



Submitted:
21 October 2024
Revised:
17 November 2024
Published:
30 November 2024

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KEYWORDS

History; Persatuan
Tarbiyah Islamiyah
(PERTI); Islamic
Education.

THE HISTORY AND DEVELOPMENT OF THE PERSATUAN TARBIYAH ISLAMIYAH (PERTI)

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ABSTRACT

The Minangkabau language and traditions, with strong geographical and cultural Islamic identity, are dominantly adhered by the Ahlusunnah Waljama'ah and Madzhab Syafi'i. Establishing Suraus as educational institutions, marked as the beginning of Islamization. Most of education system in Minangkabau was based on surau since it was first emerged from the region. Persatuan Tarbiyah Islamiyah establishment was caused by transformation from traditional surau-centered Islamic education to a more sophisticated system. The formation of this organization was also influenced by the struggle of Syaikh Sulaiman Arrasuli after his return from Mecca. This research aims to provide deeper insights regarding history and the development of Persatuan Tarbiyah Islamiyah. A literature review was conducted using several steps: selecting relevant literature, tracing sources, reading the literature, and taking the step of reading the sources thoroughly to gain new insights and form a theoretical framework. The findings of this research indicate that the split in PERTI in 1944 was caused by a shift in the organization's focus, from social-community activities to a more politically oriented direction, as well as a shift of the organization's center from Bukittinggi to Jakarta.

I. INTRODUCTION

Minangkabau is a region that, culturally and geographically, is strongly influenced by the Islamic religion, with its own distinct language and customs. The majority of people adhere to Madzhab Syafi'i and Ahlusunnah Wal jama'ah. Islamization first began by establishing suraus as educational institutions. Since suraus were the first form of education in Minangkabau, Islamic education in the region originated from these institutions. (Zulkifli, 2022)

The formation of the Persatuan Tarbiyah Islamiyah organization was driven by the need to transform traditional Islamic education based on suraus into a more modern and structured

system. The emergence of Western education in Indonesia also contributed to a growing awareness of the importance of formal education. Modernization in Minangkabau centered around the already established surau institutions. Teachers in these suraus were young people who had returned from Mecca to Minangkabau. This movement grew rapidly due to its strong connections with the community. Through this movement, the purification and modernization of education took place. Ahmad Khatib Al Minangkabau was a key figure in the modernization of suraus in Minangkabau. Although he never returned to Minangkabau, his students who returned to their homeland continued his work. (Rusli & Muhtadi, 2021)

Even though these students had the same teacher, they did not have the same views on Islamic teachings. Some students wanted to purify Islamic teachings (the younger generation), as they believed that many teachings had mixed with bid'ah and superstition. They also thought that following a particular madhhab in worship caused Muslims to be trapped in imitation. On the other hand, some students were not interested in the reform movement (the older generation). They remained consistent in studying Islam based on a specific madhhab, namely the Shafi'i madhhab for fiqh and adhered to the Ahlusunnah Waljama'ah in matters of creed. This led to a conflict of thought and differences of opinion, particularly regarding the issue of tarekat. Both groups also competed for the attention of the community in Islamic preaching. The differences manifested in various forms, such as in tabligh and through written publications like magazines. Additionally, the younger generation implemented new educational systems, transforming the traditional halaqah into a more formal madrasah. (Rusli & Muhtadi, 2021)

Inspired by the zeal of the younger generation, the older generation responded by initiating similar activities, such as publishing magazines and rejuvenating the traditional suraus. They also modernized the educational system, converting suraus into formal madrasahs that offered a broader curriculum encompassing tauhid and other Islamic disciplines. To counter the influence of the younger generation's P.G.A.I., the older generation established a competing group called Ittihadul. (Rusli & Muhtadi, 2021)

The establishment of the Perstauan Tarbiyah Islamiyah was also motivated by the efforts of Syaikh Sulaiman Arrasuli upon his return from Mecca. He founded a new surau to teach the knowledge he had acquired from his teachers in Mecca. (Nisa *et al.*, 2019b)

