
The Role of Kh. Noer Alie in the Development of Islamic Education at the Attaqwa Islamic Boarding School

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Received : June 20, 2023

Accepted : August 25, 2023

Published : August 31, 2023

Citation: Mudzakir. (2023). The Role of Kh. Noer Alie in the Development of Islamic Education at the Attaqwa Islamic Boarding School. *Sinergi International Journal of Education*, 1(2), 109-120.

ABSTRACT: This research aims to determine the role of KH. Noer Alie in developing Islamic education and how he implemented this role at the Al-Attaqwa Ujung Harapan Islamic boarding school, North Bekasi. The method used in this research is descriptive qualitative, by describing circumstances, conditions, situations, events and activities carried out by KH. Noer Alie in relation to the development of Islamic education at the Attaqwa Ujung Harapan Islamic boarding school, North Bekasi. The role of KH. The Noer Alie researched here is about the development of Islamic education at the Attaqwa Ujung Harapan Ujung Bekasi Islamic boarding school in terms of the institutions he founded and ideas and ideas related to the development of education itself. Data analysis techniques obtained and studied from the results of interviews, observations and documentation at the research site are then processed, studied and described into a conclusion. The research results that can be concluded are KH. Noer Alie built an Islamic educational institution and he became an innovator in providing ideas and ideas that could be implemented at the Attaqwa Ujung Harapan Bekasi Islamic boarding school. In building Islamic educational institutions he built formal (school) and non-formal (cottage) education. The existence of formal and non-formal educational institutions is intended so that students are not only intelligent in terms of religion, but students are also intelligent in general science and technology which is currently developing.

Keywords: KH. Noer Alie, Islamic Education, Islamic Boarding School



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INTRODUCTION

Islamic boarding schools are traditional Islamic educational institutions that aim to study, understand and practice religious teachings by emphasizing the importance of morals as guidelines for life in society and even in the nation and state.

When compared to other educational institutions, Islamic boarding schools are the oldest educational system currently considered a product of Indonesian culture. Several centuries later

the implementation became more regular with the emergence of places for recitation. This form was then developed with the establishment of places to stay for students, which were then called Islamic boarding schools.

The presence of Islamic boarding schools in society is not only as educational institutions but as religious broadcasting institutions and religious social institutions. The history of the founding of Islamic boarding schools often begins with a "war of values" between the Islamic boarding school that will be established and the surrounding community, and ends with the victory of the Islamic boarding school. So that Islamic boarding schools can be accepted to live in society and then become role models in the surrounding community in the field of moral life. Islamic boarding schools in the course of Indonesian history have played a significant role in efforts to strengthen faith, increase piety, foster noble morals and develop the self-reliance of Indonesian society and contribute to the intelligent life of the nation through the education they provide.

Islamic boarding schools as traditional educational institutions have five basic elements which are an inseparable unit and are located in a separate complex, namely the hut which is the residence of the students, the mosque, the students, the teaching of classical books and the kyai. This means that teaching institutions that have developed to have these five elements will change their status to Islamic boarding schools.

Islamic boarding schools have their own characteristics, namely that Islamic boarding schools do not adhere to the classical system (do not use classes), because the students live in dormitories and the teaching is carried out entirely by the kyai. Apart from being a teacher, he provides guidance and is a role model for his students. Since the beginning of the growth of Islamic boarding schools, with their distinctive and varied forms, they have experienced significant development after coming into contact with the school system (madrasah).

Attaqwa Islamic Boarding School has its own characteristics in providing education to its students, namely that the student graduates will continue the struggle of Islamic boarding school caregivers, to practice and spread Islamic education.

Apart from that, caregivers also provide a place for their struggle to practice their knowledge. To date, the Attaqwa Islamic Boarding School has 58 branches in the Bekasi area. All branches of the Attaqwa Islamic Boarding School are spread in various places. All of this is a success of the Attaqwa Islamic Boarding School in educating and developing Islamic religious education. All of this cannot be separated from the role of K.H. Noer Alie. Apart from being the owner, leader and also the manager of the Attaqwa Islamic Boarding School.

In the development of Islamic education, local figures certainly contribute greatly in carrying out their roles to advance and deal with problems, especially in the field of education. With this, local figures can motivate citizens and society with their own thoughts through their role in the development of Islamic education in Indonesia.

