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## **Ulama dan Perkembangan Pendidikan Islam Tradisional di Jember Pada Masa Kolonial**

### **Ulama and the Development of Traditional Islamic Education in Jember During the Colonial Period**

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#### **ABSTRACT**

*This article discusses the history of the development of traditional Islamic education in Jember during the colonial period. Traditional Islamic education in Jember was pioneered by Ulama, who came from the Madura and Mataraman regions. The arrival of migrants to Jember began with the clearing of Jember plantation land by Dutch private entrepreneurs. They then settled in Jember to work on a plantation owned by a Dutch private entrepreneur and built a settlement that resembled their place of origin. However, it turned out that these migrants did not only have economic goals, but some had the goal of preaching. Local people often refer to them as Ulama. These Ulama spread religious knowledge in various places of worship in Jember to establish Islamic boarding schools. This study uses historical research methods consisting of heuristics, verification, interpretation, and historiography. The results of this study indicate that the struggle of the Ulama in developing Islamic education has encountered various challenges and obstacles, ranging from the pursuit of the colonialists to the burning of Islamic boarding schools.*

#### **ABSTRAK**

Artikel ini bertujuan untuk membahas sejarah perkembangan pendidikan islam tradisional di Jember pada masa kolonial. Pendidikan Islam tradisional di Jember dirintis oleh para ulama yang datang dari kawasan Madura dan Mataraman. Kedatangan para migran ke Jember bermula dari pembukaan lahan perkebunan Jember oleh pengusaha swasta Belanda. Mereka kemudian menetap di Jember untuk bekerja di perkebunan milik pengusaha swasta Belanda dan membangun pemukiman yang menyerupai daerah asal. Namun, ternyata para pendatang tersebut tidak hanya memiliki tujuan ekonomi semata melainkan ada yang memiliki tujuan untuk berdakwah. Masyarakat setempat sering menyebut mereka sebagai

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Ulama. Para ulama tersebut menyebarkan ilmu agama di berbagai tempat ibadah di Jember hingga mendirikan pondok pesantren. Penelitian ini menggunakan metode penelitian sejarah yang terdiri dari heuristik, verifikasi, interpretasi dan historiografi. Hasil penelitian ini menunjukkan bahwa perjuangan para ulama dalam mengembangkan pendidikan Islam mendapat berbagai tantangan dan rintangan, mulai dari pengejaran pihak kolonial hingga pembakaran pesantren.



## **Introduction**

Traditional Islamic education during the colonial period became the forerunner to the development of modern Islamic education that exists today. Various attempts by the colonial government to make extortion in the Dutch East Indies a success were by making discriminatory policies against the native population. One of the discriminatory policies accepted by indigenous peoples is not being allowed to get an education. At the beginning of the 19th century, most indigenous people were unfamiliar with the modern education system, like the Dutch education model. Modern education at that time was only intended for certain circles, for example, Europeans, Foreign Easterners, and indigenous aristocratic groups. The native population only knows education with a system of "native teaching institutions," namely Islamic religious schools with various forms, which are held in mosques, surau, langar, and Islamic boarding schools. The education system focuses more on reading the Koran, performing prayers, and studying essential obligations in Islam. The central figures in this education system are none other than the local ulama. (Huda, 2013)

As a region with a Muslim majority population, the role of immigrant clerics in the Horseshoe region was very significant in developing a traditional Islamic education system in the late 19th century. The Dutch called the horseshoe area Oosthoek (eastern end), which consisted of Djember, Banjoewangi, Panaroekan, Bondowoso, Loemadjang, Probolinggo, and Pasoeroean. (Ikvin, 2015) This area had its charm for the colonial government because it had excellent potential to be developed into one of the Dutch plantation centers. Since the forced cultivation system was abolished in the colonial system and replaced with a liberal approach, known as the system of enterprise, in 1870, the opportunities for private entrepreneurs to develop their capital in the Dutch East Indies were increasingly wide open. European private entrepreneurs began to build their businesses in the plantation sector, which comprised tea,

