

# The Thought of KH Ahmad Sanusi (1889-1950) in Da'wah and Education Paradigm

*Pemikiran of KH Ahmad Sanusi (1889-1950)  
Dalam Bidang Dakwah dan Pendidikan*

**Asep Shodiqin**

UIN Sunan Gunung Djati Bandung  
asep.shodiqin@uinsgd.ac.id

DOI: <http://dx.doi.org/10.31291/jlk.v17i1.582>

Received: Januari 2019; Accepted: Juni 2019; Published: Juni 2019

## **Abstrak**

KH Ahmad Sanusi adalah sosok yang memiliki karakter pemikiran yang unik. Dalam beberapa hal ia memiliki pemikiran yang berbeda dalam memandang praktek keagamaan, khususnya dalam konteks hegemoni pemikiran modernis maupun tradisional. Keterlibatan KH Ahmad Sanusi dalam perdebatan-perdebatan yang bersifat *furu'iyah* baik dengan kalangan modern maupun dengan kalangan tradisional merupakan suatu bukti bahwa ia merupakan tokoh yang berpengaruh secara intelektual dalam persoalan agama. Permasalahan pokok yang dikaji dalam tulisan ini adalah karakter pemikiran keagamaan KH Ahmad Sanusi yang mengambil posisi tidak menerima sepenuhnya terhadap kalangan tradisional dan tidak pula berpihak secara sepenuhnya pada pandangan-pandangan kaum modernis, terutama fokusnya pada pemikiran dakwah dan pendidikan.

**Kata kunci:** Da'wah, Pendidikan, Tafsir.

## **Abstract**

*KH Ahmad Sanusi is a figure who has a unique character of thought. In some ways he has different ideas in view of religious practice, especially in the hegemony of modernist and traditionalist hegemony. KH Ahmad Sanusi's involvement in furu'iyah debates both with the modern and the traditional is a proof that he is an intellectually influential figure*

*in religious matters. The main issue examined in this paper is the character of KH Ahmad Sanusi's religious thought which takes a position of not fully accepting the traditionalists and is not entirely aligned with the views of the modernists, especially its focus on da'wah and education.*

**Keyword :** Da'wah, Education, Tafseer

## Introduction

The Sundanese call Ahmad Sanusi (1889-1950) as Ajengan Sanusi, Ajengan Cantayan, or Ajengan Genteng. The almost eleven-year-old scholar who pursue science in the Mecca is also known as the founder of the Islamic Ummah Unity (PUI) in West Java. As a teenager, he is more involved in the world of da'wah and education by writing 125 books. His book covers various areas of religion written in Sundanese and Indonesian. The figure of this militant cleric is filled with religious social activities, plus inherit the pride of Sundanese society.<sup>1</sup>

One of the works of Ahmad Sanusi which is widely known to the Sundanese people is the book *Raudhah al-'Irfan fi ma'rifah al-Qur'an*. The book can be called the book of Sundanese commentary. He is one of three prolific Sundanese scholars who brought forth the books of Islamic teachings. In addition to Sanusi there is also Raden Ma'mun Nawawi ibn Raden Anwar who writes various short treatises, as well as the famous poet Abdullah bin Nuh from Bogor who wrote extensively on Sufi teachings.

Martin Van Bruinessen, Dutch scholar, calls these three figures as the author of the original work and not the directing of certain books, as commonly done by 19th century Indonesian scholars.<sup>2</sup> The *kitab* of *Raudhatu al-'Irfan fi Ma'rifati al-Qur'an* can be regarded as the starting point in the middle of the tradition of reading the pesantren world that has not been nimble in bringing forth the work of tafsir intact.

The study of Ahmad Sanusi has been written by several scholars such as Jajang A. Rohmana (2015). According to Rohmana

---

<sup>1</sup>Tata. Septayuda, "KH Ahmad Sanusi Mufasir Sunda," *Rubrik Khazanah Majalah Gontor*, 2009.

