

## THE CONTRIBUTION AND DEVELOPMENT OF ROEMAH SCHOOLAH AGAMA-ISLAM KEDIRI 1959-1991

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### ABSTRACT

Education in the Dutch East Indies has undergone significant development since the implementation of ethical politics. Nonetheless, the Dutch government's education model faced criticism from the Budi Utomo association for not meeting the needs of the indigenous community. This led to the establishment of political and Islamic schools, including the Roemah Schoolah Agama-Islam Kediri. The research aims to answer three problem formulations. *Firstly*, what is the history behind the establishment of Roemah Schoolah Agama-Islam Kediri? *Secondly*, what are the dynamics of the development of Roemah Schoolah Agama-Islam during 1959-1991? *Thirdly*, what contribution has Roemah Schoolah Agama-Islam made to the progress of Islamic education in Kediri? This study aims to investigate the history and evolution of Roemah Schoolah Agama-Islam and its impact on the advancement of Islamic education in Kediri. The research utilises historical methodology, including the stages of heuristics, verification, interpretation, and historiography, to achieve its objectives. Some of the findings include: *first*, Roemah Schoolah Agama-Islam was founded by Raden H. Alimoestoha and H. Sjakur on 18 March 1919; *second*, in the development of learning at Roemah Schoolah Agama-Islam Kediri there are dynamics that cause changes in the name and level of the school; *third*, the movement at Roemah Schoolah Agama-Islam contributed to the advancement of Islamic education in Kediri.

**Keywords:** Islamic Education, Roemah Schoolah Agama-Islam, YBWPI.

### ABSTRAK

*Pendidikan di Hindia Belanda mengalami perkembangan masif sejak diberlakukannya politik etis. Dalam pelaksanaan kebijakan politik etis pemerintah Belanda mendirikan beberapa sekolah yang diperuntukan untuk anak-anak bumiputra, namun penyelenggaraan pendidikan oleh pemerintah Belanda mendapatkan kritik dari perkumpulan Budi Utomo karena dianggap tidak sesuai dengan kebutuhan masyarakat bumiputra. Kritik Budi Utomo berdampak pada berdirinya sekolah-sekolah partikelir bercorak politik dan agama Islam, salah satunya adalah Roemah Schoolah Agama-Islam Kediri. Pada penelitian ini terdapat tiga rumusan masalah, pertama, bagaimana sejarah berdirinya Roemah Schoolah Agama-Islam Kediri? kedua, bagaimana dinamika perkembangan Roemah Schoolah Agama-Islam tahun 1959-1991? ketiga, apa kontribusi Roemah Schoolah Agama-Islam terhadap kemajuan pendidikan Islam di Kediri? Penelitian ini bertujuan untuk mengetahui sejarah dan perkembangan Roemah Schoolah Agama-Islam dan kontribusinya bagi kemajuan pendidikan Islam di Kediri. Penelitian ini menggunakan metode penelitian sejarah dengan tahapan heuristik, verifikasi, intepretasi, dan historiografi. Beberapa hasil temuan antara lain: pertama, Roemah Schoolah Agama-Islam didirikan oleh Raden H. Alimoestoha dan H. Sjakur pada 18 Maret 1919, kedua, dalam perkembangan pembelajaran di Roemah Schoolah Agama-Islam Kediri terdapat dinamika yang menyebabkan perubahan nama dan jenjang sekolah, ketiga, pergerakan di Roemah Schoolah Agama-Islam ikut andil dalam kemajuan pendidikan Islam di Kediri.*

**Kata Kunci:** Pendidikan Islam, Roemah Schoolah Agama-Islam, YBWPI.

## **INTRODUCTION**

In the 18th century, the Dutch government expanded its territory in the Dutch East Indies, especially on the island of Java. This expansion was due to a shortage of labour in various areas, particularly in the industrial sector. To address this issue, schools were established by the Dutch government to prepare future workers from the indigenous community. The enrolment of indigenous individuals in schools was intended to create a workforce with low wages (Makmur et al., 1993). At the start of the 20th century, the strategy employed by the Dutch government underwent a significant alteration in its history. The introduction of ethical politics in the Dutch East Indies was among the causes of this shift. The founding of ethical politics was instigated by a Dutch personality, Van Deventer. In 1899, Van Deventer criticised the worsening social conditions of the Dutch East Indies through the article "*Een Ereschuld*" published in *De Gids*. Van Deventer exposed that the Dutch government had amassed no less than 187 guilders in profits between 1867-1878 on the colonised land in the Dutch East Indies, and according to him, this was a debt that needed to be repaid (Makmur et al., 1993).