sugarcane, and tobacco plantations. Consequently, there was a large migration flow in the Oosthoek region. (Marwati Djoened Poesponegoro, 2009)

population of Jember from the 1820s to 1870 increased from 10,000 to 100,000. This massive wave of migration came from residents' arrival from Madura Island and the Mataram region. The Madurese who live in Jember occupies the northern area, which has dryland conditions. (Kuntowijoyo, 2008) Then at the end of the 19th century, it was followed by the arrival of people from the Mataraman area, namely Ponorogo, Bojonegoro, Kediri, and the Vorstenlanden people (Surakarta and Yogyakarta). They prefer to settle in the southern region of Jember. (Subadri Habib, 2009) The arrival of the new residents to Jember supports the expansion of land cleared by private entrepreneurs in Jember. This community later became known as the pioneer in forming the plantation community. (Apriyanto, 2011)

The migrants who initially settled in Jember were only motivated by the economy. However, gradually, these migrants also build an environment by their area of origin. Madurese people are better known as religious people who tend to be paternalistic. Thus, spiritual needs are also considered important for newcomers. In 1884, K.H. Muhammad Siddiq, at the behest of his teacher, K.H.R. Cholil Bangkalan, was ordered to preach and settle in Jember with the consideration that, at that time, Jember needed a cleric or kyai who could direct Muslims. Then K.H. Muhammad Siddiq and his cousin Sumo Hadi left for Jember and settled in Gebang. In 1915 the two clerics received waqf land from a wealthy merchant from Pamekasan. The waqf land is located in Talangsari with an area of 0.5 Ha which is then used to build a pesantren. (Subadri Habib, 2009)

Amid the colonial situation, Islamic education in several areas in the Horseshoe continued to develop side by side with modern Dutch-style education, which used Dutch as the language of instruction. Several Islamic boarding schools founded by Kyai did not encounter significant obstacles from the colonial side because the existing teachings only focused on Islamic teachings. Several Islamic boarding schools in Jember existed during the colonial period, including the Sumber Wringin Sukowono Islamic boarding school, which was cared for by K.H. Umar, Talangsari Islamic boarding school with K.H. Muhammad Siddiq and the Tempurejo Islamic boarding school raised by K.H. Wafa. Situbondo also has a large pesantren with the charismatic leader K.H. As'ad Syamsul Arifin, founded by his father, namely K.H. Syamsul Arifin, in 1914. (Sa'ad, 2016) Whereas long before there were Islamic boarding schools in Jember and Situbondo, at the western end of the horseshoe area in Pasuruan, the Sidogiri Islamic boarding school was previously established, cleared by Sayyid Sulaiman in 1745. (*Sejarah Pondok Pesantren Sidogiri Sudah Ada Sejak Abad 17*, n.d.)

The existence of the pesantren gradually attracted much interest from the indigenous people who lived in the plantation centers under strict colonial control. Initially, the colony

was not too worried about the substance conveyed by Kyai in Islamic boarding school education. Nevertheless, the charisma possessed by these Ulama had a significant influence on society, making the colonial parties even more wary. The obedience of the Santri who studied at the pesantren seemed to ignore the policies made by the colonial system, including the formation of various social organizations. In 1905 the Dutch government issued a Teacher Ordinance policy to oversee religious Ulama and teachers in the Java and Madura regions. Since then, informal Islamic education began to face obstacles from the Netherlands. The Dutch strictly supervised the clergy or religious teachers in these areas. (Isnaeni, 2012)

Obstacles faced by immigrant Ulama in fighting for Islamic education in the Jember region are proof of the clergy's struggle in educating the community. Islamic education seeks to touch all levels of society regardless of social status. Of course, this differs from education organized by the Dutch Colonial through its discriminatory ethical and political policies. However, until now, there are still not many researchers or historians interested in exploring further how they struggled in the past. Therefore, this research seeks to reveal the social history of the struggles of immigrant Ulama in developing Islamic education in Jember during the colonial period. (Kuntowijoyo, 2017)

