

Abdul Halim and His Movement (1911-1962) Seeking Historical Roots of Persatuan Ummat Islam (PUI) Movement

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Abstract

This research aims to reconstruct a movement led by Halim from 1911 to 1962. This is an important task in the global era when every body idolizes a global leader. People should be aware and wise to count a local leader who has a significant role in developing and creating a history of a country. In the era when people tend to be static and fatalistic person, Halim proposed a dynamic and progressive thinking. By applying a historical research method, this research found that Halim's efforts to find out national identity has been initiated since his young age until he passed away. Halim has significantly contributed to the growing of many other movements led by younger generations after him. Halim has also succeeded in solving local people's problems particularly on education, dakwa and social problems. The emergence of Persatuan Umat Islam (PUI) organization is a fact of Halim's efforts and struggles.

Keywords: Organization, Madjlisoel 'Ilmi, Persjarikatan Oelama, Persatuan Ummat Islam

A. INTRODUCTION

The first information about Halim can be found on *Pendaftaran Orang Indonesia Jang Terkemoeka Jang Ada di Djawa* proposed to Gunseikanbu Cabang (District) I, Pegangsaan Timoer 36 Djakarta, on 1942. Halim wrote his name Abdul Halim (Moehammad Sjatari), and born on 25 Sjawal Poeasa 1304 H. /17-6-2547 in Djatiwangi Madjalengka. In the above source (*Pendaftaran Orang Indonesia Jang Terkemoeka Jang Ada di Djawa*), under column *Keterangan jang lain jang mengenai oesaha bagi oemoem*, Halim wrote as a founder and a chairman of *Persjarikatan Oelama Indonesia* that later on be changed to become *Perikatan Oemat Islam* and Halim vecome an advicer (Halim: 2602).

The next information about Halim can be found when someone visits Majalengka, West Java. The main road in Majalengka, from Bundaran Munjul (Munjul Roundabout) to Bundaran Cigasong (Cigasong Roundabout), it is around 5.760 metres long, someone can easily find a street under his name namely Jl. K.H. Abdul Halim or Abdul Halim's street. An official website of Pemerintah Kabupaten Majalengka (2013), says that the local district of Majalengka named a street under Halim's name to memorize and appreciate movement's values led by Halim. Halim's name is also used to name a building, hall or classrooms at PUI's schools. Halim is one of Indonesian national leaders who got a medal of Kehormatan Bintang Mahaputera Utama, Bintang Mahaputera Adipradana, and also a title of National Hero from the Indonesian government (Sekretariat Jenderal Dewan Tanda-tanda Kehormatan RI, 2008).

Based on the background information above, several questions, as focus of this paper, appear such as why did Halim get a special attention from the government? If it is due to his movement and organization he led, how was Halim's movement during Dutch colonialism, Japanese

occupation and Indonesian independence era? And how was an existence of organization found by Halim after the Indonesian independence?

This study tries to document biography of Halim as an organizational or movement leader and how he transferred values of movement to his followers. For a historical science, this study hopefully can contribute to an Indonesian historiography, particularly in term of figure's historiography. Through this study, the role of Halim in his movement during Dutch colonial, Japanese occupation and the existence of PUI can be clearly explained.

Halim's movement for the period 1911-1962 is interesting to be scrutinized due to several reasons. First, 1911 is an early movement of Halim after he finished his study in Mecca and establishes Madjlisoel 'Ilmi. His family and educational background can be explained. Second, 1962 is the last focus of the study in which Halim passed away. Third, from 1911-1962, Halim has showed his dedication and role as a problem solver for problems faced by the local people. Spatial aspect of this study covers a West Java area where PUI was found and as an area of mass basis of the organization established by Halim.

1. Literatures Review

There are several sources and research results that are directly or indirectly discuss Halim and his movement. Historical background of Halim was found in the book entitled *Kiai Hadji Abdoel Halim Penggerak P.U.I.*, written by Akim and published in 1964 by Yayasan Kiai H. Abdoel Halim Majalengka. Akim lives at the same era with Halim in which both of them become the leader of the early establishment of PB PUI. The book (63 pages length) discusses the genealogy of Halim's family, several organizations found by Halim, the event of fusion and organizational structure of the first PB PUI organization. Although the book is thin enough, this book gives enough information about Halim and early movement of PUI.