In enacting its ethical politics, the Dutch government allocated a total of 40 million guilders to support the implementation of education in the Dutch East Indies (Poesponegoro & Notosusanto, 1984). The Government aimed to propagate Dutch knowledge and to establish Dutch as the language of instruction for native schools. Additionally, they undertook efforts to organise primary education for the native children (Rifa'i, 2011). The Dutch government's attempt to implement education failed as the indigenous community. In 1900, still favoured agricultural work over schooling, consequently, the education provided was rudimentary and excluded Dutch language, modern science, and history instruction (Makmur et al., 1993).

Ethical politics influenced the progress of education in the Dutch East Indies, particularly in expanding access to education for indigenous youth. Primary and secondary schools were established by the Dutch government to organise education. At the turn of the century, approximately 265,940 indigenous children were enrolled in particular and government schools, and by 1930-1931, this number had increased to 1.7 million children (Fakhriansyah & Patoni, 2019). In 1908, the Budi Utomo association, led by Wahidin Sudirohusodo and Raden Adipati Tirtokoesomo, criticised the implementation of education in the Dutch East Indies. According to the Budi Utomo leaders, the education organised by the Dutch government did not meet the needs of the indigenous people, and they demanded the inclusion of national education in the schools. The criticism of Budi Utomo led to the establishment of particular schools with two styles, political and Islamic schools (Makmur et al., 1993). The idea of the emergence of Islamic style particular schools was triggered by the intervention of the Dutch government in the Islamic education movement. The emergence of Islamic-style particular schools contributed significantly to the Islamic education movement that



had previously developed in *pesantren* institutions (Amin & Afiyanto, 2021). One of the Islamic part-time institutions established in the Dutch East Indies was the Roemah Schoolah Agama-Islam Kediri.

Roemah Schoolah Agama-Islam Kediri founded on 18th March 1919 by leader of *penghulu* Kediri, Raden H. Alimoestoha. One of the Islamic part-time institutions established in the Dutch East Indies was Roemah Schoolah Agama-Islam Kediri, founded on 18th March 1919 by leader of *penghulu* Kediri, Raden H. Alimoestoha. During his tenure as the leader of *penghulu* Kediri from 1919 to 1922, Roemah Schoolah Agama-Islam Kediri played a significant role in advancing Islamic education. Raden H. Alimoestoha founded the school to serve the community with the help of his relative H. Sjakur. Roemah Schoolah Agama-Islam was established on land belonging to Raden H. Alimoestoha, while H. Sjakur financed the construction of the building. Through an agreement between the two, the school was endowed by the appointment of Raden Moch. Machin, H. Abdul Faqih, and H. Mahfudz as *nadzir* (waqf managers). The waqf agreement for the land and buildings aimed to establish the school as a center for the dissemination of Islam.

The Roemah Schoolah Agama-Islam was constructed in Alun-Alun of Kediri, situated to the north of the Kediri Great Mosque. *Alun-alun* a public space in the city's centre, houses the ruler's residence, a pavilion, and several public amenities. *Alun-alun* serves as a meeting place for government officials and community members to share information and engage in celebrations (Raap, 2015). Roemah Schoolah Agama-Islam has a strategic position in the development of Islamic education in Kediri. The existence of Roemah Schoolah Agama-Islam as a formal institution also marks the progress of Islamic education in Kediri. During the 20th century, Islamic education expanded considerably, but mostly through informal institutions such as *pesantren* and mosque-based *madrasah*. The dissemination of Islamic education via *pesantren* and mosques has been a continuous practice on the island of Java since the arrival of the *Walisongo* (Anwar & Afiyanto, 2022).

The temporal limitation of 1959 was selected to signify the establishment of *Yayasan Badan Wakaf Pendidikan Islam* (YBWPI), which assisted in the management of educational growth at Roemah Schoolah Agama-Islam Kediri. The foundation of YBWPI enhanced the field of school administration, which formerly suffered from inadequate management. The school level went through numerous changes during its development, including the implementation of *Madrasah Islam Menengah* (MIM), *Sekolah Guru Islam Puteri* (SGIP), *Madrasah Islam Aliyah* (MIA), and *Sekolah Menengah Pertama Islam* (SMPI). The year 1991 was selected as the ultimate temporal boundary since teaching and learning activities at MIA ceased that year, resulting in the termination of MIA operations and leaving only Islamic Junior High School level education available.