The establishment of the Persatuan Tarbiyah Persatuan was closely linked to the growth of Madrasah Tarbiyah Islamiyah in Minangkabau. This was initiated by Syaikh Abbas who, in 1926, encouraged Syaikh Sulaiman Arrasuli to change the education system to a madrasah system, similar to what the younger generation was doing. Syaikh Sulaiman conveyed this message to his students, who agreed to the change. After firther discussions, they agreed to chang the system. Initially, the name "Tarbiyatullab" was proposed, but it was considered too similar to the younger generation's approach, so it was changed to "Tarbiyah Islamiyah". (Rusli & Muhtadi, 2021)

Soon after, other older schools who had suraus, such as Syaikh A Wahid Tabek Gadang in payakumbuh and Syaikh Jamil Jaho in Padang Panjang, followed Syaikh Sulaiman Arrasuli's example. As a result, madrasahs flourished throughout Minangkabau. Due to the growth and development of these Islamic schools, Syaikh Sulaiman Arrasuli wanted to unite the older scholars into a single organization. Therefore, he founded the Persatuan Tarbiyah Islamiyah (PERTI) on May 5th. 1928, in Canduang. (Rusli & Muhtadi, 2021)

PERTI functions as a platform for older generation in Minangkabau to defend the Shafi'i Madzhab and the Ahlusunnah Wal jama'ah. PERTI also aimed to counter the modernizing trends introduced by the younger generation, which advocated for a direct interpretation of the Quran and hadith without relying on the interpretations of Islamic scholars. (Iskandar *et al.*, 2021)

Although the Persatuan Tarbiyah Islamiyah has played a crucial role in the development and modernization of Islamic education in Indonesia, studies on its history and development are still relatively limited. This research delves deeper into the biography of its founder, its roles, and its transformation into a political party. Unlike previous studies that focused more on the historical aspects and activities of the Persatuan Tarbiyah Islamiyah, this research examines the organization's early beginnings and political development in more detail. The study also aims to identify the factors that led to the establishment of the Persatuan Tarbiyah Islamiyah, the individuals involved, its activities, achievements, and reasons for its decline. Therefore, this research is expected to make significant scientific contributions and be beneficial for future researchers.

Given the significant role of the Persatuan Tarbiyah Islamiyah (PERTI) in the development of Islamic education, the author is keen to delve deeper into the history and evolution of this organization. This interest has led to the writing of an article titled "The History and Development of the Persatuan Tarbiyah Islamiyah (PERTI)".

II. METODHS

This research uses a literature review method. A literature review is a method that examines various sources or studies of others that are relevant to the discussed topic. The purpose of a literature review in this research is to obtain accurate data without the for field research directly. The data sources referenced in this research are relevant literature as primary data (research reports, scientific, Google Scholar, etc).

The research instruments used in this study are literary sources which consist of scientific journals, books and articles that are accessible through platforms such as Google Scholar. These sources are selected based on their relevance and credibility in supporting the research topic. After obtaining relevant reference sources, the researcher will proceed with the analysis of the literature review data using content analysis. In this case, the researcher conducted an in-depth discussion

of the content of information in the data source, which requires time to read and analyze the data so that a result can be obtained. (Nurjanah & Mukarromah, 2021)

Data analysis was conducted using content analysis, where the researcher conducted a deeper discussion of the information obtained from the data sources. The following are the stages of the literature review in this study: 1) searching for and collecting relevant references 2) identifying and selecting the literature to be analyzed 3) reviewing and writing down important information from the selected sources 4) analyzing the collected data 5) organizing the results of the analysis in a structured description and concluding the research findings. (Parinata & Puspaningtyas, 2022)

III. RESULT AND DISCUSSION

The Birth of the Persatuan Tarbiyah Islamiyah

The Islamic renewal movement, often called Islamic Modernism, was a response to the crises faced by Muslim communities. The decline of the Ottoman Empire, which had held the Islamic Caliphate, after the 17th century led to a revival of Islam among Arab people living on the empire's borders. This movement, born in the Middle East, had a big impact on the Islamic revival in Indonesia. It started with changes in Islamic education in Minangkabau and then spread to other Arab communities in Indonesia. This Islamic revival led to the growth of many new organizations, such as the Islamic Trade Union (SDI), the Ulama Association in Majalengka Muhammadiyah in Yogyakarta, Nahdlatul Ulama (NU) in Surabaya and the Persatuan Tarbiyah Islamiyah in Candung. It also led to the formation of Islamic political parties, like the Sarekat Islam (which grew out of SDI), the Indonesian Muslim Union (Permi) in Padang Panjang and the Indonesian Islamic Party. (Yatim, 2018)

