

PORTRAIT OF THE EXISTENCE OF RELIGIOUS ORGANIZATION IN SERVING THE PEOPLE IN CENTRAL JAVA PROVINCE: Tracing the Existence of Mathla'ul Anwar

Lilam Kadarin Nuriyanto¹, Arnis Rachmadhani², Rosidin³, Titi Isnaini Fauzah⁴, Samidi⁵

^{1,2,3,4,5}Office of Religious Research and Development Semarang, Ministry of Religious Affairs

¹lilam.ltb@gmail.com, ²arnisuksw@yahoo.co.id, ³nazalnifa@yahoo.co.id,

⁴tifaghalidza@yahoo.com, ⁵semedhi99@gmail.com

Abstract: As social creatures, humans naturally cannot live without the help of others. Based on those dynamically social interactions, religious organizations --a form of a social group based on equality in both activities and professions-- are formed. At the end of the 19th century, the birth of several Islamic organizations was the answer to the Dutch colonialism situation, including the Mathla'ul Anwar. The existence of Mathla'ul Anwar in Central Java Province is still not well known generally, even though it has been established since 1916. This paper would like to raise an issue qualitatively related to tracing the existence and its service to the community in Central Java. Regional management informed some areas that could be traced for the presence of the organization: Salatiga City, Brebes, Banjarnegara, Purbalingga, and Temanggung Regency. The results obtained in this study are, historically, Mathla'ul Anwar was a reorganization of existing management and new management. The community services are mostly in education, where several established foundations were then joining the organization, becoming the power of movement (da'wa) as much support from professionals. The obstacles that existed in running the organization are the limited funding sources and the lack of sustainability and equal guidance for the administrators.

Keywords: Mathla'ul Anwar; services; education; administrators; community.

Abstrak: Sebagai makhluk sosial, secara alamiah manusia tidak dapat hidup tanpa bantuan orang lain. Berdasarkan interaksi sosial yang dinamis tersebut, terbentuklah organisasi keagamaan --bentuk kelompok sosial yang dilandasi kesetaraan dalam kegiatan dan profesi. Di penghujung abad ke-19, lahirnya beberapa ormas Islam menjadi jawaban atas situasi kolonialisme Belanda, termasuk Mathla'ul Anwar. Keberadaan Mathla'ul Anwar di Provinsi Jawa Tengah masih belum banyak diketahui secara umum, meskipun telah berdiri sejak tahun 1916. Tulisan ini ingin mengangkat suatu permasalahan secara kualitatif terkait dengan penelusuran keberadaan dan pengabdianannya kepada masyarakat di Jawa Tengah. Pimpinan wilayah menginformasikan beberapa daerah yang bisa dilacak keberadaannya: Kota Salatiga, Brebes, Banjarnegara, Purbalingga, dan Kabupaten Temanggung. Hasil yang diperoleh dalam penelitian ini adalah, secara historis, Mathla'ul Anwar merupakan reorganisasi dari manajemen yang ada dan manajemen baru. Pengabdian masyarakat sebagian besar dalam bidang pendidikan, dimana beberapa yayasan yang sudah mapan kemudian bergabung dalam organisasi, menjadi kekuatan gerakan (dakwah) serta dukungan dari kalangan profesional. Kendala yang ada dalam menjalankan organisasi adalah terbatasnya sumber dana dan kurangnya keberlanjutan serta pendampingan yang sama bagi penyelenggara.

Kata kunci: Mathla'ul Anwar; pelayanan; pendidikan; administrator; masyarakat.

A. Introduction

Indonesia is a plural society country with its various tribes, races, and religions. This diversity is unique by differences that are not partially seen, but rather as culturally rich. Religion is a complementary system of a culture whose presence has been around for a long time. Its presence is in line with the development of societal tradition. The development of religion began from traditional belief systems (*Aliran Kepercayaan*) that existed long before religions came to the archipelago. Religion and tradition are two inseparable sides of the currency, but can still be recognized the fundamental differences in nature and character between the two.¹

Human beings (Arifin Noor, 1999) are social beings who are societal, where there is a need to interact with each other. A group of people coexists together in a society to achieve their life goals. In society, the order of life, norms, and customs is the bond to all community members. In society (Soerjono Soekanto, 2001), social interaction is the primary condition of social activity. This interaction is the key to social life where there is a dynamic social relationship between individuals and between groups. In comparison, religious organizations (Hendro Puspito, 1994) have indeed become the lifestyle of religious people as an interaction that cultivates the bonds of human brotherhood.²

Organization and organizing are two inseparable things where the former is a container, and the latter is the organism that makes it live dynamically. Organizing is the second flow of management. The Organization's existence depends on organizing, which, if this is good, will result in the Organization producing an acceptable form of Organization, ranging from the system of work, structure, and resources to other aspects.³

Religious Organization is a form of society formed based on the similarity of both religious activities and professions. In contrast, Islamic society's social interaction is dynamic social relationships, concerning individuals, between groups and groups in daily life.⁴ The birth of several Islamic organizations in the late 19th century was the answer to Dutch colonization. Patriotism and a sense of nationalism are awareness manifested in a politically correct organization. This organizational awareness is then actualized in the world of education.