This study will discuss the subject matter about, *first*, how the history of the establishment of Roemah Schoolah Agama-Islam Kediri? Kediri in the early 20th

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century was under Dutch rule, around 1900 educational institutions intended for native children were still limited to the *priyayi* and aristocratic groups. In 1901 the Dutch government inaugurated an ethical political politics, one of which paid attention to the field of education. As an educational institution established after ethical politics, what is the history of the establishment of Roemah Schoolah Agama-Islam and its development in the early days? *Second*, what were the dynamics of the development of Roemah Schoolah Agama-Islam in 1959-1991? Since it was managed by the foundation, Roemah Schoolah Agama-Islam has progressed, especially in terms of administration which began to be organised. So what were the dynamics that occurred at Roemah Schoolah Agama-Islam in 1959-1991? *Third*, what was the contribution of Roemah Schoolah Agama-Islam to the development of Islamic education in Kediri? Roemah Schoolah Agama-Islam is a traditional school since the era of the Dutch East Indies government. The existence of educational institutions that are able to survive until now is influenced by the community's trust in the movement of Roemah Schoolah Agama-Islam. How did Roemah Schoolah Agama-Islam contribute to the development of Islamic education in Kediri?.

There are several studies that discuss the development of traditional schools, including, *first*, a journal article written by Arum Asti Utami with the title "*Perkembangan Sekolah Menengah Atas (SMA) Siswo Mangkunegaran di Surakarta Tahun 1951-1966*". Utami's article was published in the *Jurnal Prodi Ilmu Sejarah* vol. 4 no. 1 in 2019. Utami's article discusses the development of Siswo Mangkunegaran High School which was established by the Mangkunegaran Palace in improving the education level of the community around Mangkunegaran. Utami's article discusses the first time Siswo Mangkunegaran High School opened in 1951 until it stopped operating in 1966. Utami's article also discusses the influence of Siswo Mangkunegaran High School on the development of education for the Mangkunegaran community. The data contained in the content of the article is quite complete because it is accompanied by the percentage of the development of the number of students and teachers in each year. From this literature source, an overview is obtained for the preparation of the first problem formulation.

*Second*, a thesis written by Renita Dwi Pebriana, with the title "*Perkembangan Yayasan Pawyatan Daha di Kota Kediri (1950-1994)*". Pebriana's thesis discusses the development of the Pawyatan Daha Foundation which oversees several educational institutions such as *Sekolah Guru Atas (SGA) Sekolah Rakyat (SR) Doho*, and *Sekolah Menengah Ekonomi Atas (SMEA) Doho*. Pebriana's thesis also highlighted the attitude taken by the Pawyatan Daha Foundation in facing changes in education policy after the change of state form from *Republik Indonesia Serikat (RIS)* to *Negara Kesatuan Republik Indonesia (NKRI)* in 1950, *Sapta Usaha Tama* policy in 1959, *Pancawardhana* policy in 1964, and *Wajib Belajar Sembilan Tahun* policy in 1994. From this literature source, an overview was obtained for the formulation of the second problem.



The literature review reveals similarities and differences with this study. Specifically, both the literature review and this research examine traditional educational institutions, but the focus of this research study is the Roemah Schoolah Agama-Islam. The approach taken in this article is unique, as it employs a qualitative descriptive approach. The article employs a descriptive qualitative approach to thoroughly and comprehensively depict the social situation under study. Additionally, it aims to examine the educational development dynamics in Kediri.

## **METHOD**

The article employs historical research methods, specifically: heuristics (data mining), verification (source criticism), interpretation (data interpretation), and historiography (historical writing). The method is conducted sequentially for the acquisition of valid data. The data collection process can be done through textual sources and oral sources (Kuntowijoyo, 2013). The study data was sourced from YBWPI and the Islamic Library of the Great Mosque of Kediri. The subsequent step after collection is to authenticate the source and ensure that the data sources align with the research objectives. The next phase involves the data interpretation process. Lastly, the historiography phase concerns the reconstruction of past events through historical writing for accountability. This study utilises two types of data sources: primary and secondary sources. The primary sources consist of YBWPI collection documents, documents housed at the Islamic Library of the Great Mosque of Kediri, and news articles contained within *Bataviasch Nieuwsblad*, *De Locomotief* and *De Indische Courant*. Furthermore, primary sources also include photographs of school buildings from KITLV and photographs of students from YBWPI documents. The secondary sources encompass interviews with contemporaries, such as R. Deddy Moch. Bastomy, Achmad Rifa'i, Moch. Ichwan, Dian Moch. Aqim, Supriyadi, and Misbahudin.

