

HOS TJOKROAMINOTO'S ISLAMIC EDUCATION CONCEPT AND ITS RELEVANCE TO CHARACTER EDUCATION

Rifqi Haryanto¹, Heri Kurnia²

^{1,2}Universitas Cokroaminoto Yogyakarta

¹Email: rifqiharyanto2003@gmail.com

²Email: herikurnia312@gmail.com

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan serta mendalami konsep pendidikan Islam Raden Haji Oemar Said Tjokroaminoto dan relevansinya terhadap pendidikan karakter. Generasi muda saat ini sangat rentan terhadap perkembangan era globalisasi, oleh karena itu sangat dibutuhkan sistem dan konsep pendidikan yang tepat untuk menghadapinya. Penelitian ini menggunakan pendekatan Penelitian Kualitatif Narrative Research yakni studi terhadap satu tokoh untuk mendapatkan suatu data tentang sejarah perjalanan hidupnya dan kemudian disusun sebagai laporan naratif. Teknik pengumpulan data yang digunakan Studi Literatur, yaitu menyelesaikan persoalan dengan menelusuri sumber-sumber tulisan yang pernah dibuat sebelumnya. Metode yang digunakan Studi Literatur, meliputi mengupas (criticize), membandingkan (compare), meringkas (summarize), dan mengumpulkan (synthesize) suatu literatur. Pendidikan Islam Tjokroaminoto merupakan pendidikan yang mengembalikan pengajaran pada ajaran Islam yang sebenar benarnya untuk membentuk manusia yang religius, berintelektual. Konsep pendidikan Islam Tjokroaminoto diantaranya tingkat awal (Lager Onderwijs), tingkat kedua (Middlebaar Onderwijs), Tingkat Universitas (Hooger Onderwijs). Pendidikan Islam Tjokroaminoto memiliki relevansi dengan pendidikan karakter, dengan kembali pada Al-Qur'an dan Hadits, Agama Islam telah memberikan gambaran kisah tentang Luqman dan anaknya dalam membimbing dan mendidik anak atau peserta didik. Jika konsep pendidikan dikembalikan pada pendidikan Islam yang sebenar benarnya maka karakter bangsa akan sesuai dengan cita-cita bangsa yang terukir dalam falsafah Pancasila dan pembukaan UUD 1945.

Kata Kunci: Pendidikan Islam, Pendidikan Karakter, H.O.S Tjokroaminoto

Title: Hos Tjokroaminoto's Islamic Education Concept And Its Relevance to Character Education

Abstract: This study aims to decrypt and explore the concept of Islamic Education Raden Haji Oemar Said Tjokroaminoto's relevance to character education. Today's young generation is very vulnerable to the development of the era of globalization, where the right education system and concept are needed to deal with it. This research uses a Qualitative Narrative Research approach, which is a study of one figure to obtain data about the history of his life journey and then compile it as a narrative report. The data collection technique used by Literature Studies is to solve problems by tracing writing sources that have been made before. The methods used by Literature Studies include criticizing, comparing, summarizing, and synthesizing the literature. Tjokroaminoto Islamic Education is an education that returns teaching to the actual teachings of Islam to form a spiritual, intellectual human being. The concept of Tjokroaminoto Islamic education includes primary Education (Lager Onderwijs), Secondary Education (Middlebaar Onderwijs), the higher Education (Hooger Onderwijs). Tjokroaminoto's Islamic Education has relevance to character education; by returning to the Qur'an and Hadith, Islam has provided an overview of the story of Luqman and his son in guiding and educating children or students. Suppose the concept of Education is returned to authentic Islamic Education. In that case, the nation's character will be following the ideals of the nation engraved in the philosophy of Pancasila and the preamble to the 1945 Constitution.

Keywords: Islamic Education, Character Education, H.O.S Tjokroaminoto



INTRODUCTION

In line with Law No. 20 of 2003, Education is a deliberate and organized endeavour to establish an environment and process of learning, enabling students to proactively cultivate their capabilities to possess spiritual strength in their religious beliefs, self-discipline, individuality, intellect, virtuous character, and the competencies necessary for their well-being, the community, the nation, and the country.¹ Education in Indonesia, as outlined in Law Number 20 of 2003, is an educational system founded upon Pancasila and the 1945 Constitution. It draws upon the religious and cultural principles of the Indonesian people to fulfil contemporary requirements. The execution of Education in Indonesia is comprehensively carried out via a unified national education system, aiming to attain the nation's objectives.²

From an Islamic standpoint, Education generally entails learning cantered on the Al-Qur'an's teachings and the Prophet Muhammad's Hadith. It focuses on personal growth, intellect, knowledge, and physical and spiritual aspects. According to Muhaimin, Islamic Education revolves around two key concepts. Firstly, it seeks to instil Islamic teachings by nurturing intentions and desires in alignment with Islamic ethical values. Secondly, it encompasses the following: 1) educators developing and innovating learning experiences infused with the aspiration to actualize Islamic teachings and values, and 2) educational institutions and their various components, such as methods, media, resources, and infrastructure, evolving based on Islamic principles.³ Within this framework, the essence remains the objective and trajectory of Islamic Education, emphasizing self-growth, fostering a devout mindset, and reinforcing the principles of Islamic doctrine derived from the Al-Quran and Hadith.