### **Literature Review**

This research seeks to combine two essential events, namely migration activities as a result of clearing private plantation land during the colonial period and how the challenges faced by migrating clerics as pioneers in the establishment of Islamic educational institutions in the Horseshoe region. Historical works that discuss the history of community migration during the colonial period due to the opening of private plantation lands have received much attention from historians. Meanwhile, historical works that discuss the challenges faced by immigrant Ulama during the development of Islamic education during the colonial period have received little attention from historians. Various works ranging from books, dissertations, theses, and articles have discussed the history of the migration of the Madurese people to the Horseshoe area. Among these works are the following:

Tri Chandra Apriyanto's thesis entitled *Decolonization of Tobacco Plantations in Jember in the 1930s-1960s*. This thesis discusses the history of the birth of Jember tobacco plantations and the community's efforts to maintain post-colonial tobacco cultivation. Apriyanto, in his thesis, is very detailed in explaining how the process of arrival of migrants who settled in Jember to work in the plantation sector and how they survived the various challenges that came after the political tensions that occurred between Indonesia and the Netherlands in the early days of independence.

The book entitled *Jember Regional People's Representative Council in the Development of Jember District*: Book Subadri Habib chaired me. This book provides fascinating information about the condition of Islamic education in Jember during the colonial period. According to this book, community education in Jember during the colonial period was more concentrated

on informal Islamic education, which was held in Islamic boarding schools. Several essential figures in Jember at that time included: KH. Muhammad Siddiq, KH. Umar and KH. Wafa. However, the shortcoming in this book is that the information conveyed about the existence of the pesantren under the care of the three Ulama needed to include a dissertation with a detailed timeline.

The next book, *Islam Nusantara*, was written by Nor Huda. This book provides much important information about how the history of the development of Islam in the archipelago from an intellectual point of view, including alluding to Islamic education. According to the author, Islamic education has developed with modern Dutch-style education. In the 19th century, the community was familiar with traditional Islamic education taught by missionaries, Ulama, Muslim traders, and kya. However, this book does not explicitly discuss the condition of Islamic education in the regions in particular. (Kuntowijoyo, 2013)

Another exciting book that discusses Ulama Nusantara's history is the book *Ulama and Power: The Struggle of Muslim Elites in Indonesian History* by Jajat Burhanudin. In this book, Jajat systematically explains the role of Ulama or Islamic religious leaders from the royal period to Dutch colonialism. Ulama has a significant role in the development of Nusantara Islam through the Ulama network formed by the Jawi community in Mecca. The community consists of Indonesian Ulama who studied in Mecca and spread their knowledge to the archipelago, especially in the 19th century. The Ulama pioneered Islamic education through the pesantren amid pressure from the Dutch colonialists.

The last is a phenomenal book, *The Network of Middle East Ulama and Archipelagos of the XVII and XVIII Centuries: The Roots of Indonesian Islamic Renewal* by Azyumardi Azra. This book discusses the relationship between Middle Eastern Ulama and the Archipelago. Through primary Arabic sources, Azra systematically discusses how the Islamic reform movement gained strong influence from the Ulama, who studied at Haramayn. Through the journey of pilgrimage and studying knowledge, the Ulama of the Archipelago met with various Ulama from all over the world. The Ulama meeting was the background for forming the international Ulama network. The return of the Ulama from Mecca and Medina to the archipelago then impacted the mindset of indigenous people in the XVII-XVIII centuries. (Azra, 1996)

Based on several previous studies relevant to this research's theme, research on the history of Islamic education in the horseshoe area during the colonial period has not received the attention of historians or researchers. The horseshoe area, which is synonymous with the religiosity of its people, needs to be disclosed how the struggles of the pioneers of Islamic education in the past. By knowing the challenges and obstacles faced by the previous Ulama in developing Islamic education, the community will acquire exemplary values that can be passed down from generation to generation. Therefore, it is necessary to review the role of local clerics in the Horseshoe region fighting for Islamic education during the colonial period. ((ed), 2015)

## **Method**

This study uses historical research methods that begin with heuristics or collecting historical sources through interviews with the grandchildren of KH: Muhammad Sholeh, archives from [www.kitlv.nl](http://www.kitlv.nl), contemporary photographs, books, journal articles, and other written references. Furthermore, the data that has been collected is verified by source or source criticism to see the authenticity and credibility of the source to produce historical facts. Then these facts are interpreted (interpretation) and arranged in historical writing (historiography).