## **RESULT AND DISCUSSION**

### **History of Roemah Schoolah Agama-Islam Kediri**

Boedi Utomo's critique of education organized by the Dutch East Indies government resulted in the establishment of political and Islamic-based particle schools in the Dutch East Indies. Private schools continued to expand, reaching 2,909 in number by 1928 (Stroomberg, 2018). The proliferation of private schools also extended to Kediri District, where the Roemah Schoolah Agama-Islam was founded in 1919. Kediri District is an autonomous municipality with the necessary infrastructure to develop the local economy in the Dutch East Indies. Kediri District is an autonomous municipality with the necessary infrastructure to develop the local economy in the Dutch East Indies. Kediri District is an autonomous municipality with the necessary infrastructure to develop the local economy in the Dutch East Indies. The Dutch East Indies government granted *gemeente* status to Kediri District owing to its potential for economic growth (Nawiyanto et al., 2022).

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Roemah Schoolah Agama-Islam is an Islamic educational institution that was established on 18th March 1919 by Raden H. Alimoestoha, the leader of *penghulu* Kediri, and his relative H. Sjakur. The establishment of the institution is marked by a square marble inscription on the north wall of the school building, which was unveiled during the tenure of Regent Tumenggung Hario Kusumoadinoto. Tumenggung Hario Kusumoadinoto served as the Regent of Kediri from 1912-1928 (Sutherland, 1974). The inscription contains the following contents:

*"INI ROEMAH SCHOOLAH AGAMA-ISLAM DI BERDIRIKEN PADA HARI SLASA PAING TANGGAL 18 MAART 1919 15 DJOEMADILAKIR 1337. ADAPOEN JANG BERMOELA PASANG BATOE PANDEMENT PADOEKA BENDORO RADENT ADJENG WILHELMIE-POETRA POETRI DARI PADOEKA KANGDJENG RADENT MAS TOEMENGGOENG HARIO KOESOEMOADINOTO BOEPHATI KEDIRI".*

*(This Roemah Schoolah Agama-Islam was established on Tuesday 18 March 1919 15 djoemadilakir 1337. As for those who started to put batoe pandement Padoeka Bendoro Radent Adjeng Wilhelmi-son daughter of Padoeka Kangdjeng Radent Mas Toemenggoeng Hario Koesoemoadinoto regent Kediri).*

Roemah Schoolah Agama-Islam was founded on waqf land belonging to Raden H. Alimoestoha. In 1898, Raden H. Alimoestoha and his wife Mukidjah donated 7,280 square metres of land that was used to build the Kediri Great Mosque (*Dokumen Sejarah Dan Perkembangan Masjid Agung Kediri*, 1991). In 1919, Raden H. Alimoestoha was appointed as leader of *penghulu* Kediri, succeeding Mohammad Abdulrasid (R. Dedy Moch. Bastomy, personal communication, March 12, 2023). In his first year as the *penghulu* head, Raden H. Alimoestoha aimed to create a school to provide Islamic religious education for children in Kediri. H. Sjakur, a relative who owned a sugar factory in Ngletih Village, Kandat District, Kediri Regency, offered help in establishing the school (Dian Moch. Aqim, personal communication, 20th February 2023). H. Sjakur expressed his willingness to contribute funds towards the building intended for Islamic propagation. As a result of their collaboration, H. Alimoestoha and H. Sjakur agreed on an arrangement. This arrangement involved H. Alimoestoha donating a plot of land measuring 75m x 25m and appointing his son, R. Moch. Machin, as the *nadzir*. Meanwhile, H. Sjakur donated a school building measuring 51m x 15m and an office building measuring 15m x 7m. He appointed his son, H. Abdul Faqih, and his brother, H. Mahfudz, to oversee these buildings. H. Sjakur donated three plots of land in the Pagu District, Kediri Regency and one plot of land in the Tanjunganom District, Nganjuk Regency (*YBWPI Archives*, 1959).