The Islamic social and religious organizations, along with those founded by intellectuals, marked the growth of modern nationalism. However, members of these organizations often found themselves on opposing sides, even though they could cooperate in many ways. PERTI was a national Islamic mass organization based in West Sumatera, founded on May 20th, 1930, with roots in the Ahlud Sunnah wal Jama'ah ulama. Soon, this organization expanded to other regions like Sumatera, Kalimantan and Sulawesi. PERTI was a social and religious organization born during the revolution and liberal democracy era. Besides, PERTI also had many schools and Islamic boarding schools in Sumatera, making significant contributions to Islamic education. (Aizid, 2021)

Political and Islamic social organizations in independent Indonesia, at the time of the proclamation on August 17, 1945, did not use the Jakarta Charter. Soekarno and Hatta created a shorter text because it was written in a hurry. In such conditions, M. Hatta easily convinced the members of the Preparatory Committee for Indonesian Independence (PPKI) after independence that only a "secular" constitution had a chance of being accepted by Indonesian society. The older generation, often called traditional ulama, at the same time opposed the young reformist movement. These older ulama expressed their critical response to the fatwa issued by Ahmad

Khatib in *Izhar Dall al-Kadhibin fi Tashabbuhihim bi al-adiqin*. However, it should be underlined that the political conflict above also had a strong sociological meaning in the Minangkabau arena at that time. The dispute over the Naqshabandiyya tariqa really opened up religious conflict in Minangkabau at the beginning of the 20th century, and then PERTI became the official institution of the older generation in carrying out the mission of defending traditional Islam in West Sumatera. (Burhanudin, 2017)

One of the characteristics of Islam in Minangkabau is the internal disagreements, particularly between the older and younger generations. The older generation often followed specific religious orders, such as the Syattariyah, Naqsyabandiyah, and Samaniyah. A group of young reformists, led by figures like Haji Miskin from Pandai Sikek, Luhak Agam, emerged and were known as the "Kaum Muda" (Young Generation). Minangkabau, a region with a strong Islamic presence, also has deep-rooted customs and traditions. The exact time Islam arrived is uncertain, with estimates ranging from the 8th to the 9th century. Sheikh Sulaiman Arrasuli aimed to unite the older generation of ulama (Islamic scholars) and established the Madrasah Tarbiyah Islamiyah (MTI) as a result. Building on the success of the MTI, Sheikh Sulaiman convened another meeting and formed the Persatuan Tarbiyah Islamiyah (PERTI) organization on May 20, 1930. After Indonesia declared its independence in 1945, PERTI, initially a socio-religious organization, transformed into a political party to join the struggle for Indonesia's freedom. (Faiz & Masyhudi, 2023)

Biography of the Founder of the Persatuan Tarbiyah Islamiyah

1. Birth and Family Background

Syekh Sulaiman Arrasuli, fondly known as Inyik Canduang, founded a religious organization called Persatuan Tarbiyah Islamiyah, or PERTI for short. Born into a religious family, Syekh Sulaiman was the eldest of two children. His younger sibling was Lajumin Habib, better known as H. Habib Ar-rasuli. His mother, Siti Buliah, was from the Caniago tribe and was very religious. His father, Angku Mudo Muhammad Rasul, was a respected teacher at the Surau Tangah Canduang mosque and a highly regarded scholar. Unlike most Minangkabau children who are born in traditional houses, Syekh Sulaiman was born at the Surau Pakan Kamis mosque in Nagari Canduang Koto Laweh, Agam Regency, about 10 kilometers east of Bukittinggi, West Sumatra, on the 1st of Muharram 1297 H, which corresponds to Sunday night, December 10th, 1871. (Zain, 2022).

Syekh Sulaiman Arrasuli, whose real name is Sulaiman bin Rasul, showed strong leadership and building skills from a young age. He was known for being firm, polite, and having high moral values. About two years before he fulfilled his dream of going to Mecca, Syekh Sulaiman Arrasuli married a woman from his own village named Syafiyah, and they had three children together. (Asril, 2018).

