



Innovative Da'wah Practices of Abdullah Syafi'ie: Strengthening Islamic Educational Institutions in Indonesia

Muhammad Choirin^{1✉}, Fathurrahman Kamal², Moch. Iqbal³

¹ Universitas Muhammadiyah Jakarta, Indonesia

² Universitas Muhammadiyah Yogyakarta, Indonesia

³ Universidad Autonoma de Madrid, Spain

ABSTRACT

This study highlights the significant contributions of Abdullah Syafi'ie to Islamic education in Indonesia, particularly through his dual roles as a preacher (muballigh) and educator. The primary objective of this research is to explore how Abdullah Syafi'ie's innovative da'wah practices have influenced and strengthened educational institutions. By employing a mixed-methods approach, this study integrates a comprehensive review of existing literature with empirical field research. The data sources include books, journals, scholarly works, and field observations, as well as interviews conducted with individuals knowledgeable about Abdullah Syafi'ie's work. The analysis reveals Abdullah Syafi'ie's excellence in both preaching and education, highlighting his remarkable abilities in literary and managerial domains, which have played a crucial role in the establishment and development of educational institutions. His innovative approaches in integrating modern educational concepts with da'wah strategies, particularly through the use of media and strategic preaching, have led to the successful advancement of these institutions. This study offers valuable insights into the relationship between religious leadership and educational reform, demonstrating the profound impact of Abdullah Syafi'ie's contributions on the evolution of Islamic education in Indonesia. The findings have significant implications for future research and practice in the fields of da'wah and education.

ABSTRAK

Penelitian ini menyoroti kontribusi signifikan Abdullah Syafi'ie terhadap pendidikan Islam di Indonesia, khususnya melalui perannya sebagai muballigh dan pendidik. Tujuan utama penelitian ini adalah untuk mengeksplorasi bagaimana praktik dakwah inovatif Abdullah Syafi'ie memengaruhi dan memperkuat lembaga pendidikan. Dengan pendekatan metode campuran, penelitian ini mengintegrasikan tinjauan komprehensif terhadap literatur yang ada dengan penelitian lapangan empiris. Sumber data mencakup buku, jurnal, karya ilmiah, observasi lapangan, serta wawancara dengan individu yang memiliki pengetahuan tentang karya Abdullah Syafi'ie. Analisis mengungkapkan keunggulan Abdullah Syafi'ie dalam bidang dakwah dan pendidikan, menyoroti kemampuannya yang luar biasa dalam bidang sastra dan manajerial, yang berperan penting dalam pendirian dan pengembangan lembaga pendidikan. Pendekatan inovatifnya dalam mengintegrasikan konsep pendidikan modern dengan strategi dakwah, terutama melalui penggunaan media dan dakwah yang strategis, telah mendorong kemajuan lembaga-lembaga tersebut. Penelitian ini menawarkan wawasan berharga tentang hubungan antara kepemimpinan religius dan reformasi pendidikan,

OPEN ACCESS

ARTICLE HISTORY

Received: 24-07-2024

Accepted: 31-12-2024

KEYWORDS

Abdullah Syafi'ie, Educational Leadership, Innovative Da'wah, Islamic Education, Religious Reform

KATA KUNCI

Abdullah Syafi'ie, Kepemimpinan Pendidikan, Da'wah Inovatif, Pendidikan Islam, Reformasi Agama.

Corresponding Email: ✉ muhammad.choirin@umj.ac.id

menunjukkan dampak mendalam dari kontribusi Abdullah Syafi'ie terhadap evolusi pendidikan Islam di Indonesia. Temuan ini memiliki implikasi signifikan untuk penelitian dan praktik di masa depan dalam bidang dakwah dan pendidikan.

Introduction

Islamic education in Indonesia faces significant challenges, including the need to adapt to contemporary demands while maintaining the integrity of traditional religious values. Da'wah, as a core process of propagating Islamic teachings, plays a crucial role in this adaptation by building a society grounded in Islamic principles (Kuntowijoyo, 1994). According to Mulyono (2020), the strategy for Islamic education and da'wah in diverse societies requires a comprehensive and accurate understanding of Islamic teachings, along with knowledge of social ethics and proper practices. This approach must consider the socio-cultural context in which Islam is practiced, emphasizing that the mission of promoting *Amar ma'ruf nahi munkar* in Islamic education and da'wah should be rooted in love.

From a disciplinary perspective, da'wah science is divided into two categories: fundamental da'wah, which refers to the theoretical framework and principles, and applied da'wah, which concerns practical implementation (Sulthon, M., 2003). Understanding practical da'wah can be achieved by studying methods used by the prophets, as recorded in the Qur'an and Hadith, and by analyzing the works of past Islamic scholars. Mustolehudin and Siti Muawanah (2018) highlight the central role of Kyai or Ulama in pesantren (Islamic boarding schools) and broader society. These figures have historically been integral to the development of the ulama-santri network, contributing significantly to the spread of Islamic education.