The mass organization that emerged long before its independence has been enlightening the nation vastly. This awareness is characterized by the establishment of several organizations in the field of education through both organizations and individuals, including Mathla'ul Anwar, Sarekat Islam (SI), Jamiat Khair, al-Irsyad, Persyarikatan Ulama, Muhammadiyah, Persatuan Islam (Persis), and Nahdatul Ulama (NU).⁵

Some research suggests that religious organizations are the reality of the idea of best serving to their worshippers, due to the sensitivity and orientation for better well-being—welfare not only for objects but also for the subject of the Organization⁶. Furthermore, Haerisma (2015) describes the empowerment of religious organizations in the economic sector in the serving of their worshippers.⁷ Meanwhile, Nofra & Auliahadi (2019) of PITI (*Persatuan Islam*

¹ Benny Ridwan, "Potret Organisasi Keagamaan dan Respon terhadap Dinamika Kehidupan Keberagamaan di Salatiga," *Inferensi, Jurnal Penelitian Sosial Keagamaan* 5, no. 1 (2011): 102–104.

² Bambang Khoirudin, "Organisasi Keagamaan dan Interaksi Sosial Masyarakat Islam di Desa Pancasila Kecamatan Natar Kabupaten Lampung Selatan" (UIN Raden Intan Lampung, 2019), 4-5.

³ Fathor Rachman, "Manajemen Organisasi dan Pengorganisasian dalam Perspektif al-Qur'an dan Hadith," *Ulûmunâ : Jurnal Studi Keislaman* 1, no. 2 (2015): 291.

⁴ Khoirudin, "Organisasi Keagamaan dan Interaksi Sosial Masyarakat Islam di Desa Pancasila Kecamatan Natar Kabupaten Lampung Selatan," ii.

⁵ Fatah Syukur, *Sejarah Pendidikan Islam*, cet1 ed. (Semarang: Pustaka Rizki Putra, 2012), 161.

⁶ Fauzik Lendriyono, "Strategi Penguatan Organisasi Pelayanan Sosial Berbasis Keagamaan," *Jurnal Sosial Politik* 3, no. 2 (2017): 66.

⁷ Alvien Septian Haerisma, "Pola Pemberdayaan Ekonomi Umat Di Organisasi Masyarakat Muhammadiyah Kota Cirebon," *Al-Amwal Jurnal Kajian Ekonomi dan Perbankan Syari'ah* 7, no. 2 (2015): 120–131.

Tionghoa Indonesia/Indonesian Chinese Muslim Organization) finds that it serves to accelerate the assimilation in society and government.⁸

This study wants to reveal the role of the religious Organization Mathla'ul Anwar, established before Indonesia's independence. Mathla'ul Anwar developed well only in West Java Province, but less developed in others, including Central Java Province. This research also aims to trace its existence and position in the community of Central Java Province and its struggle in the present era in fighting for the existence of religious organizations in service to worshippers. This portrait of existence is seen from areas of service, such as education and religious societies. Research problems that arose are: (1) How is the history of the establishment of Mathla'ul Anwar Local Administrators in the regions?; (2) What is the form of its services in education and religious societies?; (3) How is the form of internal and external relationships? And 4). What are the inhibitory and supporting factors for Mathla'ul Anwar in providing service to the people? Researchers took the title of the study: Portrait of the Existence of Religious Organization in Serving People in Central Java Province (Tracing the Existence of Mathla'ul Anwar).

B. Methods

The exploratory research stage uses a qualitative approach to natural conditions (Sugiyono, 2012: 8). Qualitative research reveals certain social situations by correctly describing reality, formed by words based on collecting and analyzing relevant data obtained from realistic situations. Thus, it is an attempt to describe the data. However, the description results from good data collection, which requires in-depth interviews, participatory observation, a document study, and triangulation⁹.

The research took place in several areas of Central Java Province, which are the City of Salatiga, Brebes Regency, Banjarnegara Regency, Purbalingga Regency, and Temanggung Regency. The research areas were obtained previously from the Mathla'ul Anwar Regional Board of Central Java. In-depth interviews were conducted with the administrators of the Mathla'ul Anwar in each location. Besides, observations were made on each object for a better understanding when linked to the interview results.

C. Results and Discussions

1. Regional Committee of Mathla'ul Anwar in Central Java

Established in 1916, Mathla'ul Anwar has been long providing services to the community in education. Mathla'ul Anwar developed well in Banten Province but less developed in the province of Central Java. Regional Committee in Central Java experienced ups and downs from the past until the post-reform era in 1998. Since 2000, the management had begun reorganizing until 2010. Under the leadership of the second period of 2015-2020, it began trying to revive Mathla'ul Anwar, who had faded for a long time, including the City of Salatiga, Brebes Regency, Banjarnegara, Purbalingga, and Temanggung. Some figures, elders, and older people in Mathla'ul Anwar, Central Java, live in Semarang Regency and Salatiga City. Some of them are Mr. Sudardi from Semarang Regency, who serves as Treasurer, and KH Amin Hambali (Salatiga City) is a member of the Wali Amanah both in the Central Java Regional Committee.