Many local Muslim figures in Indonesia are recognized internationally with several concepts that are considered relevant to various kinds of ideas and concepts used in writing to enrich the terms of knowledge about education. Then one of the great scholars in Bekasi in the 19th century

20 In the Bekasi area, the majority of people know KH Noer Alie as a cleric, figure and persistent fighter against the Dutch colonialists. KH Noer Alie in the field of education has been trained or started since childhood, at the age of 8 he began to learn to recognize and learn to spell Arabic

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letters and began to recite the Koran and memorize short surahs in the Koran. One advantage of K.H. Noer Alie, who has been seen since childhood, is that when he plays he doesn't want to appear at the back, doesn't want to be accompanied, he always wants to appear in front as the first person even though the number of his friends is dozens or even tens.

Then KH Noer Alie, after completing his senior secondary education, also continued his education in Makkah. After KH Noer Alie completed his education in Makkah, KH Noer Alie arrived in his hometown in the 1940s. KH Noer Alie's dream since childhood was that he really wanted to build a paradise village.

From the group of scholars KH. Noer Alie is a descendant of the klender who is better known as KH. Noer Alie Bekasi because the period and base of his struggle was located in Ujung Malang which later changed its name to Ujung Harapan Bekasi, because KH. Noer Alie wants his people to always have hope in everything, that's why the name UjungMalang was changed to UjungHarapan. Meanwhile, the name of the Islamic boarding school where KH. Noer Alie is the "At-taqwa Islamic Boarding School" figure, KH. Noer Alie is not only known as a scholar who is only able to study the Yellow Book, but is also known.

as a figure of a persistent warrior who led the people in taking up arms, fighting against the invaders. During his lifetime KH. Noer Alie is not only known as a religious figure, but is also known as a National Hero.

Then, with various kinds of ideas and notions that can advance Islamic education in the Bekasi area, the various kinds of ideas and thoughts that he applies/comes up can provide changes in the world of Islamic education in the Bekasi area. KH Noer Alie with his thoughts that support integrality with modern education. However, one of KH Noer Alie's contributions and roles in the struggle was that he took part in several wars that occurred. He was also a leader in the war against Dutch colonialism several times, apart from that, KH Noer Alie also contributed greatly to the field of education with his ideas, namely establishing Islamic boarding schools and educational institutions called At-taqwa which currently has hundreds of branches in various educational institutions in West Java. . This is proof that KH Noer Alie, a local figure in West Java, has greatly contributed to the world of education and to this day the community still feels the benefits. Because the At-taqwa Islamic boarding school is one of the Islamic boarding schools in Indonesia that applies a modern system both for the students and for the community around the At-taqwa Islamic boarding school itself.

According to KH Noer Alie, in his opinion, this is an opportunity for young Indonesians to acquire modern military knowledge so that they will be ready when Indonesia needs it, especially in welcoming independence. KH

Noer Alie has an attitude that we should emulate, one of which is that he has a high and persistent spirit because with his enthusiasm he can build and develop the nation and make the people of Bekasi prosperous and far from suffering. In the field of education, he tries to make people intelligent, especially so that they can build a better Indonesia with education

Based on the above, the author is interested in conducting research on Ulama figures in the Ujung Harapan area of North Bekasi. Therefore, the author wants to research with the title: "THE ROLE OF KH. NOER ALIE IN DEVELOPING ISLAMIC EDUCATION AT THE ATTAQWUJUNG HARAPAN Islamic boarding school, North BEKASI".

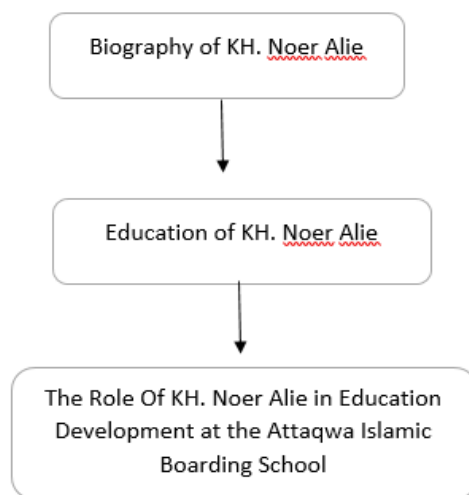
Based on the problem limitations above, the problem formulation in this research is:

1.4.1. What are the roles of KH. Noer Alie in advancing the Attaqwa Ujung Harapan Islamic boarding school, North Bekasi?

1.4.2. What is the role of KH. Noer Alie in developing Islamic education at the Attaqwa Ujung Harapan Islamic boarding school, North Bekasi?