Raden Hadji Oemar Said Tjokroaminoto is a prominent figure who fought for Indonesia's independence. In addition to his role as a politician and scholar, he was an Islamic economist who played a vital part in the nation's history. Among his notable students was Ir. Soekarno, Kartosuwiryo, and Musso had distinct perspectives that shaped the nation's narrative. Ir. Soekarno advocated for nationalism, Musso championed socialist-communist ideals, and Kartosuwiryo espoused Islamist principles. H.O.S. Tjokroaminoto's exceptional teaching abilities lie in his ability to nurture diverse generations with varying views and ideologies. H.O.S. Tjokroaminoto himself is recognized in history as a significant figure in the *Sarekat Dagang Islam* (SDI), which later transformed into the *Sarekat Islām* (SI), the first movement organization in Indonesia, followed by Boedi Oetomo. Embracing the concept of

¹ Departemen Pendidikan Nasional RI, *Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, ed. Sekjen Depdiknas (Jakarta, 2003).

² *Ibid.*

³ Danang Dwi Prasetyo, "Konsep Pendidikan Islam Perspektif HOS Tjokroaminoto" I, no. 20 (2018): 101–130.

PAN Islamism, H.O.S. Tjokroaminoto developed the idea of Islamic unity and benevolence. SDI aimed to address the social and economic challenges of that era, dominated by the influence of foreign merchants and traders, by establishing an economy rooted in Islamic Sharia values.

The historical concept of Islamic Education by H.O.S Tjokroaminoto is firmly embedded in the organizations of Sarekat Dagang Islam (1904) and *Sarekat Islām* (1912). This is evident from the organization's goals, which emphasize “the promotion of religion and Islamic schools. The underlying notion of Education in this statement is to instil faith and devotion to Allah SWT, cultivate a nationalist spirit that harmonizes knowledge of the world and the hereafter, and foster intelligence, noble character, simplicity, and independence.”⁴

According to HOS Tjokroaminoto, knowledge must be acquired through reason, but it cannot be detached from moral and spiritual Education. He acknowledges that Islam stems from the Qur'an and Hadith. Hence, Islamic Education should remain intertwined as they are instrumental in advancing diverse fields of study.⁵ Character values form the fundamental essence of individuals. By possessing morals and reasoning that set them apart from animals, individuals are compelled to humanize one another. Those who exhibit admirable character traits in societal and personal contexts are responsible for fostering these values through the educational process. The significance of Education inculcates and instils these values, contributing to the development of a well-rounded individual.⁶

Following this, the state upholds its dedication to character education, as stated in law No. 20 of 2003 regarding the National Education System article 3. “National education serves to cultivate abilities and instil honourable character and national civilization, aiming to educate the nation's individuals, fostering their potential to be faithful and devoted to God Almighty, possessing noble character, good health, knowledge, capability, creativity, independence, and enabling them to become citizens of a democratic and responsible state.” The central focus is cultivating potential, leading to students' character development. This is evident in the emphasis on noble, capable, creative, independent, democratic, and responsible character traits, which genuinely define human nature.⁷

Character education entails the integration of intellect, personality, and morality, a vital process that should be nurtured within every individual. Essentially, it involves instilling values by guiding individuals in their journey of developing and enriching life's true essence

⁴ Shintia Maruli et al., “Analisis Konsep Pendidikan Islam Menurut Pemikiran Haji Oemar Said Tjokroaminoto (Tinjauan Terhadap Pendidikan Akhlak Dan Pendidikan Kejiwaan)” (2021).

⁵ Endan Hamdan Ridwan, “Perspektif Hos Tjokroaminoto Tentang Pendidikan Islam,” *Paedagogie: Jurnal Pendidikan dan studi Islam* 1, no. 1 (2020): 20–31.

⁶ Arrosikh Arrosikh, “Implementasi Penanaman Nilai Karakter Melalui Pembelajaran Sirah Nabawiyah,” *Jurnal Penelitian Keislaman* 16, no. 1 (2020): 60–75.

⁷ Ibid.

and significance in practical terms.⁸In this scenario, it can be concluded that Islamic Education entails expanding and deepening knowledge, aiming to instil Islamic values based on the Qur'an and hadith. This aligns with HOS Tjokroaminoto's belief that knowledge can be acquired through reason, yet reason cannot be detached from ethics and spiritual Education. On the other hand, character development results from an integrated process involving intelligence, personality, and religion, which unfolds within every individual. This holds significant importance when considering the pertinence of the Islamic education concept as viewed through the lens of HOS Tjokroaminoto in shaping students' character amidst current educational phenomena.