2. Salatiga City Local Administrators

The Local Administrators of Mathla'ul Anwar in Salatiga City result from the reorganization that has been around for a long time, but no activities occur. The movement only focuses on KH Amin Hambali as representative; for example, he keeps attending every national event such as the Mathla'ul Anwar congress (*muktamar*). There is a mosque built before the

⁸ Doni Nofra and Arki Auliahadi, "Organisasi PITI Dalam Mempercepat Pembauran Etnis Tionghoa Muslim Di Kotapadang," *Khazanah : Jurnal Sejarah dan Kebudayaan Islam* (2019): 41-50.

⁹ (Ghony, M. Djunaidi., & Almanshur, 2016: 26-27)

1990s called Mathla'ul Anwar. Organizationally there is no connection between the mosque and the Mathla'ul Anwar organization; only historically, KH Amin Hambali named the mosque after the Organization.

The management thought Mathla'ul Anwar of Salatiga City should have chosen a figure capable of making future changes. The choice fell upon an Islamic University young lecturer at Salatiga and was appointed as a secretary. Besides, other administrators were occupied by young people who work as entrepreneurs and already have running organizations. The senior management serves as trustee or advisor, and the central figure Mathla'ul Anwar Salatiga City, KH Amin Hambali, was named chairman.

When offered to join Mathla'ul Anwar, most of them were still unfamiliar with the Organization. After studying the vision and mission, it turned out that it perfectly fits their principle: they are free to choose religious understanding, but more importantly, in terms of mutual respect for existing differences. These differences can unite to strengthen each other.

Inaugurated in September 2019, the management has been no activity due to the Covid-19 pandemic. In this case, the officials who were new to Mathla'ul Anwar were unable to perform any program, except several programs in the economic sector.

On the other hand, the Organization does not have official education activities, both formal and non-formal. However, the Head of Local Administrators runs a Roudlotul Huda boarding school with the Mathla'ul Anwar board's help. This Islamic boarding school is part of Mathla'ul Anwar under the Mathla'ul Anwar board's guidance.

In the 1990s, KH Amin Hambali and his spouse once founded TPQ (*Taman Pendidikan Quran/Quran Educational Park*) Mathla'ul Anwar but then renamed TPQ Al Mutaqin. There is one recitation group, Uswatun Hasanah Mathla'ul Anwar, all of them at the same time as administrators of the Musma (Muslimah Mathla'ul Anwar). However, he fostered many recitation groups in greater Salatiga, where all the gathering of his recitation is considered Mathla'ul Anwar's potential cadres. Every Mathla'ul Anwar activity requires many audiences invited to the event, such as the Donohudan Hajj Dormitory congress. KH Amin Hambali always recites not to forget the five prayers daily. Every event is held after the Maghrib prayer and ended with doing the Isya prayer to remind the audience.

Even though it has just been formed, Mathla'ul Anwar has received an offer in waqf land in two locations to be used by Mathla'ul Anwar, although no realization completely. The plan to be carried out is to raise a bee colony and harvest it once every five months. The beekeeping products then processed and labeled Mathla'ul Anwar, marketed by the community and paid after selling, and part of the sale profit goes to management. Apart from the honey product, it will also produce liquid soap and shampoo with the EcoMart trademark.

The relationship with the Central Java Regional Committee is only limited back to the 2019 inauguration. Meanwhile, the Executive Board's connection is a structural relationship through the Mathla'ul Anwar Regional Committee of Central Java. The relationship between the Local Administrators and other stakeholders is not the same as an institution. It has not yet reported its existence to the National Unity and Political Office (*Badan Kesatuan Bangsa dan Politik/Bakesbangpol*) and the local Ministry of Religion. Meanwhile, during the inauguration, it invited various stakeholders such as Deputy Mayor, Head of the Salatiga City Ministry of Religion Office, Head of Salatiga City Police, Military District Commander of Salatiga City, Salatiga City Mosque/*Takmir* Council, Salatiga Islamic Boarding School Leaders, NU, and Muhammadiyah.

Some of the opportunities that exist include these young human resources, which are the driving force of various backgrounds. Some educators can instill the Mathla'ul Anwar philosophy in the correct teaching method. Also, other managers work as entrepreneurs with experience in driving the economy to strengthen the organizational system. Some used to organize both within religious organizations and non-religions, so they have field experience running organizations. Meanwhile, the obstacles experienced include the Covid-19 pandemic and each person's busyness on their primary job, making the Organization unable to run its programs.

Additionally, the lack of funding problems and a poor understanding of the philosophy of Mathla'ul Anwar of the new administrators exist.

3. Brebes Regency Local Administrators

The existence of the Local Administrators of Mathla'ul Anwar in Brebes Regency cannot be separated from the birth of TPQ Abdurrahman, with the founder Mr. Wardiman. His wife is a graduate of the University of Mathla'ul Anwar (UNMA) in Menes, Banten. After consulting with his lecturer at UNMA, she was advised to work at Mathla'ul Anwar.