Studies on Islamic education have begun to focus on moderation education as in studies (Jati & Hasnan, et al., 2024), as well as moderation in higher education (Helmawati, et al., 2024), (Syahri, et al., 2024). Moderation education is a reference for stemming the flow of extremism in understanding religion according to the right path. Among the ulama who can be cited as examples in the field of da'wah and Islamic education is Abdullah Syafi'ie. He was a prominent ulama of Betawi descent known for his extensive knowledge and his ability to apply it in daily life. Throughout his life, Abdullah Syafi'ie was recognized as a pious ulama with aspirations to elevate Muslims from backwardness in education, knowledge, and economics. This aspiration led him to establish the As-Syafi'iyah Islamic School in Balimatraman village. Abdullah Syafi'ie's influence was widely recognized among the people of Jakarta and throughout Indonesia. He was also respected by ulama in the Nusantara region, including Singapore and Malaysia. In the early 18th century, several Betawi ulama played a significant role in spreading Islam in Jakarta, including Ahmad Khalid Gondangdia, Guru Sufiyan Pecenongan, Sheikh Juneid al-Batawi, Habib Usman bin Yahya, Abdul Majid Pekojan, Muhammad Mansur Kampung Sawah, Abdul Mughni Kuninan, Mahmud Romli Menteng, and others (Aziz, 2001).

According to Abdul Aziz, the Betawi ulama trace their lineage back to two prominent Haramain ulama of the 17th century, Ahmad al-Qushaishi and 'Abd al-Aziz al-Zamzami. By linking to these two ulama, the Betawi ulama established a lineage connected to three great Haramain scholars: Mukhtar Atarid, 'Umar Bajunid, and 'Umar Sunbawa (Hasbi Indra, 2010). By the 19th century, the spread of Islam in Jakarta continued to expand and develop. Several factors influenced this, including the achievements of Betawi ulama who produced many notable figures such as Sheikh Misri in Tanah Abang, M. Mansur, and Guru Ahmad Marzuki in Cipinang (Aziz, 2001). Through Guru Marzuki's dedication, many great ulama emerged in the 20th century, including Nor Ali, Zayyadi, Syafi'ie Hadzami, and Abdullah Syafi'ie.

As a student of Guru Marzuki, Abdullah Syafi'ie can be classified as an exceptional student. His leadership was evident when he was only 18 years old (1928 AD). With endowment land from his father, he established the Madrasah Diniyah in Balimatraman village (Abdul Aziz, 2001). At this madrasah, he began teaching various religious sciences such as theology, jurisprudence, mysticism, and other related subjects. Due to his diligence, this educational

institution flourished, offering education from kindergarten through to higher education. Additionally, he succeeded in establishing non-formal educational institutions. Despite this, many researchers have yet to recognize Abdullah Syafi'ie's excellence in the field of education. Therefore, the author sees the urgency of conducting research on Abdullah Syafi'ie's thoughts and contributions to education.

Da'wah plays a crucial role in spreading Islamic teachings and guiding individuals toward a better life. However, in the modern era, the challenges of da'wah have become increasingly complex. Measuring the effectiveness of da'wah has become an urgent need to ensure that the message reaches its intended audience. One proposed solution in this study is the da'wah innovation implemented by Abdullah Syafi'ie, which is believed to have significantly impacted the progress of the As-Syafi'iyah Islamic schools in Jakarta. This innovation not only includes methods of delivering da'wah but also the integration of religious values into the educational curriculum, the development of extracurricular programs, and the enhancement of parental and community involvement. By studying and implementing these innovations, it is hoped that other Islamic schools can improve the quality of their education and da'wah.

The term "da'wah" originates from the Arabic words "da'a," "yad'u," and "da'watan," meaning to call, invite, and summon. This term is mentioned 198 times in the Qur'an, spread across 55 surahs (176 verses). Furthermore, the meaning of "da'wah" and its derivatives can be divided into two aspects: the vertical aspect (prayers and worship) and the horizontal aspect (including calls, invitations, requests, hopes, and appeals) (Basit, 2008). In line with this, Choirin (2023) states that Islamic da'wah refers to the call and invitation for people to understand the teachings of Islam revealed by Allah to Prophet Muhammad for the salvation and happiness of humanity. This da'wah activity is carried out by ulama, da'ees, and Islamic figures who master and understand Islamic teachings. The purpose of da'wah is to provide guidance and direction so that people can practice true Islamic faith.

The concept of da'wah in Islam is multi-faceted, encompassing the spread of Islam's universality, the promotion of tawhid and cultural values, and the enhancement of Muslim productivity. Furthermore, da'wah serves as a means of acquiring knowledge, contributing significantly to community development. Education, in this context, is seen as a process of developing individual skills and abilities, with every life experience influencing one's personality (Jihan, et al., 2023). Islamic education is holistic, involving spiritual, moral, intellectual, and social dimensions. It not only imparts knowledge but also fosters character development, aligning with key Islamic principles such as *tawhid* (recognition of Allah's oneness), *tarbiyah* (character formation), and *adab* (educational ethics).