(Figure 1.1 Aerial photograph showcasing Kediri Square in 1948)  
(source: kitlv.nl)

The Roemah Schoolah Agama-Islam is situated north of the Great Mosque of Kediri. A photograph from KITLV (figure 1.1), taken in 1948, shows the building with a distinctive gable-shaped roof. The area in the vicinity of the Great Mosque is commonly referred to as *Kauman*, deriving its name from the fact that the area is predominantly inhabited by religious leaders. Located to the south of the mosque is the residence of Raden H. Alimoestoha which had previously functioned as the office of the *Perhimpoean Penghoeloe and Pegawainja* or PPDB ('Een Nieuwe Vakvereniging', 1937). The Roemah Schoolah Agama-Islam in Kauman was recognized as the *Sekolah Arab Kauman* (Kauman Arab School) due to its Islamic character (R. Deddy Moch. Bastomy, personal communication, May 7, 2023). On May 19, 1919, Mount Kelud erupted in Kediri Regency, marking the second largest eruption of the 20th century. The eruption of Mount Kelud had a significant impact on the cessation of community activities in the Kediri and Blitar areas (Nawiyanto & Sasmita, 2018). Moreover, it resulted in the temporary suspension of the construction process of the Roemah Schoolah Agama-Islam building until community activities resumed. The Roemah Schoolah Agama-Islam, also known as Arabic School, was eventually completed and opened in early October 1919. At the inauguration of the Roemah Schoolah Agama-Islam, 100 students were registered to receive Arabic and Malay language instruction ('Arabische School', 1919).

The curriculum at the school was designed for the study of *pesantren* books using the *halaqoh method*, which was implemented by H. Sjakur and H. Alimoestoha (R. Deddy Moch. Bastomy, personal communication, 12th March 2023). *The Halaqoh method* utilised by Roemah Schoolah Agama-Islam concerns an Islamic boarding school's teaching process. This method includes students gathering in a circle to listen to the teacher's explanation and engage in discussions of the book's contents under study (Faridah, 2019). Additionally, Roemah Schoolah Agama-Islam teaches *Kepenghuluan* intended to train potential candidates for *penghulu* in Kediri (Dian Moch. Aqim, personal communication, February 20, 2023). Roemah Schoolah Agama-Islam offers tuition-free education to students from Kauman village and surrounding areas. The school's operational needs are met through four waqf fields located in Kedungombo Village, Tanjunganom District, and Sambirobyong Village, Pagu District, along with two additional lands in Mukuh Village, Pagu District. The fields under waqf

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are leased to villagers with profits distributed monthly to the Roemah Schoolah Agama-Islam board (Achmad Rifa'i, personal communication, 9th February 2023).

### Development Dynamics of Roemah Schoolah Agama-Islam 1959-1991

In 1929, Kediri was separated into two regions, Kediri Regency and Kediri City. The first mayor of Kediri, L.K. Wennekendonk, was appointed by the Dutch government in 1935 ('Burgemeester van Kediri', 1935). Kediri City encompasses an area of 67.2 km<sup>2</sup>, which includes three districts and 46 urban village. Moreover, Roemah Schoolah Agama-Islam, situated on Sudirman Street in Kampung Dalem Village, is also situated within the borders of Kediri City. The Roemah Schoolah Agama-Islam was formerly under the jurisdiction of Kediri Regency but was subsequently transferred to Kediri City's administration in 1929.

In 1959, Yayasan Badan Wakaf Pendidikan Islam (YBWPI) was formed with the aim to manage the teaching and learning activities at Roemah Schoolah Agama-Islam. The establishment of YBWPI was registered as a legal entity through notarial deed *Tjook Hongwan* number 29, dated 21 March 1959. The YBWPI was established in Madiun, with the appointment of Samsudin Patokromo as the foundation's chairman. The YBWPI was established in Madiun, with the appointment of Samsudin Patokromo as the foundation's chairman. As a result, the school administration greatly improved from its previous disorganized state. In 1959, the education level in Roemah Schoolah Agama-Islam had advanced to *Madrasah Islam Menengah* (MIM) *Mualimin/Mualimaat* Kediri (see figure 1.2) (YBWPI Archives, 1959).

MIM is a level of education to prepare religious teachers for *Sekolah Rendah* (SR), *Sekolah Lanjutan Tingkat Pertama* (SLTP) and *Sekolah Lanjutan Tingkat Atas* (SLTA). This level of education is taken after completing *Madrasah Ibtidaiyah* (MI). The curriculum applied at MIM Kediri follows the 1953 *Pendidikan Guru Agama* (PGA) policy with a six-year study period, the 1953 PGA policy replaced the previous curriculum with a five-year study period. In the PGA Curriculum, the diploma of MIM graduates is divided into two types, namely fourth grade graduates are entitled to receive a diploma equivalent to junior high school graduates and sixth grade graduates are entitled to receive a diploma equivalent to vocational schools (Listiana, 2013).