Its activities are in education and worship, i.e., TPQ Abdurrahman Mathla'ul Anwar with kindergarten level (TKQ/*Taman Kanak-Kanak Alquran*). This TPQ is located in Dusun Cisadap, Buara Village Rt 07/01 Ketanggungan District, Brebes Regency, whose vision: *"It is the best of you are those who learn the Quran and teach it."* Meanwhile, the mission is to prepare the Qurani generation for a bright future. Study days are from Monday to Friday at 14.00 - 16.45 WIB, using the Iqra learning method. The existence of TPQ amid society as a religious education institution developed by the community and for the community is deemed relevant. It needs to be increased its role and function optimally for the community, nation, and state. The 2018 student statistics states that TKQ class consists of 30 students, 12 boys and 18 girls; TPQ A class has five boys and 13 girls or 18 students, and the TPQ B class has eight students with three males and five females; a total of 56 students.

Relationships with the Mathla'ul Anwar Regional Committee in Central Java are direct tiered. However, with the Mathla'ul Anwar Executive Board, the tiered relationship is through the Mathla'ul Anwar Regional Committee in Central Java. Nonetheless, the closeness of personnel between the center and the regions may be made possible. For example, the difficulty at the beginning of the establishment of TPQ Abdurrahman Mathla'ul Anwar was directly communicated with the Executive Board because he happened to have studied at Mathla'ul Anwar University. Communication was also established remotely via social media, mostly WhatsApp Group chat. The committee also attended an invitation held by the Mathla'ul Anwar Regional Committee of Central Java. Legally established in August 2019; therefore, the local administrators are still looking for a development format and vision and mission. This effort had stopped when the end of 2019, until now, the Covid-19 pandemic hit this nation. The Local Administrators of Mathla'ul Anwar, Brebes Regency, have not built communication with other religious institutions or organizations.

The driving factor in developing is TPQ Abdurrahman Mathla'ul Anwar and the founder of the local administrators. As an alumnus of UNMA, the founder has received a thorough education about the philosophy of Mathla'ul Anwar, so this is the resource for the development of Mathla'ul Anwar in the Brebes Regency is still wide open. Meanwhile, the obstacles experienced include sources of funding, human resource development, and lack of infrastructure.

4. Banjarnegara Regency Local Administrators

Since when was the substantiation of the Local Administrators of Mathla'ul Anwar Banjarnegara Regency remains unclear. The founder was KH Masyhuri, and now his grandson H Masdiro who was Head of the Ministry of Religion Office, Banjarnegara Regency, currently serves as First Deputy Chairman. Mathla'ul Anwar in Banjarnegara Regency can continue to exist until now because of the existence of three schools that have been well managed since long ago by the founders and administrators, which are: RA (*Raudaltul Athfal*/Kindergarten) Tamrinussibyan Gunung Alang, MI (*Madrasah Ibtidaiyah*/Primary School) Mathla'ul Anwar, and MTs (*Madrasah Tsanawiyah*/Junior High School) Al-Hidayah Twelagiri, as their educational activities.

RA Tamrinussibyan has initially been a kindergarten (TK), founded by two Mathla'ul Anwar figures, namely Kyai Djafari and KH Masyhuri, in 1965 because toddlers could go to school. The number of students for now, respectively, is 39 boys and 28 girls.

In the higher level, circa 1955, MI Mathlaul Anwar was found under the name Islamic People's School (SRI). At first, learning was carried out in houses because they did not have their school buildings. Along the journey, this primary school had experienced a vacuum around 1965-1967. The number of students as of July 2020 was 133 pupils consisting of 60 male students and 73 female students. It has a vision: "*The Realization of People with Faith, Achievement, and Morals of Karimah*." Meanwhile, its missions are: Creating an Islamic character that can actualize himself in society; Realizing learning and habituation in studying the Al-Quran and carrying out Islamic teachings; Organizing quality education in achieving academic and non-academic achievements, and Increase the knowledge and professionalism of educators by the development of the world of education.

Lastly, the Organization formed MTs Al-Hidayah Mathla'ul Anwar Twelagiri on January 1, 1971, at Mount Alang, Desa Twelagiri, Pagedongan District (previously part of the Banjarnegara District). At that time, the name "Al-Hidayah" was once considered a school belonging to the political organization "Golkar." After 1982 there was a directive from the Ministry of Religion officials to join an Islamic organization instead of joining *ma'arif*. After looking for information about Mathla'ul Anwar, it continued to join Mathla'ul Anwar. The number of students for the 2020/2021 academic year is 121 students consisting of 64 male students and 57 female students. MTs Al Hidayah Vision: Muslim Personality, Intelligent, and Achieving.

There is a routine recitation for mothers in the religious sector, which is held every Friday, after the Friday prayers at the front of Al Huda Mosque, Twelagiri Village. The founders, H Masyhuri/H Mas'ud, donated the waqf land and built the mosque. The recitation has been around since the 1950s, and its material includes the interpretation of the Quran. Although it has been there for a long time and the *ustadz* come from Mathla'ul Anwar, Mathla'ul Anwar never claims it exclusively since the audience comes from various other religious organizations, such as NU and Muhammadiyah.