This study aims to contribute to the understanding of these concepts by exploring the innovative contributions of Abdullah Syafi'ie to Islamic education and da'wah. The research seeks to fill a critical gap in the literature, providing a comprehensive analysis of his impact on educational reform in Indonesia. The structure of the paper is as follows: the first section discusses the theoretical framework, focusing on the intersection of da'wah and education; the second section reviews relevant literature; the third section outlines the research methodology; the fourth section presents and analyzes the findings; and the final section concludes with implications for future research and practice.

Method

This study employs a descriptive qualitative methodology. In somewhat different terms and explanations, Nurhasanah, Nugraha & Subhi, I. (2022) describe in their book titled "Metodologi Penelitian Kuantitatif dan Kualitatif: Teori, Aplikasi, dan Contoh Kasus" that after formulating a research plan, researchers will carry out direct field observations, interviews, and data collection. This study adopts a descriptive qualitative research design, focusing on exploring the innovations in da'wah and education by Abdullah Syafi'ie. The rationale for choosing a qualitative approach lies in its ability to provide a comprehensive understanding of

complex social phenomena through in-depth exploration and contextual analysis (Creswell, 2013).

This research uses a historical case study approach to explore the life, thoughts and contributions of Abdullah Syafi'ie in Islamic education. This approach was chosen, to allow in-depth analysis of the development of ideas and their influence, especially in Balimatraman and Jatiwaringin, as the main locations of his educational innovation and its preaching. The purposive method was used to determine the research subject, according to the criteria proposed by Kennet D. Balley (1984), which emphasized the relevance and significance of the research subject. Abdullah Syafi'ie was chosen because of his monumental role, broad influence, and recognition in the Islamic education community, as confirmed by Arief Furchan and Agus Maimun (2005)

Data was collected through two main methods, namely literature review and field research. Literature studies involve searching historical documents, books, journals and archives to obtain valid and comprehensive data. Field research was conducted through direct observation at educational institution founded or influenced by Abdullah Syafi'ie, as well as structured interviews with former students, teachers and community members. These observations and interviews were designed to understand more about the da'wah methods and educational innovations implemented. Data were analyzed systematically based on the steps outlined by Creswell (1998), including organizing data, reading and recording findings, narrative description, thematic classification, and interpretation. Findings are classified into themes such as educational innovation, da'wah practices, and community impact. Data validity is maintained through triangulation. By comparing the result of literature reviews and interviews. This process aims to provide a comprehensive and structured picture of Abdullah Syafi'ie contribution, so that the research result can be understood in a deep and relevant historical context.

Result and Discussion

Result

The focus of this research is to explore how Abdullah Syafi'ie's innovative da'wah practices have influenced and strengthened Islamic educational institutions in Indonesia. Education, as one of the main pillars in shaping the character and mentality of individuals, faces increasingly complex challenges. Amidst the flood of information and easy access to various content, there is a growing risk of negative influences that can undermine the moral and spiritual values of the younger generation (As-Shidqi, M., & Nugraha, M., 2024).

a. Philosophy and Innovation in Da'wah

Da'wah requires adaptation to suit the audience, the time, and the media used. Da'wah media refers to the tools used to convey da'wah content. Abu Fath Al-Bayanuni defines da'wah media (Wasa'il al-Da'wah) as tools in both material (Madiyah) and non-material (Ma'nawiyah) forms (al-Bayanuni, 1982). In the context of modern life, various forms of media can be used for da'wah, including television, cassette recordings, radio, and others. Radio waves are electromagnetic energy transformations received by radio devices, which are then converted through speakers into acoustic energy, allowing the sound to be heard by the audience (Nasor, M., 2017). Radio, as one form of da'wah media, has a significant and effective impact and is considered the "Fifth Estate" in a country, alongside the executive, legislative, judicial, and print media (Mohd. Abdul Aziz Mohd Zin, 2009). Besides radio, print media is a historically recognized form of da'wah media, categorized as material media by Al-Bayanuni. This section discusses the contributions of the research subject in the realm of da'wah media, including radio, print, and cassette recordings, used to implement and achieve successful da'wah.

1. Radio Dakwah.

Radio As-Syafi'iyah was established by Abdullah Syafi'ie in 1971. Previously, this radio was known as Radio Akademi Keguruan Pendidikan Islam (Radio AKPI), which began broadcasting on March 12, 1967, at a frequency of 347.2 meters/864 KHz. Initially, the radio used a frequency of 310.88 meters. The purpose of establishing this radio was to convey Islamic da'wah messages and contribute to government development programs, particularly in religious and spiritual aspects (Sholeh RM, 2012). According to Dailami Firdaus, the establishment of this radio had a specific goal: to protect Islamic faith from the threat of communist movements, which at that time had successfully established the People's University (UR) (Soleh RM, 2012). Abdullah Syafi'ie regarded radio as an extremely effective medium for spreading Islamic teachings and protecting the faith of Muslims from harmful ideologies, including communism. The author views the research subject as an ulama and da'i with innovative, strategic, and futuristic thinking. The idea and concept of establishing a radio station for da'wah in the 1960s was an outstanding breakthrough.