The second book is *Revitalisasi Peran PUI dalam Pemberdayaan Ummat* published by the PW PUI Jawa Barat in 2006. The book (279 pages) was written by 30 cadres and organizational followers that discusses several aspect of Halim. For an *akidah* (theological) aspects written by Djadja Djahari, Irfan Hielmy, and Aisyah Mutaqin; *tarbiyah* (education) aspect written by Azyumardi Azra, Hendi Suhendi, and Iding Bachruddin; *dakwah* aspect written by Endang Soetari, M. Herman Soewardi, and M.A. Riva'i; and *tarikh* (history) aspect written by Hasan Mu'arif Ambary, Nina H. Lubis, and Edi S. Ekadjati. These four aspect of the book, not only discuss hope, future and vision of PUI, but also consist of several work plans of PUI (Setiady, 2006).

Besides the books above, there is a PhD thesis entitled *Santi Asromo K.H. Abdoel Halim: Studi tentang Pembaharuan Pendidikan Islam di Indonesia* written by Jalaluddin in 1990. This thesis discusses the role of Persjarikatan Oelama (cikal bakal ormas PUI) in the field of education by explaining the concept of *al-salam*, *santi asromo*, and *santri lucu*. This thesis also explains the concept of *Intisab* and *al-Islah al-Tsamaniyah*, which later on has been patterned as the guidelines and work plan of PUI. From a literature study, it is found that sources related to Halim and his movements are quite available enough.

B. METHODOLOGY

This study uses a historical research method which covers four steps that are heuristik, kritik, interpretasi, dan historiografi (Garaghan, 1946; Lubis, 2008). In the heristic step, the researcher visit several archive institutions and libraries such as Bibliotheek *Koninklijk Institut voor Taal Land*

en Volkenkunde (KITLV), Arsip Nasional Republik Indonesia (ANRI), Perpustakaan Nasional RI, and personal Family Library of Keluarga Besar Abdoel Halim in Majalengka. Through these visits, much information, which supports this research was found.

C. RESULT AND DISCUSSION

1. Family and Educational Background

Gunseikanbu (1944) states that Halim's parents named him Mohammad Sjatari. He was born on 25th Syawal 1304 H or 17th June 1887 M or 17th June 2547 Ç, at Desa Sutawangi, Jatiwangi, Majalengka. His father is Iskandar and his mother is Siti Mutmainah. He was a fatherless since his childhood. Halim was grown up under his mother supervision. His mother strictly guides Halim's life under religious values. Jalaluddin (1990) argues that Sjatari never enrolled into a formal school. Wanta (1991) calls Halim as an autodidactic person. This situation can be understood because at that time social, political including educational situation in Indonesia is not conducive due to colonial occupation (Prawira, 1975).

At the age of ten, Sjatari was sent by his mother to study Al-Qur'an to a popular Kyai (religious Islamic scholar) in Cideres. When he was in Cideres, Sjatari not only studied al-Qur'an, but also learnt reading and writing Latin words as well as Dutch to a Christian Pastor, Verhoeven (Jalaluddin, 1990; End, 1986). Since the age eleven, Sjatari started to deeply learn Islamic religion from *pesantren* (Islamic boarding school) to *pesantren*. Firstly, he studied at *Pesantren* Lontang Jaya, Panjalin to learn *qira'at* and *tajwid* (Jalaluddin, 1990). After he graduated, he moved to *Pesantren* Bobos to study Arabic literatures and moved again to *Pesantren* Ciwedus. After he graduated, he continued his study to *Pesantren* Kanayangan. And finally, he returned back to *Pesantren* Ciwedus (Prawira, 1975; Wanta, 1991).

When he turned twentyone years old, his mother called him to come back to his hometown Jatiwangi, Majalengka. When he arrived in Jatiwangi, he married with Siti Murbijah. Murbijah was the last daughter of Muhammad Ilyas, *Penghulu Landraad* in Majalengka. Wanta (1991), states that based on genealogical records. Sjatari and Murbijah are still having family relationship. Their marriage had double meanings that are not only performed *syari'at* Islam but also strengthened family relationship.

In 1908 Sjatari went to Mecca for pilgrimage as well as continued his study there (Prawira, 1975; Jalaluddin, 1990). His education periods in Mecca are the same time with his friends from Sumatera such as Mas Mansur, Abdul Wahab, Sanoesi, and others. They studied to the same teachers. Among Sjatari's teachers in Mecca are Ahmad Khatib and Ahmad Khayyat (Steenbrink, 1984). Besides these two popular teachers, Sjatari also mentioned other religious teachers such as Syakib Arslan and Tanthawi Jauhari (Stoddard, 1966). Sjatari studied in Mecca for three years. He was fetched by his family in 1911. When he returned back to Indonesia, he has never used his name, Mohammad Sjatari, but he changed his name by Abdul Halim until he passed away (Wanta, 1991).