METHOD

This research employs a qualitative method. As per Bogdan and Biklen, qualitative research refers to a research process generating descriptive data through verbal or written expressions, as well as the observed behaviours of the subjects.⁹ Qualitative research possesses a descriptive quality and leans toward employing analysis in addressing a problem.¹⁰

The employed qualitative research method is Narrative Research, which involves studying an individual's character to gather data on their life history and compiling it into a narrative report. ¹¹The technique employed for data collection is literature study, which involves addressing problems by examining existing written sources. The obtained sources are utilized as a material for the literature study and organized following the principles of scientific writing. Various methods can be employed in a literature study, including criticism, comparison, summarization, and synthesis.¹²

The rationale for selecting the Qualitative Narrative Research Approach lies in the researcher's intention to depict the research's focal problem through an in-depth exploration of thoughts on Islamic Education from HOS Tjokroaminoto's perspective. Furthermore, it aims to juxtapose this depiction with its pertinence to the ongoing process of building student character.

⁸ Applied Mathematics, "Pendidikan Karakter" (2016): 1–23.

⁹ Pupu Saeful Rahmat, "Penelitian Kualitatif," *Journal Equilibrium*, 2009, [yusuf.staff.ub.ac.id/files/2012/11/Jurnal-Penelitian-Kualitatif.pdf](https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian%20metode%20deskriptif&lr&hl=id&pg=PA6#v=onepage&q=pengertian%20metode%20deskriptif&f=false).

¹⁰ Muhammad Ramdhan, *Metode Penelitian*, ed. Aidil Amin Effendy (surabaya, 2021), [https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian metode deskriptif &lr&hl=id&pg=PA6#v=onepage&q=pengertian metode deskriptif&f=false](https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian%20metode%20deskriptif&lr&hl=id&pg=PA6#v=onepage&q=pengertian%20metode%20deskriptif&f=false).

¹¹ Ibid.

¹² A.Z.S.N. Harahap, *Strategi Dan Teknik Penulisan Karya Tulis Ilmiah Dan Publikasi* (Deepublish, 2019), <https://books.google.co.id/books?id=Vr2iDwAAQBAJ>.

RESULTS AND DISCUSSION

Biography of H.O.S Tjokroaminoto

Raden Mas Hadji Oemar Said Tjokroaminoto, commonly called HOS Tjokroaminoto, was born in Ponorogo, East Java, on August 16, 1882.¹³ He hailed from an aristocratic lineage, with the blood of Priyayi, Kyai, and nobility coursing through HOS Tjokroaminoto's veins. This background significantly influenced his life's trajectory. His father, Raden Mas Tjokroamiseno, held the position of Wedana in the Kleco District of Madiun, while his grandfather, RM. Adipati Tjokronegoro served as the regent of Ponorogo in East Java. Tjokroaminoto's persona can be characterized by the following attributes: a slender frame complemented by radiant eyes, a gracefully upturned mustache, an erect posture, and a commanding presence coupled with remarkable charisma.¹⁴

Throughout his academic journey, HOS Tjokroaminoto obtained a Western education, attaining proficiency in English and Dutch. His primary schooling took place in Madiun. Subsequently, he pursued further Education at the *Opleiding School Voor Inlandsche Ambtenaren* (OSVIA) in Magelang, Central Java, from 1897 to 1902. This institution catered to indigenous individuals and was established by the Dutch colonial authorities.¹⁵ After completing his studies at OSVIA for three years, from 1902 to 1905, HOS Tjokroaminoto took up a position as a clerk under the governor of Ngawi, East Java. Following his tenure as a clerk, he was appointed governor and served as a civil servant for another three years. However, HOS Tjokroaminoto eventually resigned from his civil service role due to his constant belittlement by his Dutch superiors, which he found incompatible with the colonial-era job. Shortly after that, in 1905, Tjokroaminoto married Suharsikin, the daughter of the governor of Ponorogo, and relocated to Surabaya to work in a private company. Despite his busy schedule, Tjokroaminoto pursued his studies at *Burgerlijke Avond School*. Furthermore, he established boarding houses in his residence, where notable individuals such as Ir. Soekarno, Mus, Kartosuwiryo, and others became his students, significantly influencing the Indonesian nation.

In 1912, Tjokroaminoto transitioned to a Technical Consulting firm while devoting his spare time writing articles and news for Bintang Surabaya. Before long, he received a message from the Sarekat Trade Islam (SDI: *Muslim Merchants Association*) organization based in Surakarta, inviting him to join. SDI was founded on October 16, 1905, in Surakarta by Hadji

¹³ Abdul Abdul Syukur et al., "Haji Oemar Said Tjokroaminoto: Biografi, Dakwah Dan Kesejahteraan Sosial," *Jurnal Dakwah dan Komunikasi* 5, no. 2 (2020): 177.

¹⁴ Anhar Gonggong, *HOS Tjokroaminoto* (Departemen Pendidikan dan Kebudayaan, Direktorat Sejarah dan Nilai ..., 1985).

¹⁵ Herry Mohammad, *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20* (Gema Insani, 2006).