(Figure 1.2 MIM students and teachers on the classroom terrace circa 1970)  
(source: YBWPI Archives)





In 1963, K.H. Ghozali served as the principal of MIM Kediri. Teaching and learning activities commenced at 7 am and concluded at midday. The curriculum at MIM Kediri focuses on religious studies and general science. Religious material accounts for up to 25% of lesson hours in grades one and two, with the remainder devoted to other subjects. In years three and four, students receive religious instruction during one-third of their total lesson hours, while the remainder is dedicated to general education. In years five and six, religious instruction is still one-third of total lesson hours, but the remaining time is allocated to the enhancement of general and educational science. MIM Kediri students are not subject to any specific uniform regulations. The males generally wear shirts with trousers or *sarung*, while the females generally wear *kebaya* with a *kerudung* (YBWPI Archives, 1963). The term *kerudung* denotes a transparent cloth used as a head covering, which partially exposes hair. The use of *kerudung* in Indonesia with hair-covering designs only gained popularity in 1980 (Nuraeni & Gumilar, 2021).

The Brantas River lies to the west of the MIM building. During periods of precipitation, Kediri City is frequently afflicted by inundation stemming from surges of the Brantas River. This annual calamity reached peak severity in 1955. The root cause of the river's surge can be attributed to inadequate water absorption within the Kediri region (Istieni, 2018). The MIM classroom building has also been exposed to flooding on a number of occasions. The water that saturates the MIM edifice emanates from the overflowing Brantas River that flows through the trench positioned in front of the MIM building. The flood resulting from this overflow hampered the learning activities at MIM, prompting them to be ceased and substituted with community service. Mitigation strategies were implemented by placing sandbags along the watercourse leading to the MIM classroom building. The sandbag installation successfully reduced the quantity of water that infiltrated the MIM classroom building (Moch. Ichwan, personal communication, 1st June 2023).

The Brantas River overflow in 1970 caused great damage to the MIM building, as floodwaters reached and soaked into the classroom and office buildings. Consequently, learning activities had to be cancelled, and some of the YBWPI archives in the office were washed away (Misbahudin, personal communication, May 23, 2023). The floods finally began to recede in Kediri around 1980. The decrease in the Brantas River's water flow was a result of sand mining taking place at various locations in Kediri, including in the Papar District. The community showed support for sand mining in the Papar District due to its potential to decrease the overflow of the river. However, in 1985, sand mining activities in the Kediri District were banned as they resulted in environmental damage within the Brantas River Watershed (Nawiyanto et al., 2020).

Around 1970, male students at MIM were joined by female students. In 1970, the school changed its name from MIM to *Sekolah Guru Islam Perempuan* (SGIP), but the name MIM was not immediately removed (Supriyadi, personal communication, February 8th, 2023). Indeed, despite the school's name change to SGIP, the name MIM

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is still in use. The school female's diploma from 1976 states that she attended either *Madrasah Muallimat 6 Tahun* or *Sekolah Guru Agama Islam Puteri*. Imam Suroso Tasrif was the principal of SGIP in 1976. Although the curriculum used at MIM remained unchanged after the transition to SGIP, the latter introduced new sewing skills material (*YBWPI Archives, 1976*).

On 16th March 1978, *Kementerian Agama* (Kemenag) implemented a policy to change PGA 6 Tahun into *Madrasah Tsanawiyah* (MTs) and *Madrasah Aliyah* (MA). MTs was intended to replace grades one to three in PGA, while MA was intended to replace grades four to six in PGA (Kosim, 2007). Kemenag policy resulted in the cessation of SGIP's operations. As a replacement for SGIP in 1978, *Madrasah Islam Aliyah* (MIA) and *Sekolah Menengah Pertama Islam* (SMPI) were established. The principal of MIA was Imam Suroso Tasrif. The provisions of the female-only school that applied at SGIP underwent changes so as to reopen registration for male students (*YBWPI Archives, 1978*).