Conceptual framework

The conceptual framework was created based on the research focus, as well as to briefly describe the flow of the research carried out. Namely, the research flow is as follows.



METHOD

Researchers took several steps:

- a. Determine the research subject. The research subject in this study is the role of K.H. Noer Alie.
- b. Determine data collection methods. In this case the methods used are interview, observation and documentation methods.

This research is a type of qualitative research, which describes and describes something (variables) in a descriptive situation, that is, the research carried out only aims to describe the condition or status of a phenomenon in a particular situation without formulate a hypothesis (non-hypothesis) first because it is not to test it, but only to study as many symptoms as possible.

The data analysis used in this research is qualitative analysis. Data analysis is the process of searching and compiling it systematically. Data obtained from interviews, field notes and documentation. Choose what is important to study and then make conclusions so that it is easy for yourself and others to understand. Qualitative data analysis is carried out if the empirical data obtained is in the form of a collection of various methods such as: Observations, interviews, extracts, documents and recordings. And it is processed first before it is ready to be used.

Data collection in the field is certainly related to data mining techniques. Therefore, it seems very necessary to use field notes to collect data while in the field while the research is taking place. It is the main instrument attached to various data collection techniques. Apart from that, data analysis can take the form of trust (credibility), transferability, dependence, and certainty. Namely, the discovery really comes from valid data.

RESULT AND DISCUSSION

History of the Establishment of the Attaqwa Islamic Boarding School

The Attaqwa Islamic Boarding School (PPA) in Ujung Harapan, Bekasi, was founded in 1940-1945 after KH Noer Ali returned from studying in Mecca.

He felt concerned about seeing the village he loved with increasingly rampant immorality and crime in the surrounding village environment. So that moved his heart to fight to bring awareness to the people involved in the world of the black valley. Armed with the knowledge he gained while studying in his own village and in Mecca, he tried to make the community (population) aware of how great Allah SWT is. Little by little he began to carry out his da'wah activities to broadcast the divine religion which was still unknown to the public. Step by step he introduced the religion of Islam. Finally, he received sympathy from the people who were very enthusiastic about getting to know and understand more about what the divine religion was. In the end he founded a simple Islamic boarding school made of bamboo. Several people began to come to become students, this is where he founded PPA Bekasi.

At the beginning of 1940 KH Noer Ali opened a study program which only studied the yellow book, regarding the place of study at a time that was not the main thing, the most important thing was that children had to learn. At that time the only students were from the Ujung Malang community. As more and more students study, the mosque used as a place of study is no longer able to accommodate the number of students. So KH Noer Ali began to develop his study into an Islamic boarding school by building a madrasa in front of the mosque. This condition is very worrying, because the country is still in a state of war for independence, so educational activities have been forced to stop, because many teachers and young people have left hometown to take part in the war to expel invaders in other areas.

Attaqwa Islamic Boarding School (PPA) is one of the leading Islamic boarding schools in Bekasi. This Islamic boarding school cannot be separated from the role of the figure who founded and raised PPA, namely KH Noer Ali. He was a revolutionary, educator and fighter who brought change to Ujung Malang Village which is now called Ujung Harapan by establishing PPA.

KH Noer Ali was born as the fourth of ten children of H. Anwar bin H. Layu and Hj. Maimunah bint Tarbin in 1914 in Ujung Malang Village, Babelan Onderdistrict, Bekasi District, Regentschap (Regency) Meester Cornelis, Batavia Residency, before being changed to Ujung Harapan Bahagia Village, Babelan District, Bekasi Regency, West Java, at the suggestion of the Minister of Foreign Affairs Adam Malik in the 1970s when he visited PPA. No one knows the exact date and month of birth.

KH Noer Ali, except for the year, 1914. This is due to the habits of the village residents who are not used to recording events in written form. Even if you use memory, that's all It depends on a person's ability to connect one event with another so that birth can be predicted, however, its validity is highly doubtful.

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At the age of 3, KH Noer Ali was able to speak his mother tongue, spell letters, count and memorize new words, both Arabic and Malay. At the same time as weaning, KH Noer Ali started hanging out with his peers outside the house.

One of KH Noer Ali's strengths has been visible since he was little, which will later influence his leadership, namely that when he plays he doesn't want to appear at the back, doesn't want to be accompanied, he always wants to appear in front as the first person even though his friends number from dozens to dozens. Even when playing children's games, he doesn't want to lose. In almost all games he always emerges as the winner, such as cor, bengkat, pelelolan, kite, teprak, and war-war.