Samanhudi and stood as the first Indonesian organization to oppose the entry of foreign merchants and safeguard the people's economy.¹⁶

On September 10, 1912, the organization known as Sarekat Trade Islam underwent a name change and became Sarekat Islām (SI), with HOS Tjokroaminoto assuming leadership. SI embraces an Islamic religious orientation, comprising individuals who aim to advance the Islamic movement as the primary religion and source of knowledge. Tjokroaminoto stated that the objectives of Sarekat Islam encompass the following: First, to establish an Islamic community; Second, to inspire unity among Muslims, abiding by government regulations; Third, to flourish and uplift the people's dignity and status, paying heed to the sacrifices made.¹⁷

As an influential activist, Tjokroaminoto played a significant role in inspiring the nation's struggle, notably spearheading scientific organizations. His profound words of wisdom, "The ultimate knowledge, pure monotheism, and strategic wisdom," catalysed the emergence of the Indonesian national movement and showcased the remarkable potency of political power and trade within Indonesia. Tragically, Tjokroaminoto passed away on December 17, 1934, in Yogyakarta.

H.O.S Tjokroaminoto's Concepts of Islamic Education

As per H.O.S Tjokroaminoto, Islamic Education entails an education system grounded in Islamic teachings, encompassing the study of religion and general knowledge. Tjokroaminoto's perspective on Islamic Education draws inspiration from the education congress held in India, known as the "Society for the Promotion of National Education," in which Tjokroaminoto participated as one of the attendees. This congress led to the formulation of various principles and frameworks:¹⁸

1. Indian nationals should be responsible for implementing and managing national Education in India.
2. The principles of dedication, wisdom, mysticism, and the prioritization of the people should serve as guidelines for education governance.
3. Students enrolled in national schools must develop a deep love for their homeland and nation, acquire knowledge of their history, understand their nation's greatness, appreciate their people's significant contributions, comprehend their nation's commerce, and embrace a personal philosophy of life.

¹⁶ Deliar Noer, *Gerakan Moderen Islam Di Indonesia, 1900-1942*, Lembaga Penelitian, Pendidikan Dan Penerangan Ekonomi Dan Sosial (Indonesia, 1980).

¹⁷ Abdul Syukur et al., "Haji Oemar Said Tjokroaminoto: Biografi, Dakwah Dan Kesejahteraan Sosial."

¹⁸ Aji Dedi Mulawarman, *Jang Oetama: Jejak Dan Perjuangan HOS Tjokroaminoto (Edisi Revisi)* (Penerbit Peneleh, 2020).

4. Nationalistic Education should be closely tied to the nation itself, preserving the cultural heritage and traditions within Indian families and fostering positive influences that arise from solid national unity.
5. Educational practices should be founded on openness, intelligence, and a solid national identity.

The outcome of the congress resolution significantly impacted Tjokroaminoto's thoughts, leading to the development of the concept of Islamic Education. This concept was called "*Muslim National Onderwis*," emphasizing nationalism and Education for the Muslim community. At the Sarekat Islām Party congress held in Yogyakarta from August 21st to 27th, 1925, Tjokroaminoto put forth various concepts and ideas, including:

"In Islam, the principles that lead to democracy and socialism (true socialism based on Islam) are integral, aiming to achieve the aspirations of the people's independence and the independence of the nation, which has been paid for with blood. As Muslims, when we establish our own schools, the teachings within them must encompass Education that nurtures genuine Muslims with a sense of nationalism, with the goal of attaining the aspirations of the people's independence".

Aside from imparting intellectual intelligence, schools must also provide Education on various other subjects, such as:¹⁹

1. Cultivating the essence of independence and democracy is a testament to the greatness of ancient Muslim civilization.
2. Instilling the essence of noble courage, sincerity, loyalty, and genuine love, characteristics of Islamic society in ancient times.
3. It was nurturing the essence of noble spirituality, intellectual virtues, and good conduct which transformed the Arabs into refined individuals who upheld civility and decency.
4. Fostering righteous and simple morals in life, qualities that bring renown to the esteemed Muslim Ummah.

These values cannot be attained through various endeavors but by teaching comprehensive Islam (*kaffah*). "O believers! Enter into Islam wholeheartedly and do not follow Satan's footsteps. Surely, he is your sworn enemy" (QS. Al-Baqarah: 208)

Islam *Kaffah* is understood as the purity of Islam. Some scholars argue that Islam Kaffah refers to Islam based solely on the Qur'an and Hadith, without the influence of any particular school of thought. To attain the title of Islam Kaffah, there are three stages to be traversed: Firstly, studying and comprehending Islamic teachings under the Qur'an and Hadith. Secondly, after mastering the knowledge, we are encouraged to put it into practice

¹⁹ Maruli et al., "Analisis Konsep Pendidikan Islam Menurut Pemikiran Haji Oemar Said Tjokroaminoto (Tinjauan Terhadap Pendidikan Akhlak Dan Pendidikan Kejiwaan)."

and share the knowledge we have acquired. Thirdly, we must demonstrate patience in the struggle for Islam, and fourthly, we have faith in the Islamic cause.