The relationship goes well with the Mathla'ul Anwar Regional Committee of Central Java Province since several Committee visits. The Local Administrators also have a good relationship with the Central Mathla'ul Anwar Executive Board, as several administrators attended the National Board Meeting (*RAKERNAS*). Apart from that, the central management has also visited the Banjarnegara Regency administrators.

The relationship with the stakeholders in Banjarnegara tied if only by the institution's primary duties and functions. For example, the local Ministry of Religion becomes the educational institution's supervisor, Banjarnegara Regency, such as MI / MTs Mathlaul Anwar. Regional management Mathla'ul Anwar has reported to the local Bakesbangpol. However, participating in local government activities or religious harmony forums (*Forum Kerukunan Umat Beragama/FKUB*) has not been invited yet, although it has a good relationship with others (NU, Muhammadiyah, Syarikat Islam).

The existing driving factor is preaching tools, namely RA Tamrinussibyan, MI Mathla'ul Anwar, and MTs Al-Hidayah Twelagiri. For operational costs, the school has received BOS (*Biaya Operasional Sekolah*) funding from the government. While the obstacles experienced include funding sources, lack of guidance by the Regional Committee Central Java, and lack of coordination with fellow administrators, there is no regular coordination schedule where meetings are needed.

5. Purbalingga Regency Local Administrators

Since then, the administrators took the oath in 2017, but they have not received a management degree from the Regional Committee of Central Java Province. Therefore, it has been proposing to the Regional Committee of Mathlaul Anwar Central Java Province, but it has not responded.

They already have so many activities but never claiming Mathla'ul Anwar's activities due to the legal issue. These activities include Education (Play Group, Kindergarten), Economic Empowerment (Farmers' Groups, Fisheries/ Making Shredded Catfish), *Da'wah*/Religious

Affairs (*Majelis Taklim*, TPQ, Pioneering *Tahfidz* House), and Social Affairs (Assistance for the Poor Patient).

Internal relations have not yet established a good relationship due to the lack of communication and intense coordination between them. There has never been a visit from the Mathla'ul Anwar Central Java Regional Committee or the Executive Board. Its activities still revolve internally, not yet moving outward because it has not received the Mathla'ul Anwar Central Java Regional Committee's legal form.

The established driving factors are *da'wah* tools in the form of educational facilities in TPQ; and 840 square meters of waqf land, which are ready to build mosques and *tahfidz* houses. Agriculture and fisheries contribute the economic activities. Once it has the legal status, several *taklim* assemblies are ready to join. The obstacle they experienced was the absence of proper legal management from the Regional Committee.

6. Temanggung Regency Local Administrators

Move to Temanggung Regency, the establishment of Mathla'ul Anwar administrators related to the joining of YPI (*Yayasan Pesantren Islam*/Islamic Boarding School Foundation) Nahdlatut Thalibin in East Java. Preparations for establishing the foundation are making a secretariat for activities; Creating Management Structure; Submit registration to the notary certificate; Apply for a Legal Entity Decree through the Ministry of Law and Human Rights; and Establishing an Annual *Halaqoh* Agenda between institutions under the foundation.

The local Organization has four educational institutions, namely MI Nahdlatut Thalibin, RA Nahdlatut Thalibin, Madrasah Diniyah Awaliyah & Wustha, and Pondok Pesantren APIK Ketuwon. Built in 2011, MI Nahdlatut Thalibin occupies waqf land belonging to the foundation. The YPI Nahdlatut Thalibin education system still refers to the Ma'arif Educational Institution. The total number of students was 123 consisting of 62 men and 61 women. While studying, students only pay their tuition fees, while others are supported by donors from administrators, *kyai*, *ustadz*, *ustadzah*, and community. The students' achievements were able to take first place in the science competition and first place in the Javanese language competition at the regency level in 2019.

Raudhatul Athfal (RA) Nahdlatut Thalibin was found in 2013, also occupying waqf land belonging to the foundation. It has 26 students from group A consisting of 13 boys and 13 girls, and from group B, 19 pupils consist of 14 boys and five girls. Madrasah Diniyah (MI) Awaliyah & Wustha occupies waqf land belonging to the foundation established in 2015. The total number of students is 133, consisting of 68 men and 65 women. Some of the achievements are first place in the Arabic speech contest, first place in the reading competition of the *Aqidatul Awwam* Book, first place in the *Kitab Kuning* reading competition, and first place in the Indonesian Language speech competition. All of which were at the Temanggung Regency level in 2016. The foundation built Pondok Pesantren APIK Ketuwon in 2019 and then managed itself. It has 110 students: 36 women and 74 men.