Additionally, the establishment of this radio station was a way to provide an alternative educational entertainment option for the community. According to Soleh RM, at that time, this radio became the primary choice for the Muslim community in Jakarta and its surroundings because it combined religious content with entertainment. In the early years (1967-1969), the radio's reach extended to Lampung, Aceh, and parts of Malaysia. Therefore, it is reasonable that the government used this radio as a medium to convey programs and da'wah activities carried out by the Ministry of Religious Affairs of the Republic of Indonesia in general, and the South Jakarta Regional Office in particular (Soleh RM, 2012). The impact of Radio As-Syafi'iyah's da'wah was significant. Zubair noted that through the radio, Abdullah Syafi'ie became a well-known da'i within the Muslim community in Jakarta. The former Indonesian Minister of Industry, Fahmi Idris, shared his acquaintance with Abdullah Syafi'ie. Here is his account:

"The first time I knew Kyai Abdullah Syafi'ie was through Radio As-Syafi'iyah in the 1970s. The significance of the radio broadcasts was extraordinary. He often referred to himself as a 'khadam' (servant) of the people. His appeals were very influential. For instance, I was personally influenced by his call, even though I did not know him yet... That is one reason why I frequently contributed. This happened when I was in the car listening to Radio As-Syafi'iyah and heard Kyai's appeal to contribute to the mosque construction. At that moment, I instructed my driver to make a donation." (Idris, 2012)

Abdullah Syafi'ie was not only known as a grassroots ulama but was also respected by elites and rulers. Over time, the radio became more recognized and valued, including receiving acknowledgment from the research agency Taylor Nelson Sofres (1988). According to this agency, Radio As-Syafi'iyah was recognized as the radio with the highest number of listeners (1,756,000 listeners). The following table shows the number of radio listeners in Jakarta at that time:

Table 1. Radio Listeners in Jakarta (1988)

No.	Radio	Listenership
1.	Radio As-Syafi'iyah	1.756.000
2.	Radio Bens FM	1.425.000
3.	SP FM	1.135.000
4.	Muara FM	998.000
5.	Moslem FM	991.000

Source: Nupzahtusaniya. AS, Siaran Dakwah Radio, 2003, 63.

According to table 1, Radio As-Syafi'iyah is the most favored radio station among listeners, followed by Radio Bens FM, SP FM, Muara FM, and Moslem FM (Nupzahtussaniya, AS, 2003). This recognition continued even after the death of Abdullah Syafi'ie. By 1997, twelve years after his death, a research institution ranked Radio As-Syafi'iyah as the top radio station in terms of listener numbers. At the time of this study, Perguruan Islam As-Syafi'iyah operated three radio stations: Radio As-Syafi'iyah AM, Radio Alaikassalam (RAS FM), and Radio As-Syafi'iyah Puloair FM. Abdullah Syafi'ie was an innovative scholar who embraced new ideas, adeptly identifying and utilizing appropriate media for Islamic propagation. In conclusion, Abdullah Syafi'ie presented effective da'wah. He focused not only on verbal da'wah but also on a comprehensive approach, demonstrating skill in delivering speeches and establishing media that could reach a broader and more comprehensive audience. The impact of da'wah through this radio significantly transformed the Betawi community in Jakarta and, more broadly, the Muslim community, fostering a better understanding of Islam.

2. Printing and Publishing

Among the media used for da'wah are print media (*al-Wasa'il al-Maqrū'ah*), including magazines, books, pamphlets, and leaflets. Abdullah Syafi'ie made significant contributions to the field of writing and printing through his works, including over 30 books and pamphlets. These were printed at a printing press he established. According to Zainal Abidin, Abdullah Syafi'ie was a diligent individual in realizing his visions and ideas. He started his printing business with traditional manual equipment and the help of two workers (Zainal Abidin, 2012). Zainal Abidin recounts that after teaching or giving lectures, Abdullah Syafi'ie would visit the printing press to oversee the printing process and assist with binding. Abdullah Syafi'ie once reprimanded Zainal for incorrectly arranging pages during the binding process. At that time, he threw a book produced by Zainal Abidin at him, saying, "Zainal, your work must be done correctly. This book is a valuable item, so you must do your job well. If it is not done correctly, how can this book be sold?" (Zainal Abidin, 2012). Although this action might seem harsh, it was a form of firm expression rather than an indication of personal hostility. This strict and disciplined approach led to his success in the printing business.