## **Result and Discussion**

### **The Condition of Jember during Colonial Period**

Jember is an area that has no indigenous people. According to some opinions, the people living in the Jember area are immigrants from various East Java and Madura areas. However, before Jember was known as a bustling area, some information stated that in 1811-1817 Puger had become one of the centers of community activity that connected Banyuwangi with Jember. (Jonge, 1989) The Puger area, located on the shoreline, is very strategic for ships from the Banyuwangi area to dock. Thus, the Puger area already has a lively condition. (Daliman, 2012)

In the early 19th century, as part of Afdeeling Bondowoso, Jember district had a small population compared to other districts in Bondowoso. The lack of supporting facilities, such as roads, makes this area rarely attractive to the community as a permanent place to live. Most of the roads in Jember are footpaths. The condition of the road needs to be improved. Therefore, when the rainy season comes, the roads in the Jember area cannot be used because they are slippery and runny. (Hariono, n.d.)

In 1845 the Jember district had a tiny population compared to other districts such as Bondowoso, Wonosari, Penanggungan, and Puger. Bondowoso District appears to have the highest population. This is because Bondowoso has reasonably advanced agriculture. Even tobacco cultivation in the Besuki area was spearheaded by the cultivation of tobacco in the Bondowoso district. The development of the advanced Bondowoso area also affected the increase in the status of Bondowoso to become Afdeeling itself in 1850, and Jember became a part of it.

The condition of Jember, which was initially quiet, has changed drastically since the arrival of the paramedic's colonial private entrepreneur in 1859. The private entrepreneur who pioneered tobacco cultivation in Jember was named George Birnij. Previously, in 1858 he served as Controller for the Jember area. Then in 1859, he



decided to stop being a controller and focus on becoming a tobacco entrepreneur. In 1859 Birnij started his business in Jember with two colleagues, namely Mr. C. Sandenberg Matthiesen and A.D van Gennep. (*Koleksi Arsip Pusat Penelitian Kopi Dan Kakao Indonesia, Laporan Peringatan Ke Lima Puluh Tahun Lanbouw Maatschappij Oud Djember 1859-1909*, n.d.) Tobacco plantations, which require a long process from planting to harvest, require much labor. The opening of the railroad line from Surabaya to Jember in 1897 also encouraged easy mobility of residents from Surabaya and its surroundings to Jember. Therefore the Dutch Colonial government brought in residents from the Mataraman and Madura areas to serve as workers in the Jember tobacco plantations. (Margana & Fitriyaningsih, 2010)

### **Migration and arrival of Ulama in Jember during the Colonial Period**

Migrants who live in Jember form their settlement patterns based on their ethnicity and region of origin. Most people from the island of Madura inhabit the northern part of Jember because it suits their ecosystem conditions, namely the moor. Meanwhile, migrants from Bojonegoro, Ponorogo, Kediri, and Javanese live in South Jember, whose area is rice fields and agrarian ecosystems. (Hariono, n.d.)

Europeans, Chinese, and Arabs inhabit the downtown part of Jember. The area north of the square is inhabited by Europeans, railroad workers, and societies. At the same time, the area south of the square is inhabited by Chinese people. Arabs live in the area behind Jami's mosque. Most Europeans living in Jember work as plantation entrepreneurs and civil servants. At the same time, the Chinese are usually open shops, grocers, farmers, mending artisans, tobacco entrepreneurs, and so on. Arabs work as perfume traders and cloth traders. (Afidah, 2015)

Not only plantation workers and private entrepreneurs who live in Jember but also religious leaders are interested in living in Jember and spreading Islamic teachings. Islamic da'wah carried out by immigrants during the colonial period was carried out secretly through the traditional education system. Traditional education was held simply in mosques, homes, and prayer rooms. Two prominent religious leaders in Jember who contributed significantly to developing Islamic education during the colonial period included K.H. Muhammad Siddiq and Kiai Umar Sukowono.