Historically, the concept of Islamic Education by H.O.S Tjokroaminoto aligns with the objectives of the Sarekat Islām, as stated in goal number 4, which emphasizes advancing religion and Islamic schools. This objective already indicates the style and educational framework offered. In the book “*HOS Tjokroaminoto: Life and His Struggle, Volume I*,” Tjokroaminoto presented a model of Education for the Indonesian nation, known as “*Moesling National Onderwijs*,” which is described below:

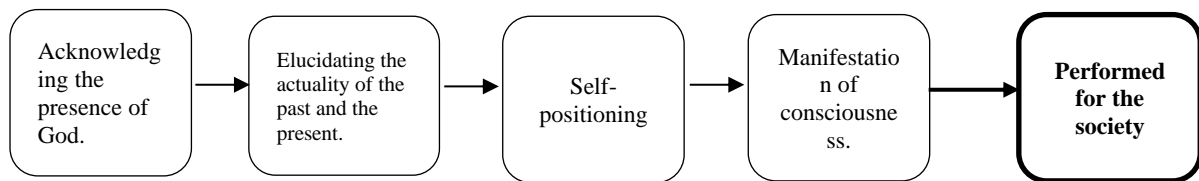


Figure 1 The proposed education concept by H.O.S. Tjokroaminoto

The picture depicts H.O.S Tjokroaminoto’s vision of Education, which involves multiple stages in developing awareness of God's existence and one’s role, ultimately leading to actions benefiting the community rather than individual interests. Finding suitable educational patterns based on individual personalities is rooted in the understanding of God. To discern truth from falsehood, we must comprehend the significance of God and employ reason. Exploring the concept of greatness entails acquiring knowledge of God through sacred texts to align it with the realities of life—a journey known as *hujjah ‘aqliyyah*.²⁰

Following *hujjah ‘aqliyyah*, we encounter the task of perceiving the past, present, and future realities. With unwavering belief, we can uncover the true essence of the holy books, which can be substantiated. Actual reality emerges through genuine faith, which manifests in an attitude of surrender. Subsequently, we confront questions about our location, identity, and life’s purpose. This phase marks our entry into the realm of consciousness. Assessing our level of maturity becomes crucial—are we still indecisive, or have we acquired a strong, consistent identity? The maturity of our identity transpires when we merge divine knowledge with practical knowledge. Under Kuntowijoyo’s explanation, there are six schemes of awareness: collective awareness, awareness of change, awareness of history, awareness of social facts, awareness of an abstract society's existence, and awareness of the need for objectivity. Aligning these schemes leads to heightened consciousness, inspiring actions for the betterment of society.²¹

²⁰ Asep Irawan and Mauliyana Rachmat, “The Konsep Pendidikan Zelfbestuur Yang Dicitakan HOS. Tjokroaminoto,” *Oetoesan-Hindia: Telaah Pemikiran Kebangsaan* 4, no. 1 (2022): 11–17.

²¹ Heddy Shri Ahimsa-Putra, *Paradigma Profetik Islam: Epistemologi Etos Dan Model* (UGM PRESS, 2019).

HOS Tjokroaminoto's educational ideals were conveyed during the Partai Sarekat Islām Congress held from the 21st to the 27th of August 1925. The objective was to integrate religious and worldly Education, starting from the basics and transforming knowledge into practical usefulness. Removing either component would result in an education devoid of the divine spirit. The complete text of the Muslim National Onderwis is as follows:²²

1. Educational Scheme

Initially, we should establish an educational institution embodying the true essence of Islam, where students are taught to become knowledgeable, civilized individuals and trustworthy, knowledgeable, and civilized Muslims. Schools should serve as a bridge between religion and modern Science, following Prophet Muhammad's (PBUH) teachings. As a great Indian Muslim poet once said, Science is in our right hand, and Philosophy is in our left hand, with faith crowning our heads – *Lailahailla Allah Muhammad Rasulullah*. The foundation of our Education lies in providing a comprehensive understanding of the Qur'an.

In conclusion, H.O.S Tjokroaminoto's educational plan aims to establish an educational institution that embodies the true spirit of Islam and integrates religious and worldly knowledge, as these elements are harmonious and inseparable.

2. The Primary Level (Lager Onderwijs)

The duration of Education in this first stage is 5 to 7 years. Here, students are exposed to modern worldly knowledge and Qur'anic teachings, including their interpretation and meaning in Indonesian and local languages.

The Arabic language learning must be conducted directly and naturally, tailored to the child's needs and capabilities, ensuring a more straightforward and faster comprehension of the Qur'an. Once the child has grasped Arabic, Latin, and regional languages, they should be taught several short surahs from the Qur'an, accompanied by interpretations in the child's language, to foster a practical understanding of the verses in everyday life. Subsequently, children are taught the prayers and their meanings, enabling them to comprehend the recitations from a young age.

The first stage concludes when children age 12 to 13 have covered lessons on the Qur'an, Arabic, and their native language. Following this, they are introduced to the Dutch language, acknowledging that children may experience occasional boredom and lack the motivation to learn Dutch at such a young age. However, our educational approach should be engaging, attentive, and enjoyable.