<sup>2</sup>M. Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995).

in his article, *Al-Qur'ān wa al-Isti'mār: Radd al-Shaykh al-Hājj Ahmad Sanusi (1888-1950)*, that Ahmad Sanusi played an important role in developing the intellectual traditions of pesantren in Priangan, West Java. The work of Ahmad Sanusi was mostly published when he was exiled in Batavia and became a city prisoner in Sukabumi. This happened shortly after his return from Mecca. Other Ahmad Sanusi's works contain anti-colonial criticism namely *Malja 'Al-Ṭhalibin*. A Sundanese tafsir with *pegon* (Arabic script used to write the Javanese and Sundanese languages) characters circulating around 1931-1932. The anti-colonial criticism of Sanusi is primarily directed at the problem of his isolation, the prohibition of hajj and learning to the pesantren, as well as the introspection of the defeat of the Muslims.<sup>3</sup>

Ahmad Sanusi's struggle history can be explored in Miftahul Falah's article entitled *Riwayat Perjuangan KH Amad Sanusi* (2009). Falah wrote, the figure of Ahmad Sanusi was known as a *mufassir* of the Qur'an. As a *mufassir*, he understood the meaning of the verses of the Qur'an and discussed many verses related to equality of rights, self-esteem, and independence. Thus, it is no exaggeration that Ahmad Sanusi was seen as a religious-nationalist figure who was very influential in his time. With the character and depth of his knowledge, the Dutch Indies Government was worried about its activities. Therefore, since 1927, Ahmad Sanusi was exiled to Batavia Centrum.

Ahmad Sanusi is considered successful in doing da'wah and development for the people of Sukabumi. He not only gave birth to religious works including *masail al fiqhiyyah*, tafsir al-Quran or development in pesantren education. He became the activator of the struggle for independence of the people of Sukabumi during the Dutch colonial era. In addition Ahmad Sanusi became the pioneer of the establishment of the organization POII (Persatoean Oemat Islam Indonesia) or known today as PUI (Persatuan Umat Islam) as the inauguration of its struggle from the institute AII (*Al-ittihadijatoel Islamijjah*) in 1931.<sup>4</sup>

---

<sup>3</sup>Jajang A. Rohmana, "Al-Qur'ān Wa Al-Isti'mār: Radd Al-Shaykh Al-Hājj Ahmad Sanusi (1888-1950) 'alá Al-Isti'mār Min Khilāl Tafsīr Mal'ja' Al-Ṭālibīn," *Studia Islamika* 22, no. 2 (September 2, 2015), <https://doi.org/10.15408/sdi.v22i2.1921>.

<sup>4</sup>Miftahul Falah, *Riwayat Perjuangan K.H. Ahmad Sanusi* (Sukabumi: Masyarakat Sejarawan Indonesia Cabang Jawa Barat, 2009). See also Ading

In the field of da'wah, in detail Ahmad Sanusi mentions 39 traits that must be owned by missionaries, proponents, leaders and administrators of an institution. The 39 properties are; humble, unflagging, not headstrong, free, fair, understanding the problem, understanding the command and prohibition of syara, practicing the teachings, maintaining the appearance, having a clear mind, steadfast, intending to uphold the religion, the end of the Islamic Shari'ah, obeying Allah's command, reviving the Sunnah of the Prophet, not hypocritical, no wishy-washy, no promise, good morality and must forgive.<sup>5</sup>

Ahmad Sanusi was born in Cantayan, Cikembar, Sukabumi on September 18, 1889. The son of Haji Abdurahim bin Haji Yasin and Epok's mother, first studied religion to his father. In 1903 he queued to various pesantren in Sukabumi, Cianjur, Tasikmalaya, and Garut. Six years later he went to Mecca and returned in 1915. In Mecca, in addition to studied by famous scholars, he also became acquainted with Sarekat Islam (SI) officials. When he returned to Sukabumi he became an adviser to the SI, but in 1916 resigned. Nevertheless, the colonial government once arrested him for allegedly involving the Sarekat Islam Afdeling B Event in Cimareme. Unproven, he was released.<sup>6</sup>

In 1922, he founded Pesantren Genteng so known as Ajengan Genteng. He has charisma considered to compete Patih Sukabumi or Dalem Jendol. Nevertheless, he remains well-known to be very critical of deviant behavior of bureaucrats (*priyayi*). About paying zakat fitrah and shalat for Dalem Sukabumi on every Jumat prayer, for example.