KH Musyarif, the imam of the Sabilul Muttaqinn mosque in 1964, come up to anticipate the social symptoms of communism by pioneering the Taklim Council at the Sabilul Muttaqinn Mosque, which was followed by congregations and the community. After the G30SPKI tragedy in 1965, the meeting had increased in the number of the congregation, causing the council held in two groups: daily for residents of Ketuwon, and *selapan* (every 35 days) for attendees outside Ketuwon. It has been the third generation since 1964, and the Organization has the following rotating activities: Weekly Jamaah Alquran every Saturday night; *Kitab Kuning* study every Wednesday night at the mosque/prayer room; Jamaah Yasin & Tahlil every Friday night; General Quran Selapanan every Sunday *Pon*.

YPI Nahdlatut Thalibin began communicating with the Mathla'ul Anwar Regional Board of Temanggung Regency in 2019 by discussing the desire to join Mathla'ul Anwar. At June 15, 2019, based on the results of the deliberation of the Trustees, Administrators, and Supervisors of the Foundation, said that YPI Nahdlatut Thalibin officially joined Mathla'ul Anwar. Meanwhile, the

head of local administrators' health condition has postponed the cooperation programs, and the educational and religious activities managed by the YPI Nahdlatut Thalibin continued on their own. There was no involvement from Mathla'ul Anwar. However, the Mathla'ul Anwar Regional Committee of Central Java Province once had a meeting with the YPI Nahdlatut Tholibin Management.

The relations with stakeholders are still limited by their primary duties, such as the local Ministry of Religion office. As in services to the YPI educational institution, the Islamic Religious Affairs sector also provides a Statistical Number for the Nahdlatut Tholibin Taklim Council with Registered Number 431.2.33.23.0089. The Local Administrators have not reported its existence to the local Bakesbangpol Office either. Relationships with other religious organizations do not yet exist. However, the YPI Nahdlatut Tholibin administrators are Nahdatul Ulama cadres in Kandungan District, so education management at RA Nahdlatut Thalibin is affiliated with Muslimat Nahdatul Ulama. In contrast, education management at MI Nahdlatut Thalibin is affiliated with Ma'arif Nahdatul Ulama.

The persistence of the YPI Nahdlatut Thalibin Management in developing its programs, especially in education, is certainly not easy, realizing it is because financial or funding factors must be an obstacle for the foundation to be able to develop its assets. Several State-Owned Enterprises (BUMN) were moved through the Corporate Social Responsibility (CSR) Program. Donation obtained from State-Owned Enterprises such as the State Electricity Company (PLN), which provides funding assistance of Rp 60,000,000.00, Telkom Indonesia (Rp 50,000,000.00), and Jasa Raharja (Rp 25,000,000.00). The YPI Nahdlatut Thalibin management used the funds for the construction of school buildings.

The driving factor is the joining of the YPI Nahdlatut Thalibin foundation, which oversees several educational institutions, of course, as an asset for the *da'wah* facilities for the development of Mathla'ul Anwar in Temanggung Regency. Meanwhile, the obstacles experienced are the YPI cannot run its program due to problems with the funding source and the Head of Local Administrators' health condition. Also, YPI internally, within the pandemic, has made a distance learning policy that requires additional costs for internet data. Also, the geographical problem of the Temanggung Regency in the form of mountains is a challenge if offline learning will be carried out where teachers visit students.

7. Discussion

Mathla'ul Anwar is one of the old religious organizations in Indonesia, born in an era of struggle against colonialism. Resistance to the modern era system requires cooperation among Islamic religious leaders to form a forum as a means of non-violent struggle. The role of modern ideas aims to educate the public so that they able to get out of the trap of ignorance, where Islamic religious leaders are aware that science is the primary tool in fighting colonialism. So that on 10 Syawal 1334 or August 9, 1916, the Mathla'ul Anwar organization was founded to aim that Islamic teachings became the basis of life for individuals and society. In achieving this goal, the board agreed to gather Islamic teaching staff, establish schools, maintain Islamic boarding schools, and organize *tabligh* throughout the country, which was still controlled by the Dutch, who had allowed ignorance and poverty people. Humans' nature as social creatures that are interdependent with one another allows this cooperation functions to overcome all limitations between individuals both in energy and thinking. Although sometimes the goals are different, there can be the possibility of working together to achieve each other's goals. Moreover, in forming an organization, Mathla'ul Anwar has the same goal: to educate the nation's life based on Islamic teachings. This kind of cooperation refers to as an organization ¹⁰.

The formation of Mathla'ul Anwar was building an institution as a collective forum in which directed goals can be achieved. In terminology, a religious institution is one of the social organizations formed based on equality in both activity and profession, function, and religion.

¹⁰ Achmad Sobirin, "Organisasi Dan Perilaku Organisasi," *Budaya Organisasi, Pengertian, Makna dan Aplikasinya* (2014): 8.