Syekh Sulaiman Arrasuli passed away on Saturday, August 1, 1970, corresponding to the 28th of Rabi'ul Akhir 1390 H, and was buried in the courtyard of the MTI Canduang school. In 1975, after his death, Syekh Sulaiman Arrasuli was posthumously awarded an honorary certificate as an "Educator Ulama" by the Governor of West Sumatra, which was presented to his heirs. Towards the end of his life, Syekh Sulaiman gave many valuable messages and advice to his family and students. One of his messages, which is now inscribed on his tombstone, reads: "Continue to develop this Islamic education in accordance with the teachings that I have given. (Maharsi *et al.*, 2022).

2. Educational Background

During his childhood, Sulaiman began his studies in his own home, learning from his father. When he turned 10, his father sent him to Surau Batu Hampar to deepen his religious knowledge under the guidance of Syekh Abdurrahman al-Khalidi (Jasmi, 2020). Initially, Sulaiman was not proficient in reading and writing Latin letters. At Surau Batu Hampar, he spent about three years learning until he could eventually read and write Latin. When his father thought this was sufficient, Sulaiman continued his studies to deepen his knowledge of nahwu (Arabic grammar), sharaf (Arabic morphology), and fiqh (Islamic jurisprudence) at a surau in Ahbiaro. After completing his studies there, Sulaiman continued his education at a surau in Sungayang, and then at another surau in Banuhampu, also in Agam. In Banuhampu, he studied under Syekh Muhammad Salim and Syekh Abdul Salam. Subsequently, Sulaiman studied under a scholar named Angku Kali Salo in Nagari Salo, from whom he gained a great deal of knowledge about talak (divorce) and rujuk (reconciliation) (Fajri & Aprison, 2024).

As suggested by Syekh Abdul Salam, for approximately seven years starting from 1315 H (1888 AD), Sulaiman Arrasuli continued deepening his religious knowledge under the guidance of Syekh Abdullah Halaban, who was renowned as a scholar in various fields such as Arabic language, Fiqh, Tafsir, and Tasawuf. Eventually, Sulaiman Arrasuli was entrusted as Syekh Abdullah's representative to teach students from various regions. Thus, when Sulaiman Arrasuli returned to his hometown, he became a teacher for students coming from various places. (Herman, 2021)

In 1900, Syekh Sulaiman Arrasuli performed the Hajj pilgrimage to Mecca and continued his studies there for about four years. In the holy city of Mecca, Sulaiman Arrasuli studied under many scholars such as Ahmad Khatib, Syekh Umar Bajned, Syekh Nawawi al-Banten, Sayyid Baibas al-Yamani, and Syekh Mukhtar al-Tadrid.

Due to his elderly mother's request, Syekh Sulaiman Arrasuli decided to return to his homeland and continued teaching at the Surau Surungan, which he had previously established. Surau Surungan implemented an educational system not much different from the halaqah system he had received during his studies. Besides teaching, he also preached Islam in several regions of Minangkabau. Additionally, 1915, he served as Qadhi (Islamic judge) in

the Canduang area, replacing the previous official who lacked religious knowledge. (Herman, 2021). The teaching that Syekh Sulaiman Arrasuli conducted on his own marked the beginning of his efforts in teaching Islamic religious education. The teaching which located in Solo Baru, continued with the establishment of MTI (Madrasah Tarbiyah Islamiyah), an idea initiated by Syekh Sulaiman Arrasuli that was used for a surau which was transformed into an educational institution in Minangkabau. Later, the Persatuan Madrasah Tarbiyah Islamiyah (PMTI) was established, which in 1930 was changed to the Persatuan Tarbiyah Islamiyah (Nisa *et al.*, 2019a).

3. His Works

The depth and breadth of Syekh Sulaiman Arrasuli's knowledge are undeniable. He possessed expertise in variety of fields. Many of his written works have been used as learning materials by Islamic students, not only in Minangkabau and Sumatera but also in other parts of the archipelago. His works cover three main areas of Islamic teachings: Aqidah (Beliefs), Akhlaq (ethics) and Syariah (Islamic law). Some of his works include:

- 1) A book containing advice on both adat (customs) and syarak (Islamic law). Written in 1938, consisting of 70 pages entitled "*Pedoman di Alam Minangkabau Menurut Garisan Adat dan Syarak.*" (Guide to Life in Minangkabau According to Adat and Islamic Law).
- 2) A book containing the relationship of adat (customs) and syarak (Islamic law). Written in 1927, consisting of 58, entitled "*Pertalian Adat dan Syarak di Minangkabau*" (Thre Relationship Between Customary Law and Islamic Law in Minangkabau).
- 3) A book about the history of the penghulu title and matters concerning the penghulu or leader. Written in 1927, it is 35 pages long and titled "*Asal Pangkat Penghulu dan Pendirinya*" (The Origin of the Penghulu Title and Its Establishment).
- 4) A book about the history of the prophet. Written in 1923, it is 100 pages long and titled "*Tsamrat al-Ihsan fi Wiladah al-Ihsan*".
- 5) A book titled "*Pedoman Puasa*" (A Guide to Fasting) was written in 1936 with 26 pages long.
- 6) A book titled "*Al-Qaul al-Bayan fi Tafisiri Quran*" was written in 1929 with 130 pages long.
- 7) A book about tauhid, titled "*Al-Aqwal al-mardhiyah*" was written in 1933 with 30 pages long.
- 8) A book "*Al-Jawahir al-Kalamiyyah*" was written in 1927. It is 70 pages long.
- 9) A book that contains corrections to deviant Sufi practices entitled "*Tabligh al-Amanat filzalat al-Munkarat wa al-Syubhat*", was written in 1954 with 71 pages long.
- 10) A book titled "*Kisah Isra' wa Mi'raj Nabi Muhammad Saw*", written in 1333 H, consisting of 66 pages long.
- 11) A book "*Kisah Mu'az dan Wafatnya Nabi Muhammad Saw*" was written in 1333 H.

- 12) A book "*Qaul al-Kasyaf fi al-Rad 'ala Man 'Itaradha 'ala al-Takbir*" was written in 1333 H.
- 13) A book "*Ibthal Huzhuzh Ahl al-'Ashibah fi Tahrim Qira'at al-Quran bi al-'Ajamiyyah*" which was written in 1333 H.
- 14) A book "*Izalat al-Dhalal fi Tahrim al-Aza'wa al-Sual*", was written in 1333 H.
- 15) A book titled "*Sabil al-Salamah*" was written in 1934, consisting of 15 pages long (Asril, 2018).

Besides his academic works, Sheikh Sulaiman Arrasuli also made significant contributions to his community. In 1931, he played a key role in providing clean water to the students of MTI Canduang and the surrounding community by installing a 2-kilometer-long pipe. In addition to this, Sulaiman was instrumental in fostering peace between adat (customary law) and syarak (Islamic law) in Minangkabau, bringing together traditional leaders and Islamic organizations under the Minangkabau Islamic High Council (MTIM).

Due to his works and contributions, Sulaiman received various awards, including: (1) the Great Silver Star, in recognition of his services and contributions to the society; (2) the Sakura Star, in acknowledgement of his role in uniting Islamic organizations under MTIM; (3) an award from the governor of West Sumatera in 1975, as Scholar and Educator; (4) an award from the Indonesian Government through the Ministry of Social Affairs in 1966, as a Pioneer of the Indonesian Independence; and (5) an award from Nahdlatul Ulama on February 3rd, 2008, on the occasion of NU's 82nd anniversary, as an Islamic Thinker. (Zed *et al.*, 2021).

The Transformation of the Persatuan Tarbiyah Islamiyah of Becoming Political Party

In the beginning, the PERTI organization was established with the aim of promoting Islamic education. However, as it developed, PERTI expanded its scope to the political arena, making it not only an educational movement but also part of the Islamic political movement. Based on its political movement, PERTI aimed to organize and create social order by upholding and developing the Islamic religion. This is stated in Article 6 of the Persatuan Tarbiyah Islamiyah Bylaws, which was adopted at the first national working meeting, stating that:

1. To uphold and develop the Islamic religion in the broadest sense.
2. To improve the overall well-being of the people and educate the nation to develop a complete person (Zed *et al.*, 2021).

PERTI believes that if the people can run the country based on Islamic teachings, then the goal of improving everyone's lives through cooperation can be achieved (Zed *et al.*, 2021). On November 22nd, 1945, PERTI leaders held a meeting and decided to make PERTI an Islamic political party. This was officially confirmed at the 4th National Congress held on December 24-26, 1945, in Bukittinggi. At this congress, H. Sirajuddin Abbas, who was previously the chairman, was appointed to the highest party council, while Rusli A. Wahid Replaced him as the new chairman.