Abdullah Syafi'ie utilized audio recordings on cassettes as a medium for spreading his da'wah. During his lifetime, he recorded sermons and religious speeches delivered at various locations in Jakarta and beyond. Soleh RM states that Abdullah Syafi'ie's sermon in Pekalongan, Central Java, was one of his monumental speeches. During this event, Abdullah Syafi'ie was invited to commemorate the death of an Arab-descended scholar on the night of the 15th of Sha'ban (Soleh RM, 2013). The sermon, themed "Repentance," addressed the stages of human life from the womb, birth, death, the grave, waiting in the gathering place, and ultimately entering paradise or hell. Using clear, firm, and authoritative language, Abdullah Syafi'ie managed to move the audience emotionally to tears. Although the author was unable to obtain the recording, this information is corroborated by several sources, including Haji Zainal Abidin (2013), Haji Saifuddin (2013), and Pak Jum (2013).

3. Audio Cassettes

According to Dimas Soetrisno, most of Abdullah Syafi'ie's cassettes were produced from his Sunday morning sermons at al-Barkah Mosque. Dimas Soetrisno also mentioned that the collection of cassettes from the studied figures numbered 641, but only about 120 cassettes remain today. This reduction is due to cassette deterioration from repeated use at Radio As-Syafi'iyah, as well as some cassettes being lost due to flooding. The study also found that the preservation process of these cassettes was not perfect, particularly when responsible

personnel were no longer working at Radio As-Syafi'iyah. Consequently, the cassettes have been transferred to MP3 format to facilitate preservation and improve quality (Dimas Soetrisno, 2013).

The content of the da'wah in these cassettes covers various topics. Similar to his book writing characteristics, the topics include aspects of theology, worship, ethics, and social interactions. The approach used includes popular language, stimulation methods (al-Tabshir), warnings (al-Tandzir), and storytelling (al-Qishah). Nevertheless, according to Astuti, S., I. (2020), there are several critical factors to consider in redesigning da'wah messages to make radio programs engaging and effective.

b. Innovations and Educational Thought

Education determines the development and living standards of a nation. The quality of a nation is influenced by the quality of its education. High-quality education is generally found in developed countries. Effective educators are essential to providing good education. Teachers' performance has a significant impact on students' achievements in education (Djoko S, 2023). In the context of Islamic education history, educational institutions known as madrasahs have played a crucial role in Indonesia's history. The current existence of the Muslim community is a result of the long-standing madrasah educational model (Jumadi, 2021). As explained in the concept of da'wah by Abdullah Syafi'ie, da'wah is essentially a process of tarbiyah (nurturing). If the goal of da'wah is to preserve and develop human nature, then education shares the same objective. Muhammad Qutb, for instance, states that the purpose of education is to shape the true human being (Qutb, Muhammad, 1993). On the other hand, Al-Attas uses the term to produce good humans (Al-Attas, Naquib, 1979). According to the author, the terms "true human being" and "good human" essentially refer to individuals who can submit themselves to Allah SWT. Both Muhammad Qutb and Al-Attas view human excellence in similar terms. To reflect this meaning, Munir Mursi describes it as the term *insan kamil*, while al-Abrashi prefers the term perfect human (Munir Mursyi, 1986). Consistent with this objective, Abdullah Syafi'ie established Islamic educational institutions ranging from kindergarten to university levels. Here is an explanation of Abdullah Syafi'ie's contributions to education:

1. Thought Contribution

The study of Abdullah Syafi'ie cannot be separated from his contribution in building and disseminating Syafi'ie's teachings in Islamic educational institutions in Indonesia (Choirin, 2020). Similar to other educational thinkers, Abdullah Syafi'ie asserts that the goal of education is to form a community that understands the essence of life. Additionally, the aspiration to produce true, perfect, and good generations aligns with Abdullah Syafi'ie's thoughts. One of his approaches to emphasizing this is by explaining the stages of human life: from the embryonic stage, worldly life, grave, mahsyar, and finally the crossroads between paradise or hell. According to him, understanding the essence of life leads to becoming a perfect individual. In the context of educational implementation, Abdullah Syafi'ie aimed to produce individuals as described. He stated that the goal of Pesantren As-Syafi'iyah was:

"May they later be able to continue the task of scholars in developing community life, expanding study groups, teaching, mosques, or prayer rooms firmly rooted in the Muslim community. This means that graduates of this pesantren should be able to live independently and with their own convictions. In other words, this pesantren aims to educate its students to become independent individuals like the scholars who founded the pesantren in the past." (Abdullah Syafi'ie, 1983)

According to Sumarni (2018), among the functions of foundation development are human resource development, managerial training for heads, and financial management. Additionally, foundations help resolve conflicts between individuals and units/foundations with clear

conflict resolution mechanisms. It is evident that Abdullah Syafi'ie's educational goals are oriented towards social benefits. The author sees that human perfection is not only related to one's relationship with the Creator but also evident in human contributions and benefits. Regarding Abdullah Syafi'ie's contributions, fundamental innovations include his efforts to integrate religion with science and technology. Initially, only religious subjects were taught in madrasahs. Over time, he decided to include general subjects such as English, mathematics, physics, biology, and others (Brosur, 2012).