After the independence period, Mathla'ul Anwar remains serving in education. The goals are to realize Indonesian people who believe and fear Allah SWT, physical and spiritual health, knowledgeable, competent and skilled, good morals, and Islamic values in educational, teaching, and cultural institutions. In his preachings, Mathla'ul Anwar was still delivering *da'wah* characterized by education. Even though it is rich in Islamic values, its movements remain impartial and understand differences within Islam, also appreciate religious and cultural diversity. The positioning goes hand in hand with juridically religious institutions and implementation of article 28 of the 1945 Constitution (UUD 1945), which states that "Freedom to associate and assemble, express thoughts orally and in writing and so on is stipulated by law." Hopefully, the existence of these religious institutions can be able to grow awareness of religious communities to appreciate and respect various kinds of differences and create a harmonious religious community.¹¹

The rapid development of Mathla'ul Anwar occurs in the Banten Province and parts of West Java, marked by the establishment of Mathla'ul Anwar University (UNMA). However, outside these areas, it was less developed, including in Central Java, for example, in Salatiga City, whose reorganization remains undeveloped. KH Amin Hambali, one of its local leaders, maintains its existence by attending Mathla'ul Anwar activities both at provincial and national levels. The establishment of the Mathla'ul Anwar Local Administrators in Brebes Regency began with the formation of the TPQ educational institution supported by the Mathla'ul Anwar University (UNMA) graduates familiar with organization values. The administrators already existed in Banjarnegara Regency and Temanggung Regency, then joined by the Islamic education foundation. Lastly, one existing foundation wants to join the Organization in Purbalingga Regency, but it has not been legally formed yet. They have not received the decree (*Surat Keputusan*) issued by the Mathla'ul Anwar Central Java Regional Committee.

The acts done by several foundations mentioned above are an initiative form of togetherness in achieving goals. The term togetherness means a form of the congregation, which is doing something together to do a particular activity. Together we will be able and strong, just like a broomstick.¹²

The several foundations that joined Mathla'ul Anwar are all engaged in education. This engagement is a service form to the community or congregation. It leads to competition in service implementation in terms of methods or techniques that attract users. Each foundation will feel stronger together in serving under the auspices of religious mass organizations. However, they have to improve public service management due to already in a flag that has a broader scope. Therefore, knowledge of public services, office administration, service motives, attitudes, behavior, and company leaders understanding public service management, or anyone engaged in the public service business.¹³

Mathla'ul Anwar tries to serve people in education, which is in line with the philosophy of education viewing education as a process of humanizing students to develop and actualize themselves with all the original potential in them. Humans have a curiosity that makes it possible to communicate with each other, build dialogue by acknowledging others, and increase their human dignity.¹⁴

The internal relationship between the local, regional, and executive board of Mathla'ul Anwar is a vertical management relationship that appears less systematic due to lack of

¹¹ Siti Rahmawati, "Organisasi Berbasis Agama Dan Peranannya Dalam Konflik Keagamaan," *Medium.Com*, last modified 2018, medium.com/@rahmawatis381/organisasi-berbasis-agama-dan-peranannya-dalam-konflik-keagamaan-f1ed5ebbf3aa%0A.

¹² Arif Abdul Wahid, "Pengertian 'Jama'ah' Dalam Islam," last modified 2018, <https://www.kompasiana.com/arifabdulwahid/5b6260ec5a676f314d213c35/jama-ah>.

¹³ H.A.S. Moenir, "Manajemen Pelayanan Umum Di Indonesia," *Manajemen pelayanan umum di Indonesia* (2010): 211.

¹⁴ Jenilan Jenilan, "Filsafat Pendidikan," *El-Afkar : Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7, no. 1 (2018): 69.

guidance. For example, some of the administrators run the activities without legal states. However, the respective Local Administrators continue to run according to each foundation's management habits that already work.

Socio-cultural changes include the changes in culture and human behavior in society from one condition to another. The changes happened to include social and cultural changes, occur in society, and produce new conditions for humans ¹⁵, as recognized by the administrators involved in the development of Mathla'ul Anwar in Central Java. This change is an excellent opportunity to develop Mathla'ul Anwar throughout Central Java as aspired. Then, the Regional Committee can rearrange its management to work when recalling the history of shifting sides by the foundations.

The contributions of socio-religious organizations such as mosques, prayer rooms, madrasas, schools, Islamic boarding schools, and even colleges that are established and managed by social institutions are very similar to the lives of religious communities and bonding the life of the nation as a whole ¹⁶. Socio-religious organizations have the power to always adapt to increasingly advanced and rational updates. The strength of each of the Mathla'ul Anwar Local Administrators is the involvement of several foundations in educational services, which provides the preaching in serving the community. The talented human resources support these services from diverse backgrounds, professionals, religions, and experience in organizations. For example, in Salatiga City, they develop beekeeping that produces honey, shampoo, and liquid soap with the branding "EcoMArt" (literally a "MA" abbreviation in the brand).

Moreover, some threats and challenges arise both internally and externally in running an organization. Limited funding sources and the lack of sustainability and equal guidance are the threats, as mentioned above, and the ongoing Covid-19 pandemic, which affects all aspects of life.

D. Conclusion

The Mathla'ul Anwar Organization, all in executive, regional or local level, has its characteristics, which following:

1. Historically, the establishment's underlying causes are a) A reorganization form of the existing institution with no preaching medium such as educational foundation; b) Establishing preaching medium through involving educational foundation and local administrators, and c) A merge of existing educational foundation to the Organization.
2. Based on the community's service, the organization work in education, both formally and informally, as it one of the purposes.
3. The driving factor plays an essential role in the services, such as the educational foundation involvement, the talented human sources with various backgrounds, religions, and experiences.
4. The threats in running the Organization are in the form of limited funding sources, lack of sustainability and equal guidance, and the ongoing Covid-19 pandemic.