This initial stage is designed for elementary school children within our educational system, spanning 5 to 6 years. During this phase, children are taught to understand the

²² Amelz, *H.O.S. Tjokroaminoto Hidup Dan Perjuangannya* (Jakarta: Bulan Bintang, 1952), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=438562#>.

Qur'an and its meaning in Arabic and their everyday language. They also learn prayers and short passages related to worship rituals, fostering a deeper comprehension of the recitations. Additionally, children are encouraged to learn foreign languages. While Dutch held more significant importance in the past due to colonization, English, Arabic, and other languages are gaining prominence nowadays.

3. Secondary Level (Middelbaar Onderwijs)

During this second step, the education period spans 4-5 years. A comprehensive understanding of the Al-Qur'an and Hadith is also imparted alongside secular studies. After children have acquired fundamental knowledge and practical experience in worship rituals, they delve into the principles of faith and Islam, study historical events and dates, and learn Arabic, Latin, and regional languages. In this phase, Arabic is taught as a living language, enabling children to proficiently read, write, and speak Arabic, as exemplified by the curriculum at HIS or *Voorklas Mulo*.

Moreover, children receive thorough instruction in *Nahwu* and *Shorof*, aimed at enabling them to interpret the Qur'an not only linguistically but also artistically. Accordingly, selected verses of the Qur'an are taught to children, allowing them to appreciate the poetic beauty of the Arabic language. Additionally, children are introduced to the jurisprudence of worship, *aqidah* (creed), ethics, the Prophet Muhammad's (Pbuh) travel dates, and the Rightly Guided Caliphs, employing an engaging approach that fosters comprehension without undermining critical thinking or diminishing the value of children's language. The objective is to instil in children a sense of importance and a genuine desire for such knowledge. This phase serves as the final preparatory step before higher Education (*hooger Onderwijs*) level, aiming to provide Education on *aqidah*, *fiqh*, *akhlak*, and *sirah* (biography of the Prophet Muhammad), which constitute the core and specialized subjects taught in Arabic, employing the most accessible approach tailored to the needs of the students. The secondary Education (*middelbaar onderwijs*) level can be summarized as follows: During this phase, children undergo a 4–5-year learning journey to explore the Al-Qur'an and Hadith and deepen their language skills through the study of *Nahwu* and *Shorof*. Furthermore, this phase emphasizes character education by examining *Sirah*, *Aqidah*, *Akhlak*, and *Fiqh*, to nurture intelligent, knowledgeable, and civilized individuals following Islamic teachings based on the Quran and Hadith.

4. Higher Level (Hooger Onderwijs)

The third step is the higher level or *hooger onderwijs*, designed to offer an educational platform in Islamic Sciences for young male and female Muslim students. They study contemporary worldly disciplines, religious sciences, and subjects such as *aqidah*, *kalam* (Islamic theology), *Sirah*, as taught at Hoogeschoolbarat. They continue

their learning journey by delving into the fields of interpretation, hadith, fiqh, and other related subjects. During this phase, typically between the ages of 20-21, Muslim students acquire the title of teacher or kyai. They are expected to develop a character that embodies civility and intelligence, in line with modern standards prevalent in various academic disciplines and majors at Western universities. To summarize, students at the higher education level, young men and women, are expected to acquire knowledge, cultivate a refined character, and possess intellectual acumen to navigate daily life effectively.

The foundations and objectives of H.O.S Tjokroaminoto's educational ideals serve as a guiding principle underlying the preparation process and academic activities, encompassing planning, theory, and education implementation. At its core, humans are inherently pedagogical beings, and learning is approached in a manner that aligns with the highest moral values of society and finds practical application in everyday life. In the context of Islamic Education, this entails focusing on a worldview that forms the basis of the educational framework, reflecting the life of a Muslim characterized by noble values – both transcendent and universally enduring behaviours.

According to the Statutes and Bylaws of the Partai Sarekat Islām, all concepts must be rooted in Islam as the primary foundation. Consequently, Education must also be founded on the principles of the Al-Qur'an and Hadith.²³ As emphasized, Tjokroaminoto's Islamic education, in its implementation, draws inspiration from the Qur'an, specifically *Surah Az Zumar 9* (QS 39: 9), and references Hadiths narrated by Muslim:

*"Are they better or those who worship their Lord devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, O Prophet, "Are those who know equal to those who do not know?" None will be mindful of this except people of reason. (Q.S Surat al-Zumar: 9)*²⁴

"Seeking knowledge is a compulsion on every Muslim." (HR Muslim)²⁵

The knowledge acquired and attained at any level is inherently intertwined with moral, ethical, and religious Education. Tjokroaminoto asserts that faithful Islam, based on the Qur'an and Hadith, catalyzes educational renewal, scientific advancements, and technological

²³ Partai Sjarikat Islam Indonesia, *Anggaran Dasar: Anggaran Rumah Tangga, Partai Sarekat Islām Indonesia -1905, (PSII-1905)*. (Sekretariat Partai Sarekat Islām Indonesia, 1999), <https://books.google.co.id/books?id=hYsNAQAAMAAJ>.