Abdullah Syafi'ie is also regarded as a forward-thinking da'i, especially in facing globalization challenges. Peter N. Stearns links globalization with four aspects: trade, capital, human resources, and knowledge in science and technology (Stearns, Peter N, 2010). In modern contexts, globalization is often associated with lifestyles that involve updates in concepts, thinking, and habits previously non-existent. In response, Abdullah Syafi'ie articulated the educational goals of his institution as follows (Syaifuddin Amsir, 2013):

"To produce students who master religious knowledge at the Tsanawiyah and Aliyah levels and general knowledge at the Junior High School (SMP) and Senior High School (SMA) levels. Furthermore, Pesantren As-Syafi'iyah aims to create cadres of scholars and Islamic leaders, future inheritors of our beloved homeland... In other words, it aims to form individuals with qualifications akin to scholars plus, who master both religious knowledge and general knowledge."

Based on the above statement, the author views Abdullah Syafi'ie's contributions to education as substantial, particularly in producing outstanding generations. Known not only as an exceptional da'i but also as an educator deeply knowledgeable about the nuances of education, Abdullah Syafi'ie had already integrated knowledge at a practical level in educational institutions when education experts in recent decades began to attempt such integration.

2. Development of Educational Institutions

Not only an educator, Abdullah Syafi'ie is also known as the founder of a significant Islamic educational institution. His contributions to education are immense. Syaifuddin Amsir emphasizes that Abdullah Syafi'ie's personality is inseparable from the Betawi community. Discussing the Betawi Muslim community inevitably means discussing the phenomenal Abdullah Syafi'ie (Syaifuddin Amsir, 2013). Abdullah Syafi'ie's da'wah focus was on producing generations knowledgeable in science and mastery of modern technology. In other words, Yunan Yusuf describes Abdullah Syafi'ie as someone who developed a knowledgeable society (Yunan Yusuf, 2012).

Literature suggests that Abdullah Syafi'ie's leadership model is transformational. According to Imam Machali (2018), transformational leadership is developed through two capabilities: first, mastery of knowledge such as organizational theory, organizational culture, strategic management, leadership, and another managerial knowledge. Therefore, Islamic education must produce students excelling in intellectual ability, skills, social competence, the ability to build civilized societies, high performance, and religiosity. Accordingly, changes are needed by redesigning philosophical concepts, vision, mission, goals, functions of institutions, curriculum, and educational processes to meet the needs of a developing society (Hanum, Farida, 2019).

Abdullah Syafi'ie viewed education as a lifelong endeavor, focusing on preparing generations with piety towards Allah SWT and practical life skills. Below is a summary of Abdullah Syafi'ie's contributions in both fields of education:

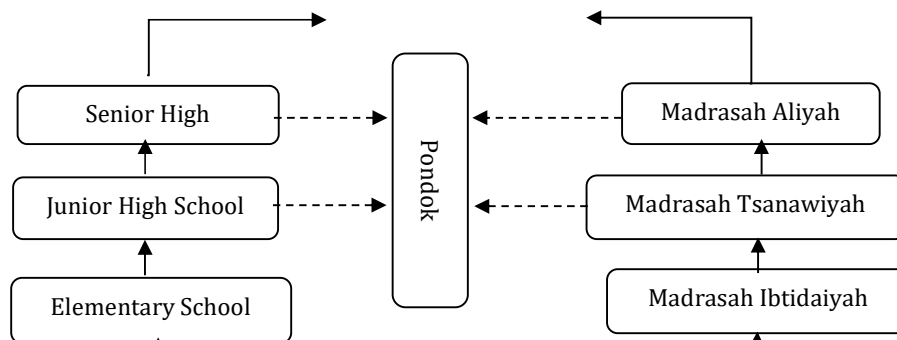
Table 2. Formal Educational Institutions of As-Syafi'iyah Islamic School

No	Types	Level	Name of Educational	Unit
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1.	Madrasah	Elementary School	Madrasah Ibtidaiyah	7
		Junior High School	Madrasah Tsanawiyah	5
		Senior High School	Madrasah Aliyah	3
2.	Pesantren	Kirukumul Pesantren	Boys/Girls Islamic Boarding School	1
			Boys Islamic Boarding School	1
			Girls Islamic Boarding School	1
			Orphanage Boarding School	1
			Traditional Islamic Boarding School	1
3.	General School	Kindergarten	Kindergarten	4
		Elementary School	Elementary School	9
		Junior High School	Junior High School	8
		Senior High School	Senior High School	3
		University	Universitas Islam As-Syafi'iyah (UIA) a. Fakultas Tarbiyah b. Fakultas Dakwah c. Fakultas Ekonomi	1
<i>Unit Total</i>				45

Source: General Guide to As-Syafi'iyah Islamic School, 1988, 12-13.