2. History of His Activities and Movements

The return of Halim from Mecca in 1911 has brought a bright history for Islamic movement in Majalengka. On that year, Halim established an educational institution called *Madjlisoel 'Ilmi*. For the first establishment, this *Madjlisoel 'Ilmi* has taken place in a small mosque called *tajug* (praying room) with only 8 square meter and very simple mosque. Among students who studied in this

institution are Sjafari, Abdoelfatah, Adnan, Ahmad Sjoto, Oemar Djahoeri, Djamaloeddin Kosim, and Zoehri (Abdulchalim, 1932; Akim, 1964).

In 1912, Madjlisoel 'Ilmi changed its name become Hajatoel Qoeloeb. This Hajatoel Qoeloeb not only provides educational training but also social and economic activities (Noer, 1995). In the field of social and economics, Hajatoel Qoeloeb recruited its members from local traders and farmers. This recruitment aimed to help them to compete with Chinese traders. In the field of education, Hajatoel Qoeloeb started to hold a weekly religious discussion on *fiqh* (Islamic law) and hadith (The Prophet Muhammad tradition) for adult person. The educational activities of Hajatoel Qoeloeb, firstly was only followed by 40 people. In his teaching's activities, although he holds traditional *fiqh*, Halim avoids issues of differences in religious interpretations (*khilafiyah*). On the *khilafiyah* matter, Halim lets his students or audiences to choose by themselves (Noer, 1995).

The age of Hajatoel Qoeloeb was very short. Due to frequent conflicts between members of Hajatoel Qoeloeb and Chinese traders, the Dutch Hindia government dissolved Hajatoel Qoeloeb in 1915 and forbidden all Hajatoel Qoeloeb's activities (Noer, 1995). To face this challenge, Halim endured and kept Hajatoel Qoeloeb's activities without using official name of Hajatoel Qoeloeb (Prawira, 1975).

On Wednesday May 16, 1916, several Muslim figures in Majalengka who concerned with educational conditions of local Muslim, held meeting in *Kantoor Priesterraad* (Kantor Penghulu) of District Majalengka. There are eight figures who presented at this meeting such as Mas Haji Iijas, M. Setjasentana, Habib Abdoellah Al-Djufri, M.H. Zoebedi, Hidajat, Sastrakoesoema, Atjung Sahlan, and Halim. They represented teachers, religious leaders and local people (Abdulchalim, 1932). This meeting agreed to establish an organization and a modern Islamic educational institution. Halim named that organization Jam'ijjat l'anat al-Muta'allimin which had a main duty to establish Islamic school (*madrasah*) which later on called Madrasah l'anat al-Muta'allimin (Abdulchalim, 1932). In that meeting, Halim was asked to whether ready to lead the madrasah if someday this school was established. Halim unhesitatingly agreed and ready to lead the school. The members of the meeting then collected donation as a source funding to establish educational institution. At that time, they successfully collected f 12.50.

The establishment of Jam'ijjat l'anat al-Muta'allimin was positively responded and welcomed by teachers. Due to professionalism of leaders and teachers of madrasah l'anat al-Muta'allimin, their existence was accepted by *distrik-distrik* under *afdeeling* Majalengka. To be officially recognized, the caretaker of Jam'ijjat l'anat al-Muta'allimin finally proposed the official status to the Hindia Dutch government (Abdulchalim, 1932). In that proposal, Madrasah l'anat al-Muta'allimin was included (*Gouvernements Besluit*, 1917). After proposal of *statuten* was ready, the organization sent Habib Abdullah al-Jufri to coordinate with Oemar Said Tjokroaminoto to meet *Gouverneur-Generaal* Mr. Jean Paul Graaf van Limburg Stirum or commonly called *toean* Besar GG (Stafel, 1941). By Tjokroaminoto's advises and help, on December 21, 1917, Hindia Dutch government issued a letter of *rechtspersoonlijkheid* (unification) between organization of Jam'ijjat l'anat al-Muta'allimin and Madrasah l'anat al-Muta'allimin, and became a Persjarikatan Oelama (*Gouvernements Besluit*, 1917).