²⁴ Tafsirweb, "Al Qur'an Surat AZ-Zumar Ayat 9," *Tafsirweb*, last modified 2023, accessed April 10, 2023, <https://tafsirweb.com/8671-surat-az-zumar-ayat-9.html>.

²⁵ mengerti.id, "Hadits Menuntut Ilmu Riwayat Muslim," *Mengerti.Id*, accessed April 14, 2023, <https://www.mengerti.id/religi/pr-6646783430/tulisan-arab-tholabul-ilm-faridhotun-ala-kulli-muslimin-lengkap-dengan-artinya>.

progress. Thus, Islamic Education must retrace its roots and find its foundation in authentic Islamic sources.²⁶

The fundamental essence of H.O.S Tjokroaminoto's educational concept lies in Islamic Education, which encompasses the teachings derived from the Qur'an and Hadith. It integrates general sciences with religious knowledge, fostering intellectual development and promoting civilized values. H.O.S Tjokroaminoto's Education aims to nurture authentic and independent Muslim individuals who possess intellectual prowess, religious devotion, democratic values, and a strong sense of nationalism. Additionally, the principles of Education encompass a sense of nationalism, as expressed by one of his students, Soekarno: "If you embrace Islam, do not forsake your Indonesian identity. If you adopt Christianity, remain true to your Indonesian customs and culture."

The Significance of H.O.S Tjokroaminoto's Islamic Education in Character Formation

Education is a conscious and planned endeavour aimed at facilitating an active learning process to nurture the development of one's inherent potential. Its goal is cultivating spiritual intelligence, self-discipline, personality, intellect, noble character, and the skills necessary for societal integration. Prof. Zaharai Idris defines Education as a series of activities involving communication and established goals, wherein teachers provide guidance and assistance to students through face-to-face interactions or mediated means, fostering holistic development.²⁷ H. Mangun Budiyo describes Education as an ongoing process that prepares individuals for growth throughout their lives, from birth to death.²⁸ Meanwhile, according to Ahmad D. Marimba, Education involves conscious guidance from teachers to students, encompassing physical and spiritual aspects to shape the primary aspects of one's personality.²⁹ In the Great Dictionary of the Indonesian Language of the Language Centre (*Kamus Besar Bahasa Indonesia: KBBI*), the character is defined as the psychological traits, manners, and morals that differentiate individuals. Syamsul Kurniawan, adopting Suyanto's perspective, argues that character encompasses an individual's way of thinking and behaving, becoming their distinct nature in various spheres of life, such as the family, society, nation, and state. A person of character is someone capable of making accountable decisions.³⁰

From the previous descriptions, character education is a systematic and purposeful endeavor to instill core values in students. These values include intellectual growth, religious devotion, and the habitual practice of these values in their lives as contributing members of

²⁶ Amelz, *H.O.S. Tjokroaminoto Hidup Dan Perjuangannya*.

²⁷ Abd Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan," *Al-Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 1–8.

²⁸ Mathematics, "Pendidikan Karakter."

²⁹ Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan."

³⁰ Mathematics, "Pendidikan Karakter."

society. Character education is fundamental to every human being, akin to a precious gem that sets humans apart from animals. Article 3 of Law No. 20 of 2003, concerning the National Education System, states:

“National Education serves the purpose of fostering competence and cultivating a noble national character and civilization within the framework of nurturing the nation's existence. Its objective is to harness the potential of students, moulding them into individuals who possess faith and reverence for the Almighty, exhibit noble character, maintain good health, acquire knowledge, possess creative independence, and embody democratic values as responsible citizens”.³¹

This national education objective reflects the aspiration to develop the nation's children's character. The values encompassed in the legislation shape character influenced by religion or belief, culture, and Pancasila. These values include religious principles, honesty, tolerance, diligence, discipline, independence, creativity, democracy, national pride, love for the homeland, social concern, environmental stewardship, and responsibility.

The main focus of our contemplation is the connection between Tjokroaminoto's Islamic Education and character education. We hope that these two aspects can merge and collaborate in nurturing individuals who are intellectual and civilized to contribute to the betterment of Muslim individuals who are genuine, independent, intellectual, religious, democratic, and possess a nationalistic spirit. On the other hand, character education is a deliberate endeavour that involves teaching and instilling values that serve as benchmarks for good character, whether intellectual, religious, courtesy, patriotism, or other values that align with societal norms.

The author provides an overview of the current era of globalization, which can be likened to a double-edged sword, carrying both positive and negative consequences. Globalization's positive impact lies in increased competitiveness, integration, and collaboration in employment and careers. Conversely, globalization brings several adverse effects, such as the emergence of morally corrupt generations, instant gratification tendencies, moral decay, consumerism, and more. The field of Education is not immune to the influence of globalization, necessitating the development of strategies to navigate this era effectively.