Two opinions have been believed to be the main reason for the arrival of K.H. Muhammad Siddiq came to Jember. In the first history, Mbah Siddiq dreamed of meeting Rasulullah SAW; his right hand was given Wakul, and his left was given tasbih. As if it is a sign that the interpretation of the dream is that if Mbah Shiddiq chooses to migrate to the

West, then all he gets is wealth. Meanwhile, if he chooses to migrate to the East, then what Mbah Shiddiq gets is the path to preaching or spreading the religion of Islam. This first narration says that after Mbah Shiddiq had a dream in 1884, he went to K.H.R. Cholil, Bangkalan. Then K.H.R. Cholil ordered K.H. Muhammad Siddiq to preach and settle in Jember, considering that, at that time, Jember needed a cleric or Kyai who could direct Muslims. Siddiq and his cousin Sumo Hadi left for Jember and settled in Gebang. In 1915 the two clerics received waqf land from a wealthy merchant from Pamekasan.

The second history reveals that after having a dream of meeting Rasulullah SAW, Mbah Siddiq immediately went to Jember without asking K.H.R. Cholil Bangkalan. The two narrations above are equally famous. However, you can be sure that the main factor driving the migration or movement of Mbah Shiddiq to Jember was the orders of the Guru/Kiai (Syaikhona Kholil). Mbah Shiddiq left Lasem for Jember and set foot in Patrang. At the beginning of his arrival, he was a cloth trader. He finally tried preaching in several locations, including Patrang and Gebang and then obtained waqf land in the Talangsari area. The waqf land was located in Talangsari with an area of 0.5 Ha which was then used to build a pesantren (now PP. ASTRA "Asrama Putra").

KH Umar comes from the village of Plalangan, Jember. He is the son-in-law of K.H. Muhammad Shukri—meanwhile, the father of KH. Muhammad Syukri comes from Pamekasan. KH Muhammad Syukri's father migrated to Jember due to the need for Al-Qur'an educators (reciting teachers), who at that time were still lacking. However, based on the narrative from KH Muhammad Shaleh or who is familiarly called Ra Shaleh, before the arrival of the father of KH Muhammad Syukri, there were already Pamekasan residents living in the Pakong area. This was also one of the factors driving KH Muhammad Syukri's father to come to Jember, so it was in Jember that KH Muhammad Syukri was born.

Around 1911, KH Muhammad Syukri founded a boarding school as a place to spread Islam. While being a caretaker PP. Kebon Anom, who is now "PP. Raudlatul Ulum," KH Muhammad Syukri, is known as a sociable person (easy to get along with) and has a high social spirit. Ra Saleh also said that in Sumberwringin KH, Muhammad Syukri already had many relationships, so it was easy to take part because he continued the da'wah from his father; in other words, he did not start from scratch.

### **The establishment of traditional Islamic education in Jember**

At the beginning of the 20th century, education in the Dutch East Indies had two types: Western education and Islamic boarding school education. Western education contains general knowledge that does not teach religious knowledge, while Islamic education only teaches Islamic religious teachings, which are held in Islamic boarding schools, surau, and



mosques. (Nizar, 2013) During the colonial period, Islamic education was also called Bumiputera education because all students were native people. (Amin, 2019)

Islamic education, which began to use a modern education system, was born marked by the establishment of madrasas in 1909. The pioneers of establishing Islamic education in the Dutch East Indies were the pioneers of Islamic reform. These figures had previously received education in the Middle East or Dutch education. The first madrasas established in Indonesia during the colonial period included:

1. Adabiyah School

Founded in 1907 in Padang Panjang by Sheikh Abdullah Ahmad. In 1915 this madrasa received recognition from the Netherlands and turned into Hollands Indlandsce School (HIS).

2. Diniyyah School

Madrasah diniyyah was founded on October 10, 1915 by Zainuddin Labai El Yunusiy in Padang Panjang. This madrasa also teaches general subjects.

