one institution.

Even if it exists, it is usually separated, such as Madrasas Diniyah Putri Padang Panjang, which was founded by Rangkyo Rahmah El Yunusia in 1923, was the first female Madrasas in Indonesia (Nizar, 2007). Meanwhile, Azra (2002) argued that there was a weak evidence that women only had a limited place in the madrasas education system. Their involvement in madrasas education was clearly not a co-ed system mix of men and women. In other words, in madrasas education, the classes are divided according to gender. So, there were classes for boys and classes for girls. Those male and female classes were strictly separated, even though they studied in one madrasas complex.

Interestingly, Madrasas Hidayatul Islamiyah (MHI), which was founded in 1936, was established and existed in the community with the aim of bridging the needs of students (*santriwan* / *santriwati*) on the importance of education. It has implemented, practiced and realized the equal right to study for all Muslims regardless their gender; they all have the same opportunity and opportunity to learn. As the Prophet Muhammad SAW said, "To demand knowledge of the responsibility of every Muslim, man and woman" (Hadith). The concept of gender equality in a simple sense, by KH. Muhammad Daud Arif has long been manifested or practiced in the world of education before the Western world in the early 21st century, or in which the modern era has popularized in various ways. The concept of equality and opportunity for women to take part in various activities of human life today is not a new product or something novelty.

In fact, in practice, the values of gender equality for women have actually been practiced by religious figures and even the scholars in the archipelago, one of them is KH. Muhammad Daud Arif with his Madrasas Hidayatul Islamiyah model. Even among those female students (*santriwati*), they also became important initiator of Islamic education in Kuala Tungkal with various kinds of female activities.

Even though after completing education most of them get married and take care of their families, not a few of these women are involved in various fields of social life. Azra (2002) for example, argued that, the role of women in educational institutions such as madrasas and *ribaths* was not limited to just being founders. They also played a role in matters of an administrative nature, such as supervising finances and day-to-day management, and the involvement of women in other general areas.

Adnani (2014) mentioned that there was an interesting phenomenon in the development of thought in the Indonesian Islamic community, including in Islamic boarding schools, which were known to be conservatives. This is the emergence of the courage to carry out a fairly basic critical analysis of a number of existing conservative religious discourses. One of them is the discourse on the position of women which has not changed from the past until now. The majority of society still sees women as second class creatures of God in front of men. The patriarchal culture is still going on massively. As a result, women become subordinated and marginalized in the process of social, cultural, economic and political life.

The Qur'an, according to Juhdi Amin (2019) hints this issue. The Qur'an gives an optimistic view of the position and existence of women. All the verses that talk about Adam and his wife (Siti Hawa), until he left the heaven and sent to the earth, always emphasize both sides by using pronouns for two people (*dlamir mutsanna*), the word *huma* in Arabic language. When Adam and his wife (Siti Hawa) were still in heaven, they both took the same advantage of the facilities (QS al-Baqarah (2:35), they both got the same temptation from the devil (QS al-A'raf (7:20), they ate the fruit of khuldi and both of them received the consequences, and thrown to the earth (QS al-A'raf (7:22), both asked for forgiveness and both were forgiven by God (QS al-A'raf (7:23). After they were cast down to the earth, they complemented each other (QS al-Baqarah (2: 187).

Human is the best creation (*ahsan al-raqwim*) (QS. al-Thiin (95: 4), but it is not impossible to descend the rank of being "lowest" (*asfala al-safilin*) (QS al-Thiin (95: 5), even can be lower than that of animals (QS. al-A'raf (7: 179). Further Amin (2019: 11) emphasized that, the measure of glory by the God side is achievement and quality, regardless of ethnicity and gender (QS. al-Hujurat (49:13). The Qur'an does not have a belief on 'the second sex' that gives priority to a certain type of gender or sex, meaning it embraces the equality of men and women as implied in Q.S. al-Nisa (4: 1 and 34 as well as (QS al-Nahl (16: 97). It also does not believe in the first ethnicity, which specializes in certain tribes. Men, women, and other tribes have the same potential to become abid and caliph (QS al-Nisa (4: 124) and QS An-Nahl (16:97).