As a child, KH Noer Ali showed an excellent enthusiasm for learning. At the age of eight he was circumcised and studied with teacher Maksum in Bulak village. The lessons given are more focused on recognizing and spelling Arabic letters, memorizing and reading juz amma, plus memorizing the basics of the pillars of Islam and the pillars of faith, the dates of the prophets, morals and fiqh. Because since childhood he was accustomed to studying with his parents and older siblings, KH Noer Ali did not find it difficult to digest the lessons given by his teacher.

Implementation and Development of Islamic Education at the Attaqwa Islamic Boarding School, North Bekasi

Since its inception, Kiai Noer Ali founded the At-Taqwa Foundation with the main aim of forming a "Heaven Village" in Bahagia Village, Babelan District, Bekasi Regency. Along with its development, the At-Taqwa Bekasi Foundation has its own vision and mission in implementing its education.

The vision implemented is a description of the ideals that the founders and administrators of the Attaqwa Islamic boarding school want to realize through all their activities. The vision is formalized in short sentences, namely Sincerity, Dhikr, Thinking, Charity. Sincerity is the hope that the entire At-Taqwa community, both sons and daughters, can carry it out sincerely. Dhikr, has the intention of always dhikr in one's daily activities within and outside the Islamic boarding school. Meanwhile, thinking is making the At-Taqwa Foundation an educational institution that produces academics who master religious and social sciences (Fathan. 2018.).

Meanwhile, the mission of the At-Taqwa Islamic Boarding School is to foster, develop and maintain a civil society that is sincere, dhikr, thinks and does good deeds through education, da'wah, economic and social activities towards baldat thayyibatun warobbun ghofur (a beautiful country blessed by Allah These missions have the meaning that by existing

The presence of the At-Taqwa Islamic Boarding School in the community, especially in the Bahagia Village area, Babelan District, has a positive impact by forming and developing the character of the community so that they always balance religion and social behavior as a missionary struggle carried out by the At-Taqwa Bekasi Foundation.

Islamic boarding schools have an important role in the history of education development in Indonesia. Among the religious institutions that have emerged in Indonesia, Islamic boarding school educational institutions are the oldest educational institutions in Indonesia.

From a historical perspective, Islamic boarding schools are not only identified with Islamic meanings, but Islamic boarding schools have Indonesian (indigenous) cultural values. In line with Mukhibat's opinion (2016) who explains that Islamic boarding schools are educational institutions

originating from Indonesian culture (Mukhibat, 2016.). From a religious perspective, Islamic boarding schools have unique Islamic traditions that are not found in other areas, namely by continuing to practice the teachings of the tarekat. The emergence of the concept of Islam Nusantara originates from Islamic boarding schools, which have been developed in Islamic boarding schools, especially in Java. So Islamic boarding schools have a function as a place to develop Sufi Islamic traditions.

The Islamic boarding school tradition, according to Nurkholis Madjid, has 4 words (Javanese terms) that are dominantly used in it, including: santri, kiai, ngaji, and njenggoti (Madjid. 1997). The terms ngaji and njenggoti are what make the statement and thesis that Islamic boarding schools develop and inheriting traditions, not just passing on traditions, not just passing on and developing knowledge.

Tradition in the context of Islamic boarding schools must be understood as an effort to emulate the example set by previous ulama who, in other words, still adhere to Islamic law without any bid'ah, khurafat, superstition and occultism (belief in the power of certain objects). This became known as the shalaf movement, namely the movement of previous people who wanted to return to the Koran and Hadith.

Islamic boarding school traditions are not only carried out by kiai and santri, but support from the community is needed in carrying out Islamic boarding school traditions through programs implemented by Islamic boarding schools since the beginning of Islamic boarding school existence in the community.

The development of the Islamic boarding school profile is increasingly complex with innovations mainly located in the Islamic boarding school curriculum by combining it with the school curriculum. On the other hand, the traditions carried out at Islamic boarding schools continue to be carried out, especially regarding religious traditions that have been passed down from generation to generation since they were introduced by kiai as caretakers of Islamic boarding schools.

The process of change that occurs in Islamic boarding schools makes an important contribution to national education, especially now that the government is providing scholarship services specifically for prospective students.