After an issued of official letter from the Hindia Dutch government, Persjarikatan Oelama completed the structures of the organization or *hoofdbestuur*. According to Akim (1964), main figures of Jam'ijjat l'anat al-Muta'allimin then were appointed as *hoofdbestuur* Persjarikatan Oelama and Halim became the chairman of organization or *Voorzitter*. This Persjarikatan Oelama has struggled on education, dakwah and social activities. In the field of education, they arranged

subjects and curricula based on Islamic education branch of knowledge that covers science of *Syar'iyah*; *Aqliyyah*; *Adabiyyah*, and *Rijaliyyah*. *Syar'iyah* covers *al-Qur'an*, *al-Hadis*, and science of *fiqh*. *Aqliyyah* covers science of *tauhid*, *manthiq*, *hujah*, and *munadhoroh* (debat). *Adabiyyah* covers science of *nahwu*, *tarich* (babad), *sorof*, *ma'ani-bayan*, writings, *tasawuf*, *loegat* (language), and science of teaching. And *Rijaliyyah* covers science of pantun (syair), earth, drawing, math or aljabar, *falak*, *Thobi'iyah Natuurkennis* (biology) flora and fauna, *Thobaqatulardi* (geology), *meubeler*, agronomy, health, geometry and astronomy (Abdulchalim, 1932).

Based on the classification of Islamic subjects above, madrasah Persjarikatan Oelama insisted three aspects that their students should have when they graduated namely: (a) Ethical education (*al-akhlak*), (b) Social education (*al-ijtima'*), and (c) economics education (*al-iqtishad*). The three aspects above can be elaborated into several subjects. They are: (1) Religious science and everything related to it, (2) Language, including reading and writing story, (3) History (*Tarich*), (4) geography (*Jagrofiyah*), (5) Natural science (Thobi'iyah) including flora and fauna (6) Engineering (Hindasah), (7) Measuring, (8) Drawing (9) science of hadith (rijaliyah), and (10) Science of creativity. However, not all of these sciences should be offered at madrasah in Persjarikatan Oelama. Both members and leaders of Persjarikatan Oelama should prioritize lessons related to skills (psychomotor) rather than lessons related to understanding (cognitive). This policy was caused by the fact that people need to have skills more. For example, if the people can not become a teacher, they can become a farmer or a furniture trader instead. (Abdulchalim, 1932).

With these subjects or lessons provided above, in a very short times, madrasah Persjarikatan Oelama became a very popular in Majalengka as a professional modern Islamic school. A very important characteristic of this madrasah was a classroom model (which was very rare at that time) and five years time frame applied. Efforts done by Halim and Persjarikatan Oelama to improve their quality were making a memorandum of understanding or cooperation with other institutions like Jami 'at Khair and al-Irsyad in Jakarta. As a result of their quality improved, madrasah Persjarikatan Oelama attracted many students not only from Majalengka but also from Indramayu, Kuningan, Cirebon, and others places in Central Java. Those students enrolled in several subjects related to Islamic studies (Akim, 1964; Noer, 1995). During the period 1917-1920, there were twentysix madrasah (Islamic schools) under the organization of Persjarikatan Oelama's supervision. Among these madrasah, according to Wanta (1991), almost all founders are Persjarikatan Oelama's graduates.

The very fast development of madrasah Persjarikatan Oelama had an implication to teachers' availability. In a time of 'teachers' emergency' (due to a very small number of teachers compared to huge number of students), in 1919 Halim as a *voorzitter Hoofdbestuur* of Persjarikatan Oelama, gave a full trust to Setjasentana to arrange a *leerplan* (curricula) for a *Kweek School* or teachers' education. The establishment of *Kweek School* can not be neglected from the help of Halim's father in law (Iljas) and assisted by Imam Hasan Basjari, and Abdoel Ghani. This *Kweek School* was later on called Moe'allimien. At the first establishment, Madrasah Moe'allimien P.O. took place at a house belongs to Soedjarwo (now took place at Jl. Teuku Umar Majalengka). Later on in 1921, madrasah Moe'allimien P.O. had own building, built in a land belongs to Abdoelghani *Peningmeester* (Treasurer) *Hoofdbestuur* Persjarikatan Oelama (Wanta, 1991).