The ideal figure of a Muslim woman is described as people who have independence (QS al-Mumtahanah (60:12), like a figure Queen Balqis who has "*arsyun azhim*" (QS al-Naml (27:23), financially independence (QS al-Nahl (16:97), like the scene witnessed by the Prophet Musa in Madyan, that there are women managing farms (QS al-Qashash (28:23), independence in determining individual choices or decision that are believed to be true, even if they have to face their husbands for married women (QS al-Tahrim (66:11), Amin, 2019: 12).

## 2. Madrasas Hidayatul Islamiyah Madrasas Has The Values of Moderation Based

Kuala Tungkal, although dominated by one particular ethnicity (South Banjar Kalimantan tribe), does not mean to dominate and control all social activities of community life. The economic sector is generally dominated by ethnicities from Chinese, Indians ethnic, Malay ethnic, Bugisnese, Javanese / Maduranese and others. This ethnic and religious diversity has grown since before Indonesia's independence.

The tolerance among ethnicity and religion differences is maintained in harmony, this diversity is not a barrier to work and to create. In the context of diversity and plurality in Indonesia, the solidarity and a spirit of regional development is created. This is what KH. Muhammad Daud Arif did, for example: when the plan to establish Madrasas Hidayatul Islamiyah which was initiated in 1935, figures from Chinese and Indians although they have different beliefs (non-Muslim) participated in helping the construction of madrasas buildings by providing for the physical needs of the building (Bahri, 2020).

Quoting the opinion of Nurcholish Madjid (1993) that the spirit of genuine mutual respect is the basis for the existence of human relations in a democratic social and political system. This spirit naturally demands tolerance and harmony in social relations. These attitudes and actions should be built in our pluralistic society. This attitude has been honed in the family (Muradi, A. et al. 2021) Related to education, values as mentioned by Nurcholish Madjid above are part of character values that must be actualized. (Komariah, A. et.al. 2020)

Madjid (1992) in the history of classical Islam, explained that the attitude of openness, mutual respect, and tolerance of Muslims from classical times to the present time is a manifestation of the spirit of inclusiveness. Furthermore, they also functioned as the duty bearers as a "*mediator*" or "*washatiyah*" intermediary between various groups of mankind, and are expected to be fair and fair witnesses in the relations among groups. Furthermore, Madjid (1992: 184) clearly stated that al-Qur'an teaches the understanding of religious plurality. The teaching of religious pluralism emphasizes the basic notion that all religion followers are given the freedom to live, at the risk to be borne by the followers, both individually and as a group.

Harmonization of good life, social, economic and religious will be realized if people respect, appreciate and tolerate each other in diversity starting from the scope of the family and educational institutions both madrasas or school. Madrasas is the most appropriate place to instill an attitude of tolerance, respect, and respect for differences in diversity in a pluralistic society like our country, Indonesia. In this case, madrasas can answer the challenges of globalization that affect human values today. (Sujudi, N. et.al. 2020)

## CONCLUSION

During his life, KH. Muhammad Daud Arif (1908 AD -1976 AD) had dedicated and devoted his energy and thought to the world of Islamic education in Jambi Province, especially Kuala Tungkal. As a pioneer and initiator of the establishment of the Islamic Education Institute at Madrasas Hidayatul Islamiyah (MHI) in 1936, the traces of KH. Muhammad Daud Arif's thoughts and works for 40 years as *Mudir 'Aam* (Head of Madrasas), have contributed greatly to the development of Islamic education, laying the basic and a strong foundation as an Islamic educational institution by combining traditional education systems and modern education in his era.

Among the advantages of Madrasas Hidayatul Islamiyah, KH. Muhammad Daud Arif has always emphasized the importance of education in the life of a Muslim/Muslimah, especially by placing the position of women on an equal position in learning and seeking religious knowledge through education. Furthermore, KH. Muhammad Daud Arif's thought has made the spirit of religious moderation by making Islam that is *rahmatan lil'alamiin* and Islam that is *washatiyah* are educational values (spirit) instilled in his students (*santriwan/santriwati*) in their daily learning practices since the beginning of the establishment of Madrasas Hidayatul Islamiyah up to present.

Although times change, the Islamic Education Institute at Madrasas Hidayatul Islamiyah continues to develop along with advances in science and technology and it is able to adapt to the conditions of the educational structure, without leaving its characteristics by combining the national education system and an inclusive Islamic learning pattern, that places women to have equal rights as men in learning and and to make achievement, and make tolerance, mutual respect and respect for differences is a *sunnatullah* that should be thanked and developed in the world of students.

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