The role of K.H. Noer Alie in Islamic boarding school is also very big; besides nanny, he is also a teacher, he doesn't just teach so that the students become smart, but more than that. He educates students

students must have a character in accordance with the mission carried out in the Islamic religion.

The teaching and education he gave to his students was accompanied by with the hope that all students can apply the knowledge gained at Islamic boarding schools to the wider community; thereby guaranteeing the process Islamization through teaching and education.

At-Taqwa Bekasi Islamic Boarding School Curriculum

Since the beginning of the establishment of the At-Taqwa Islamic Boarding School, K.H. Noer Ali as the founder of the At-Taqwa Islamic Boarding School always develops the curriculum according to the needs of the students studying. The students who were initially oriented towards efforts to defend Indonesia's independence must then continue to participate in learning activities at school like other students by continuing to learn in class without having to take up arms. At the

same time, in 1950 Indonesia experienced social reconciliation towards enthusiasm and glory by teaching the values of struggle and a sense of nationalism after the declaration of Indonesian Independence. This change is the development of a new system in education at At-Taqwa Islamic Boarding School.

The curriculum system adopted is divided and in accordance with the level of education, namely kindergarten, elementary school, middle school, Islamic boarding school, college. This is supported by the integration of several aspects of the curriculum, namely with the education system which is under the direct auspices of DIKNAS (Department of National Education) and DEPAG (Department of Religion) (Fahmi, Dzulfikar. 2011. P. 45). The curriculum applied at At-Taqwa Islamic Boarding School begins with.

Role and Thoughts of KH. Noer Alie in Islamic Education at the Attaqwa Islamic Boarding School, North Bekasi.

The development of Islamic education at the Attaqwa Islamic Boarding School was able to develop because in the past UjungMalang village was considered a fairly ordinary village, barren of knowledge and prone to stupid people and a large Chinese population. Finally KH. Noer Alie had the thought and desire to create a paradise village by returning to study from Makkah. The first thing he did was to establish education in his hometown, namely an Islamic boarding school which was initially named YP3I (Foundation for Relief and Maintenance Education).

Islam). After the YP3I foundation, the name was changed to the At-Taqwa foundation. Likewise, the names of institutions such as Madrasah Ibtidaiyah were given the name MI Al-Huda, Madrasah Aliyah was given the name Al-Barkah. Then in the following years there was a development of uniformity in school names, so now all institutions have KH. Noer Alie founded around 104 institutions named At-Taqwa for both elementary and senior levels. KH. Noer Alie is someone who really protects society, he doesn't just focus on his education, KH. Noer Alie also fosters non-formal education in the community, such as holding weekly or monthly recitations by preaching using the sorogan, lecture and question and answer methods. Then, for assistance, widows are registered to receive subsidized assistance from Islamic boarding school foundations.

KH's thoughts. Noer Alie aims to advance Islamic education in Bekasi so that it continues to develop, not only in his village which he has developed, but also in other villages which he has also helped to advance by building educational branch institutions in the Bekasi area. Apart from the educational institutions he built in other villages, KH. Noer Alie also built an organization that builds Islamic broadcasts.

The role of KH. Noer Alie in society is not only in the field of education but also resistance to colonialism. KH. Noer Alie took part and took part in winning independence. Then the socialization of KH. Noer Alie is also very high in protecting his people, so he making monthly recitations for the fathers by teaching them around from village to village held every evening to teach the monthly recitations. He did all of this to make the Bekasi area better in deepening Islamic teachings.

Education Curriculum KH. Noer Alie

Every human being has different potential from each other. Santri at the initial level are different from students at the middle and high levels. In providing material and handbook by K.H. Noer

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Alie is distinguished. Everything is adjusted to each individual's abilities and fishing power. For example Ibtidaiyah (MI), and Madrasah Tsanawiyah

(MTs), the book discussed is *Matan al-Jumuriyah* by Shanhaji, at a higher level is the book *al-Kawaqib al-Duriyah* by Abdul Bari' al-Hadal, and so on is the book *al-Fiyah* Ibn Malik by Muhammad bin Abdullah bin Malik al-Andalusi. Likewise, all other learning materials are adjusted.