In its development, when Persjarikatan Oelama held conference on education on 19-20 November 1932, name of *Kweek School* P.O. has been changed to become a *Madrasah Daaroeel Oeloem*. And for female students, it was found a madrasah Fathimiyah. This name was taken from the female wing of Persjarikatan Oelama. Madrasah Daaroeel Oeloem for males and Fathimiyah for females had improved dramatically. Number of students from several regions increased. They not

only came from regions in West Java but also came from Tegal, Semarang, Kudus, Banyumas, Kediri, Pare, Lampung, and Jakarta (Jalaluddin, 1990).

Besides *Kweek School*, in 1932 Halim also established Santi Asromo. Important characteristics of Santi Asromo are: First, it is a new Islamic Boarding School that combined religion and secular knowledge. Students in this pesantren not only studied *Sedjarah Doenia* (World History) and *Bahasa Belanda* (Dutch), but also studied how to plant, *meubeler* (perkayuan), menenun, and other soft skills. Second, this school aims that their students can work independently and do not dependent on other people's helps. After graduated, they should become an entrepreneur who can work by themselves (*selfhelp*) and *autoactiviet*. Third, the students should live in dormitory for around five to ten years (Jalaluddin, 1990).

In a *dakwa* (proselytization) aspect, since 1921 Persjarikatan Oelama established a female wing organization called Fathimijah. *Statuten* was almost the same as that of Persjarikatan Oelama that was a movement on education, *dakwa* and social activities (Abdulchelim, 1932). The first chairwoman of Fathimijah was Kusijah Soedjarwo. Since its establishment, Fathimijah actively held periodically religious activities and organizational congress (Akim, 1964). In its effort to develop *dakwa*, Persjarikatan Oelama also established Persatoean Pemoeda Persjarikatan Oelama (P3O), Persatoean Goeroe Persjarikatan Oelama (PGPO), Hizboel Islam Persjarikatan Oelama (HIPO), Koperasi Pesjarikatan Oelama (KPO), Penolong Kesengsaraan Oemoem (PKO), and Himpoenan Peladjar Persjarikatan Oelama (HP2O) (*Verslag van het congres van de Perserikatan Oelama te Madjalengka van 29-31 Augustus 1931*). In these *dakwa* activities, Persjarikatan Oelama required their cadres to establish branches of Persjarikatan Oelama in several districts or regions. The purpose of branches' establishment was not for economical benefit but for enlargement of brotherhood and *dakwa* (Abdulchelim, 1932).

In its social activities (aspects) Persjarikatan Oelama established an institution that empowered poor people and orphans. They were taught several knowledge and skills in order they can survive in life by themselves. Persjarikatan Oelama also established several clinics. To strengthen economy of local people, Persjarikatan Oelama established koperasi-koperasi (Abdulchelim, 1932; Wanta, 1991).

In accordance with the development of Persjarikatan Oelama, Halim made collaboration with an organization of Sarekat Islam (SI). Halim, according to Noer (1995), had been actively involved in Sarekat Islam's programs and activities from 1918 to 1933. When all branches of Sarekat Islam were fused into an organization called *Centraal Sarekat Islam* (CSI), Halim was appointed as a *Comisaris Bestuur* CSI for West Java region (ANRI, 1976; Panji Masyarakat, 1967). When he was a *Comisaris Bestuur* CSI, Halim and his colleagues Djubedi, Hidajat, and Abdoelhamied led and organized Sarekat Sekerja *Personeel Fabrieks Bond* (FPB) to held a protest (strike) to a sugar factory in Jatiwangi in 1918 (Panji Masyarakat, 1967).

Due to its significant influence to the people, key leaders of Persjarikatan Oelama or *Hoofdbestuur* proposed to Hindia Dutch government to officially open their branches an all Java and Madura. This proposal was approved by Dutch government by issuing *besluit* number 35 on 19th January 1924. The *besluit* was signed by the *1st Gouvernement Secretaris*, H.A. Helb, Buitenzorg-Bogor. The success of massive movement of Persjarikatan Oelama could not be separated from solidity of *lid-lid* (members) in every branch. To strengthen their solidity, Persjarikatan Oelama has held a periodical congress (meeting). According to Akim (1964), up to April 1938, Persjarikatan Oelama has held congress for fifteen times.