In 1980, Kediri City had a total of five *Madrasah Aliyah* schools: MAN II Kediri, MA Hidayatul Mubtadi'in Tribakti, MA Nurul Ula, MIA YBWPI, and MA Bandar Kidul. During the 1980/1981 academic year, MIA had 39 male and 29 female students. The percentage of students steadily rose, reaching its peak in the 1983/1984 school year with 80 male and 32 female students. Between 1980 and 1983, MIA employed 17 teachers. However, in 1984 the number decreased to 15 (*Arsip Departemen Agama Provinsi Jawa Timur, 1994*).

After 1985, there was a downward trend in enrolments at MIA and Islamic Junior High School. The resulting decline led the YBWPI management to explore options for increasing the number of students. Ultimately, they decided to boost teacher welfare by distributing uniforms to all MIA and Islamic Junior High School teachers. Providing uniforms to teachers at MIA and Islamic Junior High School is intended to encourage them to enrol their children and siblings at these institutions. Supplying uniforms to teachers proved effective in stabilising student numbers at Islamic Junior High School, although it did not result in an increase in student attendance at MIA. The decrease in pupil numbers and the inability of MIA to rival *Madrasah Aliyah* and SMA in the Kediri area consequently led to the ultimate closure of MIA circa 1991. Following its cessation, the educational level at YBWPI was a junior Islamic high school, which remains the case presently (Moch. Ichwan, personal communication, 1st June 2023).

### **The Contribution of Roemah Schoolah Agama-Islam to the Development of Islamic Education in Kediri**

The existence of Roemah Schoolah Agama-Islam started in 1919 and still survives until now. The operation of Roemah Schoolah Agama-Islam is influenced by the community's trust in the success of educating students well. In 1919-1991 Roemah Schoolah Agama-Islam was known to have a strong relationship with Islamic religious



figures in Kediri. The strength of the relationship was because there were several Islamic religious leaders who became teachers at Roemah Schoolah Agama-Islam. The Islamic religious figures who became teachers at Roemah Schoolah Agama-Islam, among others: K.H. Ghozali from *Pesantren* Banjaran, K.H. Khoiri from Ngronggo, K.H. Abdurrahman from *Pesantren* Al-Ishlah Bandar Kidul, and K.H. Yunus from *Pesantren* As'adiyah Jamsaren (Achmad Rifa'i, personal communication, February, 9, 2023).

The close bond with religious leaders in Kediri creates the distinct identity of Roemah Schoolah Agama-Islam, which prioritises the dissemination of Islam. Regularly hosting events to observe Islamic festivals is one of the Islamic teachings practised at Roemah Schoolah Agama-Islam. The significant festivities commemorated at Roemah Schoolah Agama-Islam include *Isro' Mi'roj* Prophet Muhammad and *Maulid* Prophet Muhammad. The celebration of *Isra Mi'raj* at Roemah Schoolah Agama-Islam was previously published in an article in the *De Indische Courant* newspaper. On 9th October 1935, Roemah Schoolah Agama-Islam, also known as Kauman Arabic School, organized a meeting to discuss the commemoration of *Isra Mi'raj*. Hj. Nachrowie chaired the meeting, which was attended by 100 local women. Nachrowie chaired the meeting, which was attended by 100 local women. It was decided during the discussion that the *Isro' Mi'roj* celebration will take place next week through recitations and school competitions intended for students. Roemah Schoolah Agama-Islam organised the *Isro' Mi'roj* celebration, which also obtained a donation of f 2.65 from the *Algemeen Steunfonds voor Inheemsche Behoeftigen* or ASIB ('Hemeelvaartdag van Mohammed', 1935). ASIB was a foundation established by the Dutch government to eradicate poverty in the Dutch East Indies due to the economic crisis in 1935 (Raap, 2013).

The annual celebration of *Isra' Mi'raj*, as well as *Maulid* of the Prophet Muhammad, takes place at Roemah Schoolah Agama-Islam. This tradition began in 1919 when the institution was established and has since continued at MIM, SGIP, MIA, and the Islamic Junior High School. All pupils from Roemah Schoolah Agama-Islam and children The celebration featured recitation events and a range of performances, including drama shows, speech contests, and Islamic music (figure 1.3).