Syekh Sulaiman Arrasuli was appointed as the highest advisor (Maharsi *et al.*, 2022). Generally speaking, PERTI's political activities took several forms, as follows:

1. As a collective effort by citizens to create a shared life where everyone is well-off.
2. PERTI tried to build up its power to influence people so that Indonesia, which was still controlled by the Dutch at the time, could become independent, especially in education and social matters.
3. PERTI focused on taking control of Indonesia's power away from the Dutch and keeping it that way, using the slogan "anti-exploitation". (Zed *et al.*, 2021).
4. PERTI was active in pushing for and taking part in the creation and carry-out of the government policies to make life better for everyone. They did this by joining in national activities, like the 1955 elections, PERTI won 4 seats in the House of Representatives and 6 seats in the Constituent Assembly (Suryana *et al.*, 2019). However, after Soekarno dissolved the Constituent Assembly and the House of Representatives in the Gotong Royong Cabinet. During the Guided Democracy period, PERTI joined with PSII, NU and Masyumi in the Muslim League which supported the Nasakom concept (Budiita, 2023).
5. PERTI developed Islamic teachings to protect themselves and their community from Dutch influence. Their first goal was to improve the lives of people in Sumatera, but later they expanded their efforts to all of Indonesia. PERTI's activities were aimed at ending colonialism so that everyone could live a better life, free from Dutch oppression.
6. PERTI focused on strengthening and improving Islam and fighting against Dutch imperialism and colonialism. To do this, PERTI encouraged ordinary people to become more active and involved in society after Indonesia gained independence, especially in education, spreading the teachings of Islam and social activities.

As a political movement, PERTI was based on an ideology with seven main pillars: Divinity (rabbaniyyah), Loyalty (sabat), Comprehensiveness (syumul), Balance (tawazun), Certainty (ijabiyyah), Pragmatism (waqiyyah), and Unity (tauhid). These seven pillars formed the Islamic ideology that was the soul of the PERTI movement. This ideology guided PERTI in its political activities before it eventually returned to focusing on education. Based on this ideological struggle, PERTI also expanded into politics and economics by trying to develop schools and madrasas. The success of this expansion was evident in the improvement of education levels, which had an impact on people's welfare. (Zed *et al.*, 2021).

The Role of the Persatuan Tarbiyah Islamiyah in Indonesia

1. Preaching and Education

In the early 20th century, the emergence of Islamic organizations like Sarekat Islam, Muhammadiyah, Nahdlatul Ulama (NU), Al-Irsyad, Persatuan Islam (Persis), Persatuan Tarbiyah Islam (PERTI), Persatuan Umat Ismal (PUI) and others marked the growth of

Islamic preaching in Indonesia. While these organizations could be seen negatively as causing divisions among Muslims, they can also be viewed as a valuable asset for Islamic preaching in Indonesia.

PERTI, in particular, has played a significant role in improving Islamic education in Indonesia, especially through the development of its madrasah system. PERTI focuses on Islamic education, aiming to produce a generation that is both intelligent and morally upright. With the existence of many Islamic organizations, it is hoped that they can lead the way in creating a harmonious and tolerant religious life among the people. Furthermore, these Islamic organizations can be at the forefront in combating the spread of radical or liberal foreign ideologies that could disrupt the religious order within the framework of Unitary State of the Republic of Indonesia (NKRI) (Sirin & Sholeh, 2021).

2. Muslim Solidarity in Indonesia

PERTI also works hard to unite Muslim through various activities, such as publishing magazines and holding conferences. These efforts help strengthen the network and solidarity among Muslim communities in Indonesia. As PERTI's official magazine, *Soerti* has had a significant impact on the organization's growth. This is evident in the increasing number of madrasahs under PERTI. Furthermore, *Soerti* also has a significant role in politics and the Indonesian independence struggle. The magazine voiced the spirit of independence and served as an inspiration, motivator and mobilizer for fighters in Minangkabau in their efforts to achieve independence (Liswar & Naldi, 2020).

3. Madrasahs Expanding in Indonesia

Through Islamic education, PERTI has contributed to the creation and growth of many MTI schools across different regions. With PERTI as organization that unites all these MTI schools, many madrasahs, both inside and outside of West Sumatera, have adopted the MTI name. In 1937, approximately 300 MTI schools spread throughout Sumatera, from Aceh to East Sumatera, and from Minangkabau to Jambi and Indragiri (Zed *et al.*, 2021).