Gobee, in his report to the Governor General of Hindia Dutch on 9th congress of Persjarikatan Oelama in 1931, explained that Persjarikatan Oelama was a political and religious organization. Its movement was almost the same as PSII or (Partai Sarekat Islam Indonesia), but Persjarikatan Oelama was slightly more moderate. The organization actively involved in education, dakwa and empowerment of economy of local people (*Verslag van het IX de congress van de Perserikatan Oelama, 1931*). Gobee also mentioned that the congress not only discussed the development of Muslim in Dutch Hindia area but also Muslim in the Muslim world in general. The congress was closed by encouragement for Muslim to fight when they were insulted and Islam should stand forward in Hindia Dutch region. In an economic aspect, Persjarikatan Oelama should make a collaboration and synergy between farmers and industry by providing micro-credit and maximizing the use of their own factory. In the field of education, Persjarikatan Oelama urged the government of Hindia Dutch to establish a *Hollandsch-Inlandsche* (*Verslag van het IX de congress van de Perserikatan Oelama, 1931*).

Besides the 9th congress 1931, another congress of Persjarikatan Oelama which attracted special attention of Hindia Dutch government was 13th congress, held in Indramayu. In Gobee's report on 23 September 1935, it was mentioned that the 13th congress of Persjarikatan Oelama was an annual meeting attended by 38 branches and 50 representatives from schools of Persjarikatan Oelama (*Verslag van het 13de congres van de "Persjarikatan Oelama", 1935*). In this congress, the uniqueness of school under Persjarikatan Oelama was discussed. The school not only taught their students secular and Islamic studies but also taught Dutch and English languages. The congress also discussed about "Santi Asromo". The uniqueness of Santi Asromo was very environmentally friendly. Their students not only taught secular and religious subjects but also trained to have an expertise in agriculture, handiwork, weaving and others skills such as making a soap (*Verslag van het 13de congres van de "Persjarikatan Oelama", 1935*).

Because of its organizational development, in 1936 Halim and Kelan as a chairman and secretary or *Hoofdbestuur* Persjarikatan Oelama, proposed to change their statute law. In its proposal, Persjarikatan Oelama proposed to open its branches in all regions in Indonesia. Persjarikatan Oelama's proposal was approved by the Hindia Dutch government in 1937 (*Algemeen Secretaris, 1937*). According to Jalaluddin (1990), since that year, Perjarikatan Oelama has successfully broaden 'their wing' to all over Indonesia. They were successful in establishing branches in Semarang, Purwokerto (Banyumas), and Tebing Tinggi (Sumatera Selatan). Still in 1937, when *Majelis Islam A'la Indonesia* (MIAI) was established, Halim as a *Hoofdbestuur* Persjarikatan Oelama was selected as a member of *Hoofdbestuur* MIAI. Halim holds his status at MIAI until the period of Japanese occupation in Indonesia (*Panji Masyarakat, 1967*).

From 14 to 18 April 1938, Persjarikatan Oelama held 15th congress in Majalengka. This congress was popularly known as 'an adult congress' (Kongres Dewasa). It was called 'adult' because in its 21 years old, they successfully made leadership regeneration. In this congress, Ahmad Ambary from Kuningan was elected as a *Hoofdbestuur* (Gunseikanbu, 1944). He was helped to run organization by Asjikin Hidajat as a secretary and Abdulwahab as a *Penningmeester* or treasurer of Persjarikatan Oelama. Several cadres who were appointed as members of *Hoofdbestuur* namely Poernomoheni, Fadhil Dasoeki, Djoenaidi Mansur, Ahmad Nawawi, Ahmad Jazid, Moch Kelan and others. Halim was appointed as an adviser of the organization (Akim, 1964; Wanta, 1991).

The Japanese arrival to Indonesia in early 1942 was welcomed by Indonesian people. Several nationalist figures such as Soekarno and Hatta were willing to cooperate with Japanese, not with Hindia Dutch colonial. Japanese colonial not only cooperated with nationalist figures but also

Muslim figures. Even Muslim figures had more opportunities to cooperate. For example, the organization of *Madjelis Islam A'la Indonesia* (MIAI) was still allowed to operate. However, the organization should change its statute particularly on section basis and objective of organization. The Japanese asked MIAI to add its objective this statement: “*turut bekerja dengan sekuat tenaganya dalam pekerjaan membangun masyarakat baru, untuk mencapai kemakmuran bersama di lingkungan Asia Raya di bawah pimpinan Dai Nippon* (join to work hard in creating a new and prosperous society in Great Asia under Dai Nippon occupation). In addition, the Japanese government also created a special section on teaching and religion under supervision of Kolonel Horie (Poesponegoro dan Notosusanto, 1993).