According to data from the Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia: KPAI*), approximately 32% of adolescents aged 14 to 18 years in major cities across Indonesia have engaged in sexual activities. Additionally, based on data from the National Narcotics Agency (*Badan Nasional Narkotika: BNN*), the number of drug

³¹ Christina, “UU No. 20 Tahun 2003 Pasal 3 Tentang Sistem Pendidikan Nasional (SISDIKNAS),” *Zitteliana* 19, no. 8 (2023): 159–170, perpusnas.go.id.

users in Indonesia stands at 3.2 million, with 32% being students. These statistics testify to the declining character of the nation's children, characterized by moral degradation.

Tjokroaminoto's Islamic Education holds significance in character education, as it moulds children from a young age with religious teachings and values based on the Qur'an and Hadith. This Education instils an awareness of the existence of God in the world and emphasizes the importance of community service. These principles align with the values stated in Law No. 20 of 2003, Article 3, regarding the National Education System. The law aims to nurture students' potential to become individuals who possess faith and fear of the Almighty, exhibit noble character, maintain good health, acquire knowledge, possess creative independence, and become responsible citizens of a democratic country.

From a philosophical standpoint, character education is a rational and practical field of study that explores human behaviour and actions within society. It draws its normative foundation from the Qur'an and Hadith, customs and culture, the philosophical perspectives of a nation, and relevant legal standards. In Islamic Education, character education has long been taught and emphasized in Surah Luqman, verses 12-14 (31: 12 – 14 Quran).

“Indeed, We blessed Luqmân with wisdom, saying, “Be grateful to Allah, for whoever is grateful, it is only for their good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. Furthermore, remember when Luqmân said to his son while advising him, “O my dear son! Never associate anything with Allah in worship, for associating others with Him is the worst of all wrongs. Furthermore, We have commanded people to honor their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.” (QS Luqman: 12-14)³²

The verse narrates the account of Luqman educating his son, highlighting the role of Luqman as both a father and an educator in shaping his son's or students' character with Islamic and moral values. The teacher's influence in guiding students indicates the education system's effectiveness.

Tjokroaminoto's Islamic Education, rooted in the teachings of the Qur'an and Hadith, bears excellent relevance to character education. Tjokroaminoto's educational framework aims to establish an Islamic and nurturing learning environment, fostering student happiness and neutrality while restoring the authentic Islamic education system. Primary Education (*lager onderwijs*) focuses on imparting religious fundamentals, cultivating moral conduct, and instilling a sense of God's presence and recognition. Secondary Education (*midlebaar onderwijs*) emphasizes the practice and deepening of faith, moral values, jurisprudence, history,

³² Quran.com, “Al Qur'an Surat Luqman Ayat 12-14,” *Quran.Com*, <https://quran.com/id/luqman/12-14>.

language, etiquette, and grammar. This progression continues to Higher Education (*hooger Onderwijs*), where students are expected to mature into civilized individuals of moral character, assuming the role of *priyayi*, contributing positively to society, and upholding human dignity.

Based on Tjokroaminoto's vision, the current Islamic education endeavours to practice faithful Islam and to uphold the spirit of nationalism, love for the homeland, religiosity, and the ability to shape children's or students' character following *rahmatan lil 'alamin* (mercy to all creation) principle. This alignment with the ideals of the Indonesian nation, as embodied in the philosophy of Pancasila and the preamble of the 1945 Constitution (*Undang-Undang Dasar 1945: UUD 1945*), reinforces the goal of Islamic Education.

CONCLUSION

In concluding this discussion, the author will summarize the main points presented in the following conclusions; Raden Hadji Oemar Said (HOS) Tjokroaminoto held educational aspirations, as conveyed in the *Muslim Nasional Onderwijs*. According to Tjokroaminoto, Islamic Education should be a return to the authentic teachings of Islam. It encompasses teaching religious knowledge alongside general Science, without any dichotomy between them. Tjokroaminoto's Islamic Education aims to nurture individuals who can uplift humanity, possessing intellectual and religious attributes, a spirit of nationalism, love for the homeland, and an independent mindset. The guiding principle of Education is rooted in nationalism, emphasizing the study of various sciences while maintaining Indonesian identity through intellect, religiosity, culture, and moral values, all while upholding true Islamic principles.

Tjokroaminoto's concept of Islamic Education within the framework of the *Muslim Nasional Onderwijs* consists of three institutional levels: primary Education (*Lager Onderwijs*), Secondary Education (*Middlebaar Onderwijs*), and Higher Education (*Hooger Onderwijs*). This institutional structure aims to shape children from a young age by introducing them to the concept of divinity and religious practices, ultimately preparing them to contribute to society through their skills and services.

The relevance of Tjokroaminoto's Islamic Education to character education lies in its alignment with the Qur'an and Hadith, which provide insights into the story of Luqman and his guidance in educating children or students. By returning to authentic Islamic Education, the nation's character will resonate with the ideals embedded in the Pancasila philosophy and the preamble of the 1945 Constitution.

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