The authors find that the figure being studied is someone with a comprehensive understanding of the subjects that need to be taught to students. Abdullah Syafi'ie was not familiar with the concept of separating religious knowledge from general knowledge (Azrai Zakaria, 2010). According to him, a student should be equipped with knowledge that serves as a guide and compass for life, while also being provided with adequate life skills and capabilities. To facilitate the analysis of the stages of education he established, the author divides them into levels from preschool to university, with each stage illustrated in the following diagram:




 Pra School

Figure 1. Level of Education at As-Syafi'iyah Islamic School
Source: Processed Data (2023)

In this context, the author notes that according to Abdullah Syafi'ie, the concept of education encompasses all levels, from preschool to higher education. Furthermore, the figure under study provides students with the option to choose between general education and religious education. However, both general and religious subjects are taught equally in both types of schools. The difference lies in the distribution percentage of general and religious subjects. Additionally, Abdullah Syafi'ie adopted a modern education concept through formal education while maintaining traditional pesantren as a foundation based on classical Islamic literature. Future developments in education include utilizing technology, multicultural approaches, collaboration between schools and religious institutions, more holistic assessments, and ongoing teacher training. These measures will enhance the model's effectiveness in teaching Islamic values in the context of students' daily lives and significantly contribute to shaping a generation that is more religiously aware, ethically behaved, and capable of facing future moral challenges (Nurhasanah, L., Nugraha, M., & Dedih, U., 2024).

In Islam, women are never considered inferior. They are regarded as equal to men in performing religious duties, strengthening faith, and practicing worship. For this reason, Abdullah Syafi'ie established special religious classes for women outside Balimatraman, including "majelis taklim" for women in Jatiwaringin, "majelis taklim" in Cilangkap, and "majelis taklim" for Muslim men in Jatiwaringin, as well as other locations beyond the scope of As-Syafi'iyah Islamic School's work (Sofyan Hadir, 1986). These classes focus on specific religious subjects such as ushul fiqh, ethics, and family issues. They are conducted for mothers and female students on Wednesday evenings. Additionally, Qur'an reading courses are offered for women who are not yet proficient in reading the Qur'an, with reading and tartil sessions for those who are skilled.

Nevertheless, Abdullah Syafi'ie conducted these programs with the help of other teachers. In conclusion, Abdullah Syafi'ie was a prominent da'i and a true educator. His awareness of the importance of educating the younger generation and equipping them with skills for future success is evident. He was open to new ideas and capable of filtering the influences of modern life. His skills in da'wah extended beyond prayers and sermons to include managing and developing Islamic educational institutions. Furthermore, he employed various methods and efforts to establish educational institutions, which required careful and mature consideration. Unlike many past scholars who focused solely on religious teaching without integrating modern knowledge and skills, Abdullah Syafi'ie is rightly recognized as an educator capable of using diverse teaching methods and understanding educational elements to achieve educational goals.

Discussion

The results indicate that Abdullah Syafi'ie was a pioneer in utilizing the media for Islamic da'wah, especially through radio, print media and audio cassettes. His innovative approach in managing Radio As-Syafi'iyah allowed him to reach a very wide audience, not only in Jakarta, but also outside the city, introducing the Islamic values to the larger public. The success of this radio in conveying Islamic religious messages effectively emphasizes how Syafi'ie's intelligent communication strategies and far-sighted thinking played an important role in the development of Islamic da'wah in Indonesia. At that time, radio was a tool that had not been utilized optimally by many da'wah activists, and Syafi'ie saw the extraordinary potential of this

media to convey da'wah en masse and evenly, especially to group that were more difficult to reach through face-to-face lectures.

This approach marks a paradigm shift in Islamic da'wah, where mass media is not only a tool for disseminating information, but also a channel that can shape public opinion and strengthen the identity of the Muslim community. In the midst of social dynamics and technological developments, Syafi'ie's use of radio became very relevant, because at that time radio was one of the media that was able to reach the wider community at high speed. This shows his strategic intelligence in understanding the role of the media as an effective means of spreading religion.

One of the most profound aspects of Abdullah Syafi'ie's approach is the integration of da'wah with education. Syafi'ie realized that convey religious messages effectively, a strong educational structure was needed. He not only focuses on da'wah in the form of lectures or radio broadcasts, but also develops educational institutions that are able to educate a generation that not only understands religion, but is also skilled in aspects of worldly life. This integration become an important meeting point between the world of Islamic education and the challenges of modernity. The education he developed not only focused on teaching religious material, but also prepared students to face increasingly complex life challenges. By creating educational institutions that combine religious knowledge and general knowledge, Syafi'ie helps prepare individual who can play an active role in society, without losing their religious values. This approach is very important because it can enrich students' insight, making them not only good at religious knowledge, but also have the practical skills needed to be successful in the world of work and social life.