On September 1943, four big Islamic organizations --Muhammadiyah, Nahdhatul 'Ulama, Perikatan Oemmat Islam, and Persatuan Oemmat Islam Indonesia—were allowed to actively run their activities and programs. Unfortunately, because programs of MIAI were unsatisfied Japanese colonial, it was dissolved on October 1943 (Ambary in Setiady, 2006). As an exchange, *Madjelis Sjoero Moeslimien Indonesia* (Masjumi) was established officially by *Gunseikan* on 22nd November 1943. In institutions such as *Cuo Sangi In* and *Syu Sangikai*, there were several Muslim figures who became members. In *Cuo Sangi In* that had 43 members, there were three Muslim figures, namely Abdul Halim, Wahid Hasjim, and Fathurrohman. *Cuo Sangi In* later on was changed to become *Dokuritu Zyunbi Tyosakai* (Badan Penyelidik Usaha-usaha Persiapan Kemerdekaan Indonesia, BPUPKI or Investigating Committee for Preparatory Work for Indonesian Independence) (Gunseikanbu, 1944; Poesponegoro dan Notosusanto, 1993).

In BPUPKI, Halim was number 19 among 62 members under leadership of Radjiman Wedyodiningrat (Saafroedin Bahar et al., 1995). The important statement from Halim during BPUPKI's meetings was his idea on Indonesian state's formation. According to Halim, if in the future Indonesia became an independence state, Indonesia should select a unitary state led by a President not by a King or a Sultan (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008). On July 11, 1945 when the committee of *Bunkakai* was established, Halim was chosen as one of *Bunkakai* members as an advocacy member (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008).

When Indonesia declared as an independence state on August 17, 1945, Halim and Perikatan Oemat Islam (POI) continued their activities. On September 1945, Halim was appointed as a member of Komite Nasional Indonesia Daerah (KNID) Keresidenan Cirebon (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008). Hindia Dutch colonial did not recognize Indonesian independence. They even tried to again colonize Indonesia by sending their troop to Indonesia in July 1947 which was popularly know by Indonesian as an Agresi Militer I (Military Aggression I), followed by Agresi Militer II (Military Aggression II) in 1948.

The impact of Military Aggression, there was a huge people evacuation in Java. This event led Indonesian people to fight against Duct colonial through guerrilla war. During guerrilla war, Halim from Perikatan Oemat Islam (POI) was appointed as a “Bupati Masyarakat/Mayor or Regent of the people” of Majalengka by Residen Cirebon, Hamdani. Halim then led people of Majalengka to do guerrilla war around Ciremai Mountain and fight against Dutch troop (Netherlands Indies Civil Administration forces/NICA) in Keresidenan Cirebon (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008). Dutch military finally attacked Halim's house in Pasirayu because it was suspected as a basis of Indonesian military camp.

In that attack, Halim, his daughter and his son in law were caught and interrogated by *Nefis*. In that attack, almost all buildings at Santi Asromo complex were destroyed. Although Halim was caught;

he consistently rejected the politics of compromise with Dutch military. When he was released, Halim supplied logistic need of Indonesian military (TNI) that stayed in his area. As a result, although Indonesian troops (TNI) were surrounded by soldier of NICA, TNI survived (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008).

In fact, Military Aggression of Dutch not only focused on military aspect but also religion and political aspects. In term of religion, for example, to divide Indonesian society, the Dutch encouraged people to become separatists group or *sparatis-millennaristis*. For example, it can be seen from the movement led by Haji Sarip in Burujulwetan, Jatiwangi in 1947. In his teaching, Haji Sarip urged Majalengka people to cooperate with Dutch government (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008). Haji Sarip said that on 12th month of Rajab, there would be Great War and those who supported wrong people would be defeated. The ancestors would help people in that war until a new government established. The one who governed was not Dutch colonial who colonized Indonesia before, but Indonesian ancestors who transformed to become Dutch people. And Majalengka would become a prosperous district because the one who hold a power was their ancestors. However, separatist's movement led by Haji Sarip was unsuccessful because Halim always reminded people of Majalengka to defend Indonesia as a unitary country or Negara Kesatuan Republik Indonesia.