What is mentioned above is the curriculum that applies to educational institutions founded by K.H. Noer Alie. (al-Gielbariy 2017). The curriculum used by KH. At that time, Noer Alie was still using a mixed curriculum, namely the government curriculum and the Islamic boarding school curriculum. However, at that time KH. Noer Alie mostly uses Islamic boarding school curriculum such as yellow books, religious sciences and others. Then before implementing the Ministry of Religion curriculum. KH Noer Alie initially sent his cadres to take the best knowledge and knowledge from the experiences of other Islamic boarding schools. Cadres from Gontor were the ones who helped KH. Noer Alie to advance and develop education in UjungHarapan. Such as senior teachers sent from three Islamic boarding schools, namely: Gontor, Lasem, Muhamadiyah. However, in the first phase these three sources form the formal and non-formal curriculum at the At-Taqwa Islamic Boarding School. For example, cadres from Gontor brought education about their organization and scouts. Then cadres from Lasem taught about the yellow book, then cadres from Muhamadiyah brought about educational development. And not only that, these cadres also often help and provide

solution to KH. Noer Alie with the aim of making education in UjungHarapan better. And the situation in UjungHarapan village is still continuing to develop even though there have to be adjustments to the education curriculum in Indonesia.

The curriculum is the main factor in education and the curriculum is seen as very essential in the educational aspect. Through education, humans can learn to face all the problems that exist in life and maintain Islamic values. In terms of curriculum and learning systems, Islamic boarding schools have experienced an extraordinary transformation.

History of the curriculum implemented by KH. Noer Alie on education at the At-Taqwa Islamic boarding school. He has experienced many developments in accordance with the challenges faced by the Islamic boarding school, especially in the difficult and critical period between

1945-1950. In 1950 Indonesia began to move to a better condition with new enthusiasm and glory.

The Islamic boarding school founded by KH. Noer Alie is divided into four education systems. Each system has its own curriculum and differs from one to another based on student abilities. Meanwhile, for Islamic boarding schools, the learning stages start from kindergarten, elementary school, middle school, and high school and high school institutions. The At-Taqwa Secondary Madrasah Islamic Boarding School was founded in Muharram 1292 (1962). The duration of education is six years and is divided into two categories, namely three years for junior high school (MTS) and three years for senior high school (MA). The admission system for this school at that time only accepted those who obtained a graduation certificate from a public/private elementary school.

This study may validate and acknowledge the impact of powerful people on the development of educational institutions, as follows:

1. Historical Perspective: The research may provide insight into how Islamic education has changed throughout time in the area or within the particular institution. It might draw attention to how crucial Kh. Noer Alie was in overcoming obstacles and carrying out reforms in education.
2. Pedagogical Insights: Gaining knowledge of Kh. Noer Alie's views and ways to Islamic education may help one better understand the pedagogical tactics that work well in Islamic boarding schools. Educators and legislators looking to enhance Islamic education systems may find this useful.
3. Inspiration for Future Leaders: By emphasizing Kh. Noer Alie's efforts, the study may encourage present and upcoming Islamic education leaders to follow in his footsteps and make valuable contributions to the field.

CONCLUSION

Based on the description and results of the analysis of the data description above, the author can conclude that:

At-Taqwa Islamic Boarding School is an Islamic boarding school that underwent changes in curriculum management that occurred in 1986. These changes were adjusted to Government Regulations through the Ministry of Religion which required non-formal educational institutions such as Islamic boarding schools to integrate with the school education curriculum. The At-Taqwa Islamic Boarding School continues to experience changes along with the development and development of the curriculum implemented at the At-Taqwa Islamic Boarding School.

First, the At-Taqwa Islamic Boarding School is one of the oldest Islamic boarding schools in Bekasi, founded by K.H. Noer Ali in 1940 with the name YP3I. The name change from YP3I to At-Taqwa was carried out in 1982. The activities of this Islamic boarding school were initially focused on a mosque next to K.H. Noer Ali. In 1990, the At-Taqwa Islamic Boarding School continued to experience development with various curriculum changes to its education system.

Second, the At-Taqwa Islamic Boarding School divides the boarding system into three, namely the Central At-Taqwa Islamic Boarding School, the At-Taqwa Women's Islamic Boarding School, and the At-Taqwa Men's Islamic Boarding School. The division of management is led by different management but remains based at the Central At-Taqwa Islamic Boarding School. This cottage also has formal educational institutions, namely MTS and MA.

Third, At-Taqwa Islamic Boarding School has recruitment management for teachers and teaching staff from both Islamic boarding school alumni and non-Islamic boarding school alumni by taking several series of tests that are integrated with the online system. Prospective teachers and educators are also required to take psychological tests and complete documents as the main requirements for acceptance as teaching staff.

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