(Figure 1.3 Islamic music performance at the Prophet Muhammad's birthday celebration at SGIP around 1975)

(source: YBWPI Archives)

## THE CONTRIBUTION AND DEVELOPMENT OF ROEMAH SCHOOL AGAMA-ISLAM KEDIRI 1959-1991

Since the establishment of *Kemenag* in 1946, the development of Islamic education has garnered increased attention. *Kemenag* created *Jawatan Pendidikan Agama* (Japenda) in 1950, with the objective of developing religious education and *madrasah*. Japenda's educational development programme was executed by expanding the reach of Islamic religious schools in various regions (Anzar Anwar, 2013). Several Islamic schools were established in the Kediri area after 1950, but there was an imbalance between the number of schools and available learning spaces. As a result, existing educational institutions were used to lend buildings, and school hours were not limited to the morning (Ichwan, personal communication, June 1, 2023).

The Roemah Schoolah Agama-Islam building has been made available to other educational institutions on various occasions to support the development of Islamic education in Kediri. *Pendidikan Guru Agama Negeri* (PGAN) Kediri and *Sekolah Tinggi Ilmu Tarbiyah Muhammadiyah* (STITM) Kediri are two institutions that have utilized the space in the aforementioned building. The borrowing of classes was necessary due to limited learning space in both PGAN Kediri and STITM Kediri (Supriyadi, personal communication, 8th February 2023). In 1961, Suhud served as the principal of PGAN Kediri. PGAN borrowed six classes from a school office situated in Pocanan, Kediri City. In PGAN, teaching and learning activities happened in the afternoon while mornings were reserved for MIM. In 1967, PGAN constructed a classroom and office edifice in Banjaran, Kediri City. Concurrently, the loan term for the MIM premises ended as PGAN's building was established. The learning benches provided by PGAN at MIM were subsequently gifted as waqf to YBWPI (*Sejarah MAN 2 Kota Kediri*, 2018).

In 1988, STITM Kediri started borrowing the Roemah Schoolah Agama-Islam structure. STITM Kediri was founded in 1988 under the leadership of Drs. H. Muslichin. It was previously known as *Institut Agama Islam Muhammadiyah* (IAIM). This change to STITM also resulted in the transformation of the Bachelor Programme into a Strata One Programme (Arsip STITM, 1991). Lectures at Roemah Schoolah Agama-Islam were held in the afternoon, while in the morning, MIA and SMP Islam used the classroom building (Achmad Rifa'i, personal communication, February, 9, 2023). On 1st June 1991, STITM Kediri successfully graduated its first batch of students. The number of students who successfully completed their studies at STITM totaled 25 people in the first batch (Arsip STITM, 1991).

### CONCLUSION

The implementation of ethical political positively affected the advancement of education in the Dutch East Indies through the provision of opportunities for indigenous children to receive education. The Dutch government's introduction of education was gradually adopted by children from lower social classes. However, in 1908, the implementation of education was criticised by the Budi Utomo association as it failed to align with the requirements of the indigenous community. Budi Utomo's criticism influenced the creation of particular schools with political and Islamic



leanings, including the Roemah Schoolah Agama-Islam established in 1919. At its inception, Roemah Schoolah Agama-Islam utilized the *halaqah* teaching method with a focus on Islamic boarding school literature and *kepenghuluan* materials.

Yayasan Badan Wakaf Pendidikan Islam (YBWPI) was established in 1959. The YBWPI was established to oversee educational activities at Roemah Schoolah Agama-Islam. During its foundation's development, the school underwent several name and grade changes, including MIM, SGIP, MIA, and the Islamic Junior High School. These changes resulted from two factors: the need to comply with government policy and YBWPI's inability to compete with other schools in Kediri. Roemah Schoolah Agama-Islam has played a significant role in the advancement of Islamic education in Kediri. Their contributions include organizing an annual celebration for *Isro' Mi'roj* Prophet Muhammad and *Maulid* Prophet Muhammad. Furthermore, Roemah Schoolah Agama-Islam lends classroom space to PGAN Kediri and STITM Kediri in response to a shortage of learning facilities.

The establishment of Roemah Schoolah Agama-Islam helped to promote educational equality for indigenous children in Kediri. Initially, children from disadvantaged social backgrounds were admitted to the Roemah Schoolah free of charge. Subsequently, the implementation of compulsory *syahriah* payments led to a shift toward paid tuition. However, the nominal fee was still relatively affordable, allowing parents to fulfil their financial obligations towards their children's education. The teachers' salaries are derived from the profits generated by waqf land in the form of fields located in Pagu and Kedungombo districts that are leased out. Furthermore, the revenue raised from the rental of the fields is utilised to finance the restoration of the Roemah Schoolah Agama-Islam edifice.

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