In the field of politics, Dutch military tried to implement a concept of state federation (federalism). For that objective, Dutch tried to establish several states in Indonesia. For example, in West Java, they established a state of Pasundan. Looking at that fact, Halim and members of Perikatan Oemat Islam (POI) cooperated with other Muslims in West Java established an organization called Gerakan Muslimin Indonesia (GMI) in Bandung (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008). As a chairman of GMI, Halim then was appointed as a Chair Committee of Destruction Pasundan State (Ketua Panitia Penggempuran Negara Pasundan (Akim, 1964). At the end of March 1950, Pasundan State was successfully dissolved (Poesponegoro dan Notosusanto, 1993).

Political decision of Halim that could not be ignored was Halim rejection to existence of *Daarul Islam* (DI/TII) or Islamic State declaration led by Kartosoewirjo in 1949 (Jackson, 1990). Halim argued against Kartosoewirjo's idea, which according to Halim, contradicted with Islamic teaching that Halim believed. For Halim, what has been done by Kartosoewirjo and his followers were wrong and could not be tolerated. However, Halim avoid confronting directly with Kartosoewirjo. Instead, he gave information about presence of DI/TII to Indonesian military when they visited Pasirayu (Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008).

Another Halim's decision, which could not be neglected was his declaration to merge Perikatan Ummat Islam (PUI) centered in Majalengka with Persatuan Ummat Islam Indonesia (PUII) centered in Sukabumi. This declaration of fusion was hold in Bogor on 5-6 April 1952 or 9-10 Rajab 1371. The aim of the fusion was to avoid cleavage or split among Muslims. The case of fusion had paved the way to the birth of new Islamic organization in Indonesia called Persatuan Ummat Islam (PUI) centered in Bandung, West Java. While waiting for an official congress, Halim was appointed as a chairman of adviser (Ketua Dewan Penasihat) (Wanta, 1991; Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008).

On the 1955 election, Halim was elected as a member of parliament from Persatuan Ummat Islam (PUI) who had a duty to arrange Indonesian constitutional law. Unfortunately, in 1956, Halim's health was poor and he finally reduced his activities. Halim decided to stay in Santi Asromo, Pasirayu-Majalengka. In 1960, Halim's health was getting worse. However, Halim still kept his

routine religious speech which held weekly in Santi Asromo. Almost in every speech, Halim repeatedly entrusted Santi Asromo and PUI by saying: "titip Santi Asromo dan PUI". Halim passed away on Monday, May 7, 1962 or 3 Dzulhijjah 1381 around 03.05 PM when he was 75 years age. He was buried in the following day, took place at around Santi Asromo Pasirayu Majalengka Wanta, 1991; Ambari dalam Setiady, 2006; Sekretariat Jenderal Dewan Tanda-Tanda Kehormatan RI, 2008).

D. CONCLUSION

From the above discussion, it can be concluded that Halim was 'a motor' of Islamic organization that lived between 1887 and 1962. His movement was begun when he returned back from Mecca in 1911 by establishing Madjlisoel 'Ilmi. Halim had led political and social struggles not only during Dutch and Japanese occupation but also almost his entirely life until he passed away. Started by establishing Madjlisoel 'Ilmi, he then found and led Hajatoel Qoeloeb, Jami'at l' Anat al-Muta'alimin, Persjarikatan Oelama, Perikatan Ummat Islam, and Persatuan Ummat Islam (PUI).

Although activities and programs of organizations found by Halim much focused on education, *dakwa* and social activities, one could not neglect his roles in political activities. For example, he was appointed as a *Comisaris Bestuur* Central Sarekat Islam Hindia Timur for West Java region, member of *Cuo Sangi In*, member of *Dokuritu Zyunbi Tyoosakai*, and General Chairman of Gerakan Muslimin Indonesia (GMI). When there were BPUPKI's meetings, Halim was a member of Panitia Pembelaan Tanah Air (a Committee of Indonesian Struggle). Another position hold by Halim was a member of Komite Nasional Indonesia Daerah (KNID) District of Cirebon, a Regent of People Majalengka, a Member of Parliament or Anggota Konstituante, and a Director of Central Hospital in Jakarta.

To commemorate and remember Halim's movement, the government records his name as a name of Main Road in Majalengka. His name was also used to name building or classroom of schools that are under PUI organization. For his dedication, Halim was also awarded as an Oelama Pejuang (A Religious Leader Hero) from Yayasan Asih Patmah Jakarta. And the Indonesian government awarded him Tanda Kehormatan Bintang Mahaputera Utama in 1992, Bintang Mahaputera Adipradana and National Hero in 2008.

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