4. Politic Movements

Although PERTI started as a community organization, it is also played a role in politics, fighting for Indonesia's independence. PERTI demanded political rights, opposed policies that harmed the people and provided ideas for an independent Indonesia. In 1945, PERTI became a political party, showing its active role in national politics. Sukarno's guided democracy was quite authoritarian and Islamic parties like Masyumi and PERTI rejected it because it gave too much power to Sukarno in making decisions (Nelawati *et al.*, 2023).

5. Merger with Other Parties

In 1973, the New Order government tried to merge political parties, reducing the number of parties from ten in the 1955 election to just three. Islamic-based parties, like NU, Parmusi, PSII and PERTI, were grouped into the United Development Party (PPP). Meanwhile, parties

based on nationalist (PNI and IPKI), Christian (Catholic Party and Parkindo) and socialist (Murba) ideologies were merged into the Indonesian Democratic Party (PDI). Golkar, the government's political vehicle and the winner of the 1971 election, became the third political force (Rambe *et al.*, 2022). The merger of the four Islamic parties into PPP is seen as the beginning of unity among Islamic political parties in Indonesian history. This is because when Masyumi was first formed after independence, PERTI was hesitant to join (Ariffin, 2019).

Achievement and Divisions of Persatuan Tarbiyah Islamiyah

One of the significant achievement of the Persatuan Tarbiyah Islamiyah (PERTI) Is the establishment of madrasahs and schools, specifically Madrasah Tarbiyah Islamiyah (MTI), from elementary to higher education levels. The goal of these PERTI schools is to produce knowledgeable, skilled and obedient Muslim individuals who adhere to religious law. In addition, they aim to create ulama preachers and national cadres with Islamic values, capable of upholding the religion throughout the ages. Madrasahs play a crucial role in shaping Minangkabau society to effectively voice Islamic teachings, *adat* (customs) and modernity (Satria, 2019)

Furthermore, PERTI established the Study Fund Body (BSF), an organization aimed at collecting funds to assist less fortunate parents with school fees. They also conducted various skill and knowledge courses called Tarbiyatul Ummahat, specifically designed for women. PERTI created a scouting organization called A; Anshar, which operated on land, sea and air for 20 years and was considered forerunner of the national scouting movement. PERTI also formed an organization exclusively for students called the Persatuan Murid Tarbiyah Islamiyah (PMTI), which later changed its name to PEPINDO (Pendidikan Pemuda Tarbiyah Islamiyah) and PTTI (Persatuan Pelajar Tarbiyah Islamiyah) (Rusli & Muhtadi, 2021)

The division within the Persatuan Tarbiyah Islamiyah (PERTI) began when the organization shifted its focus from social-community activities to politics on November 22nd, 1945 in Bukittinggi. The meeting involved a change in leadership structure with H. Sirajuddin Abbas moving from the position of Chairman of the Central Board to the Highest Party Council (DPT) and Rusli A. Wahid becoming the Chairman of the Central Leadership (DPP). Sirajuddin's strong focus on party activities led Rusli to feel sidelined. This incident became a seed that led to the division of PERTI, as factions formed and a sense of competition emerged. Additionally, the relocation of the organization's headquarters from Bukittinggi to Jakarta contributed to the division (Liswar & Naldi, 2020)

IV. CONCLUSION

The Persatuan Tarbiyah Islamiyah (PERTI) has played a crucial role in the development of Islamic education, both in Minangkabau and Indonesia as a whole. The organization was founded to unite older ulama and preserve the Shafi'i madzhab and Ahlusunnah wal Jama'ah. Additionally, PERTI served as a movement to respond to the modernization of religion brought about by the

younger generation. The main result of this research indicated that the division within PERTI in 1944 was caused by a shift in the organization's focus, from social-community activities to politics, as well as the relocation of the organization's headquarters from Bukittinggi to Jakarta. As a recommendation, further research could be conducted to examine the long-term impact of PERTI on Islamic education in Indonesia, and how the organization can adapt to the challenges of modernization and globalization today. This research can also delve deeper into the relationship between PERTI and other Islamic organizations in Indonesia, and its contribution to shaping the religious identity of society.

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