3. Muhammadiyah Madrasah

Founded by KH. Ahmad Dahlan in 1912 in Yogyakarta whose aim was to teach the teachings of the Prophet to the inhabitants of the earth and advance the Islamic religion.

4. Sumatra Thawalib

Sumatra Thawalib was the first surau to use a class system led by Syekh Abdul Karim Amrullah in 1921.

5. Salafiyah Madrasas

This madrasah was founded by KH. Hasyim Asy'ari in Jombang, East Java in 1889 in the form of a boarding school.

During the Dutch colonial period, community education in Jember concentrated more on Islamic education, which was held at Islamic boarding schools. Several Islamic boarding schools were established during the colonial period, including the Talangsari Islamic boarding school under the care of KH. Muhammad Siddiq, Sumber Wringin Sukowono Islamic Boarding School, was cared for by KH. Umar and the Tempurejo Islamic Boarding School led by KH Wafa. Each of these Islamic boarding schools has hundreds of students. The students at that time did not only come from Jember but from outside the Jember area. The learning method in Islamic boarding schools uses the "slogan" system, in which the key reads the yellow book, translated into Javanese and Madurese. At the same time, the students listen without continuing with the discussion.

In Islamic boarding school education, students usually live in simple buildings for quite a long time. At Islamic boarding schools, students must be independent in meeting their daily needs. There are even some students who are no longer dependent on their parents

because they work part-time. This pesantren was the forerunner to the birth of influential figures in Jember.

Not only did traditional Islamic education exist in Jember during the Dutch colonial period, but there were also Dutch schools with a modern learning style. Dutch schools were intended for Europeans, children of indigenous government or private agency employees, and children of native aristocrats. This school uses Dutch language instruction. However, this class, whose students consist of a mixture of European children and native aristocrats, is only equivalent to elementary or elementary education, known as HIS (Holland Indische School). HIS was founded in 1914 as a result of the ethical and political policies of the Dutch colonial government. Apart from HIS, there is another school called ELS (Europe's Large School) specifically for European children. For Indigenous people, there is also a people's school called Volk School, which was founded in 1907. This school speaks Malay. One of the public schools in Jember is in the Jember Kidul area.

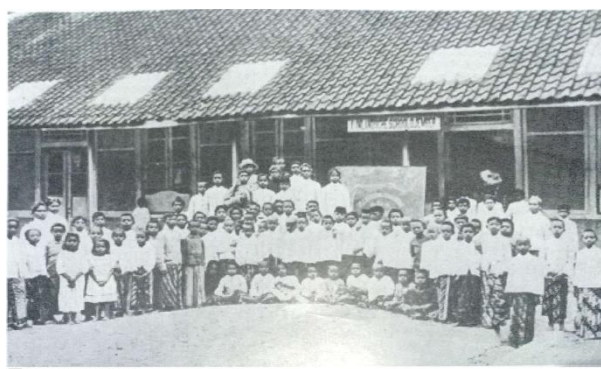


Fig. 1 Volk School (Now SD Jember Kidul)

Source: DPRD in the Development of Jember Regency Book



Fig 2 Pondok Pesantren Wafa Tempurejo

Source: private document

Islamic education in the form of Islamic boarding schools in Jember is very numerous. However, there are only a few Islamic boarding schools in Jember that were established during the colonial period, including the Raudlatul Ulum Islamic boarding school and the Ashri Islamic boarding school.

#### 1. Ashri boarding school

In 1931, KH. Muhammad Halim Shiddiq continued his father's struggle by establishing the Ash-Shiddiqi Puteri boarding school in the complex left by his father. Initially, he pioneered the pesantren; only 12 students were studying there, apart from being a caretaker, KH. Halim also serves as Chair of the Jember Religious Affairs Office. He developed the pesantren by teaching his students himself using the slogan system adapted to the level of the book. (Alhalimi, 2022)

In 1949 the number of students increased quite rapidly, reaching 70 students. The increase in students from year to year then initiated the construction of a stage behind the house until a plan emerged to separate the location of the Islamic boarding school for female students and male students. Then in 1957, KH. Halim and his wife, Nyai Hj. Hayat Muzayyanah purchased a plot of land in the south area, now the PPI complex—Ash-Shiddiqi Princess. Nyai Hj raised the female Islamic boarding school. Hayat Muzayyanah.