Abdullah Syafi'ie uses an innovative da'wah approach by utilizing modern communication media and adapting religious messages to the Indonesian society. This is very relevant considering that Indonesia is a country rich in cultural diversity and traditions, so a da'wah approach that is too rigid and traditional may not be effective. Syafi'ie is able to formulate Islamic teachings that are relevant to Indonesia's social and cultural dynamics, a skill that strengthens the impact of his preaching. For example, the delivery of religious material that is easier to understand via radio and audio cassettes allows the preaching message to be more easily accepted by various level of society, from academic circles to the lay public,

This approach shows Syafi'ie's ability to adapt his da'wah to the needs of the times, responding to the challenges of globalization and modernization without losing the essence of Islamic teachings. In this context, media-based da'wah is also a tool to maintain the relevance of religious teachings in the face of the very fast and varied flow of information.

Abdullah Syafi'ie also left a very valuable legacy in the form of educational institutions he founded or which were inspired by his teachings. These institutions not only function as places of learning, but also as centers of cultural and religious empowerment. The education provided is not limited to religious aspects, but also includes general education that prepares students to face the demands of the modern world. By combining religious education and general education, these institutions produce individuals who have a balance of spiritual intelligence and practical skills.

More than that, Abdullah Syafi'ie's approach to education shows his broader vision of how education can strengthen society and contribute to social change. Through the institutions he founded, Syafi'ie made a major contribution to the intellectual and spiritual development of the Indonesian Muslim community, which is very necessary to face social challenges and globalization. Overall, Abdullah Syafi'ie's approach to education shows a holistic and progressive approach in forming a generation that is not only religious but also ready to face the challenges of the modern world. His work in combining education and da'wah through media and developing educational institutions not only enriched the religious life of Muslims, but also had a major impact in the social and cultural development. In this way, Abdullah Syafi'ie is an important example of how Islamic da'wah and education can be adapted to the needs of

the times, ensuring that Islamic values remain relevant, while providing solutions to the ever-growing social challenges and globalization.

Conclusion

Abdullah Syafi'ie emerges as a transformative figure who integrates visionary da'wah concepts with practical educational implementation. His innovative approach not only enriches the educational landscape but also plays a crucial role in establishing adaptive and high-quality Islamic institutions. These contributions underscore Abdullah Syafi'ie's dual role as both a thinker and practitioner, demonstrating his ability to translate visionary ideas into tangible educational practices that resonate with the evolving needs of society.

The study highlights the profound impact of Abdullah Syafi'ie on Islamic education, where his da'wah ideas have not only renewed the paradigm but also served as a driving force guiding educational institutions toward excellence and relevance in a constantly changing landscape. His work offers a unique model that blends traditional Islamic teachings with contemporary educational practices, creating institutions that are both rooted in da'wah principles and aligned with modern educational demands. Abdullah Syafi'ie's contributions are thus essential to the ongoing development of Islamic education, providing a framework that educators, policymakers, and religious leaders can use to enhance educational quality and relevance.

Based on these findings, it is recommended that Islamic educational institutions adopt Abdullah Syafi'ie's concept of da'wah into their curriculum to create education that not only prioritizes academic excellence, but also enriches spiritual values. Teacher training needs to be designed to embed the principles of da'wah in daily teaching, so that Islamic education becomes more meaningful and relevant for students. In addition, active community involvement, as exemplified by Abdullah Syafi'ie, can strengthen relationships between schools, parents and the surrounding community in supporting the education process. The development of creative and innovative extracurricular programs, which combine da'wah and learning, can also increase student interest while strengthening Islamic values. With these steps, Islamic education can develop to be more adaptive to the needs of the times without losing its spiritual essence, providing sustainable benefits for future generations.

Future research should delve deeper into Abdullah Syafi'ie's influence on Islamic education and da'wah, exploring several specific areas: In-depth analysis of influence, practical applications, impact on character formation, and comparative studies. By pursuing these research directions, scholars can build on the foundation laid by this study, further expanding our understanding of Abdullah Syafi'ie's contributions to Islamic education and their broader implications.

The significance of this research lies not only in its exploration of Abdullah Syafi'ie's contributions but also in its practical implications for the future of Islamic education. By integrating visionary da'wah principles with contemporary educational practices, this study offers a comprehensive framework that can guide the development of adaptive, high-quality Islamic educational institutions. The findings emphasize the importance of bridging the gap between traditional religious teachings and modern educational needs, providing a roadmap for educators, policymakers, and religious leaders to follow. The legacy of Abdullah Syafi'ie serves as a powerful reminder of the potential for transformative change when visionary ideas are effectively translated into practice, ensuring that Islamic education remains relevant and impactful in an ever-changing world.

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