Recommendations:

1. Regional committee to improve coordination and guidance to the local administrators in Central Java in the future.
2. In running the Organization, local administrators need to enhance creativity, either with or without the Central Java Regional Committee's assistance.
3. Improving internal relations between the Executive Board, Regional Committee, and Local Administrators of Mathla'ul Anwar, for example, providing scholarships for local children throughout Indonesia to study at Mathla'ul Anwar University (UNMA). After graduating, they

¹⁵ Dahlia Sarkawi, "Perubahan Sosial Dan Budaya Akibat Media Sosial," *Jurnal Administrasi Kantor* 4, no. 2 (2016): 307–338, <http://ejournal-binainsani.ac.id/index.php/JAKBI/article/view/183/283>.

¹⁶ Imam Suprayogo, "Telaah Peran Organisasi Keagamaan Dalam Pengembangan Pendidikan, Sosial, Dan Dakwah," *El-Harakah (Terakreditasi)* 5, no. 2 (2008): 1.

return to and disseminate organizational values in their respective regions as they are well prepared to spread their values.

4. Executive Board, Regional Committee, and Local Administrators of Mathla'ul Anwar to create a program strengthening the Organization's economy.
5. All Ministry of Religion in Central Java Province involves other religious organizations, including Mathla'ul Anwar, in activities involving religious mass organizations, which aim to reinforce relations between religious mass organizations.

References

- Arif Abdul Wahid. "Pengertian 'Jama'ah' Dalam Islam." *Www.Kompasiana.Com*, August 2, 2018. <https://www.kompasiana.com/arifabdulwahid/5b6260ec5a676f314d213c35/jama-ah>.
- Ghony, M. Djunaidi., & Almanshur, Fauzan. *Metodologi Penelitian Kualitatif*. Yogyakarta: Arruz-Media, 2016.
- Haerisma, Alvien Septian. "Pola Pemberdayaan Ekonomi Umat di Organisasi Masyarakat Muhammadiyah Kota Cirebon." *Al-Amwal Jurnal Kajian Ekonomi dan Perbankan Syari'ah* 7, no. 2 (2015): 120–131.
- Jenilan, Jenilan. "Filsafat Pendidikan." *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 7, no. 1 (2018): 69–74.
- Khoirudin, Bambang. "Organisasi Keagamaan Dan Interaksi Sosial Masyarakat Islam di Desa Pancasila Kecamatan Natar Kabupaten Lampung Selatan." UIN Raden Intan Lampung, 2019.
- Lendriyono, Fauzik. "Strategi Penguatan Organisasi Pelayanan Sosial Berbasis Keagamaan." *JURNAL SOSIAL POLITIK* 3, no. 2 (2017): 66.
- Moenir, H.A.S. "Manajemen Pelayanan Umum di Indonesia." *Manajemen pelayanan umum di Indonesia* (2010): 211.
- Nofra, Doni, and Arki Auliahadi. "Organisasi PITI dalam Mempercepat Pembauran Etnis Tionghoa Muslim di Kotapadang." *Khazanah : Jurnal Sejarah dan Kebudayaan Islam* 9, no. 17 (2019): 41–50. <https://rjfahuinib.org/index.php/khazanah/article/view/189>.
- Rachman, Fathor. "Manajemen Organisasi dan Pengorganisasian dalam Perspektif al-Qur'an dan Hadith." *Ulûmunâ : Jurnal Studi Keislaman* 1, no. 2 (2015): 291–323.
- Rahmawati, Siti. "Organisasi Berbasis Agama dan Peranannya dalam Konflik Keagamaan." *Medium.Com*. Last modified 2018. medium.com/@rahmawatis381/organisasi-berbasis-agama-dan-peranannya-dalam-konflik-keagamaan-f1ed5ebbf3aa%0A.
- Ridwan, Benny. "Potret Organisasi Keagamaan dan Respon terhadap Dinamika Kehidupan Keberagamaan di Salatiga." *Inferensi, Jurnal Penelitian Sosial Keagamaan* 5, no. 1 (2011): 101–120.
- Sarkawi, Dahlia. "Perubahan Sosial dan Budaya Akibat Media Sosial." *Jurnal Administrasi Kantor* 4, no. 2 (2016): 307–338.
- Sobirin, Achmad. "Organisasi dan Perilaku Organisasi." *Budaya Organisasi, Pengertian, Makna dan Aplikasinya* (2014): 8.
- Suprayogo, Imam. "Telaah Peran Organisasi Keagamaan dalam Pengembangan Pendidikan, Sosial, dan Dakwah." *El-Harakah: Jurnal Budaya Islam* 5, no. 2 (2008): 1–8.
- Syukur, Fatah. *Sejarah Pendidikan Islam*. cet1 ed. Semarang: Pustaka Rizki Putra, 2012.