It was through this pesantren that later became the forerunner of the development of Islam in Jember through the strategy of a cadre of students and establishing mosques totaling approximately 15 mosques spread across various regions of Jember, including the Jamik Al-Baitul Amin Mosque in the heart of Jember. These students later became kyai/muballigh/da'i, who spread Islamic teachings throughout Jember through the mosques he had initiated. He went directly to the community during his preaching and initiated many mosque constructions. The mosques then developed into educational facilities. Besides that, KH. Muhammad Siddiq also likes to trade. Through this trade, he also got a lot of students and students.

One of the successors of KH. Muhammad Siddiq, who had a significant role in developing Islamic education in Jember during the colonial period, was KH Chalim Siddiq. KH. Chalim Siddiq continued his father's struggle to take care of the ASHTRA Islamic Boarding School in the Talangsari Jember area. Some of his strategies for spreading Islam are as follows:

- 1) Visit art communities around Jember, such as jaranan, barongsai, debbus and so on.
- 2) Making Amateur/community Radio with a radius of only a few kilos (ASHABIA) as a medium for spreading Islamic religious da'wah, every time a broadcast takes place, KH Chalim Shiddiq opens a question-and-answer session about Fiqh and informs news related to the government.

3) Endowed land (now located on Jl. Trunojoyo) to NU to become an NU school

## 2. Raudlatul Ulum Islamic Boarding School

The establishment of the Raudlatul Ulum Islamic boarding school in 1912 was inseparable from the social conditions of the Sukowono community, which at that time was known as a society that was far from Islamic religious values so in this situation, K.H. Ahmad Syukri was motivated to establish an Islamic boarding school in the area. Apart from the social factors of the people, seen from its strategic geographical location, it is possible to establish the Raudlatul Ulum Islamic boarding school. The form of education applied by K.H., Achmad Syukri, is to provide direct assistance to the community by conducting religious guidance in the form of teaching institutions.

The study of the book is carried out using the slogan and woman methods. The number of students at the beginning of the establishment of the Raudlatul Ulum Islamic boarding school, namely in 1912, was around 15 people and came from around the Islamic boarding school. The classical system had yet to be implemented, so there were no class levels and time provisions for students studying. In 1930, the caretaker of the Raudlatul Ulum Islamic boarding school, K.H. Achmad Syukri, died, and the leadership of the Raudlatul Tulum Islamic boarding school was replaced by K.H. Muhammad Umar, who is the husband of Nyai Sofia, the son of K.H. Ahmad Shukri. Under the leadership of K.H. Muhammad Umar, Raudlatul Ulum is increasingly rooted in society. Kiyai Umar inherited the character of Kyai Syukri in educating students. During the care of K.H. Muhammad, Umar's education system has remained the same, namely Salafi.

In 1982, K.H. Muhammad Umar died and was replaced by his son, K.H. Khotib Umar, but managed collegially/jointly with his brothers. At this time, he still maintained his Salafism with his Sorogan and Bandongan teaching systems. During the time of K.H. Khotib, Umar established Madrasah Diniyah education. Even though it applies the classical system, it still does not include general lessons.

## **Challenges in Maintaining Islamic Education in the Colonial Period**

The Dutch colonial government implemented repressive politics to anticipate resistance from the indigenous people. The Dutch had significant concerns about the existence of Muslim communities in the dominant Dutch East Indies. Islam was considered a great power that could at any time oppose the Dutch through religious doctrines conveyed by religious leaders or Ulama. (Zakariya, 2018) Through various religious activities as well as the activities of informal Islamic educators, the ulemas gradually become figures who have significant influence and are widely followed by the community. (Khoir, 2018) Therefore, the

Netherlands established special regulations in Islamic education at that time. Some of the regulations stipulated by the Dutch government regarding Islamic education include:

1. In 1882, the Netherlands formed Priesterraden, namely a special agency that had the task of overseeing religious life and Islamic education in the Dutch East Indies. Then from the advisers of this body, the Dutch East Indies government stipulated regulations to require that people who provide Islamic teaching or recitation must first ask permission from the Dutch government.
2. In 1925, the Dutch colonial government issued stricter regulations on Islamic education, namely that not all people (kyai) could give Koran lessons, unless they had received recommendations or approval from the Dutch government.
3. In 1932, the Dutch Colonial government issued a regulation to close Madrasas or schools that did not have permits or teach lessons, that were not respected by the Dutch government, which was called the Wilde School Ordinance. (Nata, 2017)

The Colonial Government tended to be "alert" in responding to the Kebon Anom Islamic Boarding School (Raudlotul Ulum). They were not too suspicious of the activities carried out by the students and clerics at the Islamic boarding school because it was considered that no activities violated or damaged the order of the Dutch government. However, on the other hand, the colonial government also had a feeling of "wager/dislike" towards the Kiai because from the point of view of submission or obedience from the community, both students and people around the Islamic Boarding School to the Kiai, it was more substantial than the Dutch Colonial Government. Among the challenges faced are as follows:

1. In the colonial era, the Raudlatul Ulum Islamic Boarding School was burned down.
2. KH Umar, who is the son-in-law of KH Muhammad Syukri who is also the second caretaker of this Islamic boarding school, was detained by the Dutch government.
3. Looking for a stimulus to recruit students or build a good stigma (making the atmosphere in a simple Islamic boarding school attractive to the community, especially youth).

Apart from being the caretaker of the Raudlatul Ulum Islamic Boarding School, KH Chalim Shiddiq, as the caretaker of the Ashri Islamic boarding school, also experienced various challenges during the colonial period. He is known as an expert in war strategy; even during his lifetime, he was trusted to be a platoon leader in the Hezbollah army. At that time, the entire archipelago, which included Sumatra and Kalimantan, was controlled by the colonial government, except for the Horseshoe, Kediri, and Lirboyo areas because Islamic boarding schools were already established in these areas, where the influence of the Kiai was powerful so that the community and students were more subject to the rules. Kiai from

Colonial. This made the colonial government, through Van Der Plas, worry and began to carry out diplomacy with the Kiai, one of whom was KH Chalim Siddiq.

Charles Olke Van Der Plas was a Dutch East Indies civil servant and served as the first governor of East Java until 1942 (the period of the Japanese occupation of Indonesia). Van Der Plas is skilled at disguising himself and even told to trick him; he lived and studied Islam in Saudi Arabia for ten years, so he was very good at speaking Arabic and even memorized 30 Juz of the Qur'an. Because of his disguise, ordinary people can be fooled. (Burhanuddin, 2012)

Even in the personal notes of KH. Chalim Shiddiq explained that Van Der Plas chased him and his family from Jember to Kediri. This was said by Gus A'at, who is the grandson of KH. Chalim Siddiq.

In 1930, KH Chalim Shiddiq opened the door for women to study at Islamic boarding schools. This sparked controversy at the time because the stigma (wells, kitchens, mattresses) was so deeply attached to women that the difficulty she faced was building a stigma related to these women. The challenge is not only from ordering  
ry people but also from their own families. Kh Chalim Shiddiq's struggle paid off, as evidenced by the establishment of Himayatussyarifil Muslimat wal Bannat and changing its name to Islahul Muslimat and then the most famous one until now is Muslimat NU initiated by KH Chalim Shiddiq.

## **Conclusion**

Ulama has a significant role in the history of education in Jember during the Dutch colonial period. Migration of the Ulama to Jember, supported by infrastructure and spiritual reasons, has succeeded in bringing about the progress of civilization in that era. Amid the harsh life of colonialism, they struggled to educate society. So it is unsurprising that the challenges faced in fighting the colonial system are pretty heavy. These challenges started from the enactment of repressive regulations on Islamic boarding schools to the burning of Islamic boarding schools. Through a simple strategy and with a sincere heart, Islamic education eventually developed into a modern education that has a significant role in producing superior and moral generations.

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