His critical attitude is considered to be detrimental to the government. In 1927, he was arrested and detained in Batavia. Although detained, the effect remains large. Thousands of his followers came to Batavia carrying various religious issues. Although in custody, his fighting spirit was never extinguished. In 1931, he founded al-Ittihadyatul

---

Kusdiana et al., "The Pesantren Networking in Priangan (1800-1945)," *International Journal of Nusantara Islam* 1, no. 2 (June 6, 2014): 118, <https://doi.org/10.15575/ijni.v1i2.30>.

<sup>5</sup>Asep Mukhtar Mawardi, "Haji Ahmad Sanusi Dan Kiprahnya Dalam Pergolakan Pemikiran Keislaman Dan Pergerakan Kebangsaan Sukabumi 1888-1959" (Universitas Diponegoro, 2011).

<sup>6</sup>Mohammad Iskandar, *Kiyai Haji Ajengan Ahmad Sanusi* (Jakarta: Pengurus besar Persatuan Ummat Islam (PUI), 1993).

Islamiyah (AII). Although not a political organization, it continues to develop into the most militant social organization in Priangan.

## Discussion

### Thought of Da'wah KH Ahmad Sanusi

Islamic Da'wah has a long history since the history of mankind, prophets and messengers sent from God from time to time. This situation illustrates a series of Islamic da'wah that is constantly echoed by the prophets and their followers to spread the nurture of the divine religion for mankind. The activity is no other aim to improve human life in the course of his life in line with the positive provision outlined by religion, so that his life has more meaning for individual and social group. *Ishlah* or efforts to improve the pattern of belief (*aqidah*) and worship (*shari'a*) which are both sources of behavior is the central theme of da'wah with the aim of realizing the happiness of life in the world and the hereafter.<sup>7</sup>

KH Ahmad Sanusi has deep thinking and understanding about the Islamic sciences. He mastered the science of tafsir, *mantiq* (logica), and others. He has memorized 30 juz of al-Qur'an. Therefore, it is not excessive if KH Ahmad Sanusi able to respond and answer the religious issues that developed at the time. Such as, rejection of the movement of renewal, fighting against ignorance, as well as other problems. Many of the books he wrote in various disciplines were able to answer people's expectations and answer the problem.<sup>8</sup>

According to Ahmad Sanusi, the al-Quran as God's book is central to one's belief criteria. Therefore, according to him, the requirement of acceptance of faith and obedience to God is to believe, respect and recognize the entire book of God, including the Qur'an (Sanusi, 1936: 19). Therefore, he asserted that the Qur'an was revealed solely to improve the behavior of human life. The Koran contains a number of commands and prohibitions which are then called Islamic Law. According to KH Ahmad Sanusi which is referred to as Islamic Law (Sharia Law) is the word of God which is related to the actions of the *mukallaf* (the accountable islamically).

---

<sup>7</sup>M.Tata Taufik, *Da'wah Era Digital* (Kuningan: Pustaka Al-Ikhlash, 2013).

<sup>8</sup>S. Wanta, *KH Ahmad Sanusi Dan Perjuangannya* (Majalengka: PB PUI [Pengurus Besar] Majelis Penyiaran Penerangan dan Dakwah, 1991).

Ahmad Sanusi explains that the Qur'an is the book of God which contains a number of provisions for man in life. In other words, the Qur'an is a living guide for people who want to survive the world and the hereafter through explanations in the Qur'an about the rules that govern all aspects of human life.

The community's respect for the kyai is not only directed to itself, but also addressed to his family, especially to his children. The santri and the surrounding community will give special treatment to the kyai children in order to keep the good name of the kyai. In such a mindset, it is easy to understand that the *santri* (Islamic student) and Cantayan society treat Ahmad Sanusi in a special way. As long as his wishes are not against Islamic values, they dare not oppose Ahmad Sanusi's wishes. However, they will warn or prevent it if there is a desire or behavior of Ahmad Sanusi that deviates from the norms of Islam.<sup>9</sup>

Therefore, KH Sanusi further explains that in the Qur'an there are four categories of law, namely: (1) relating to the faith and freedom of religion in choosing and living the religious provisions; (2) relating to household and association such as marriage and divorce, heredity and inheritance; (3) relating to the principle of cooperation among mankind such as buying and selling, leasing, pledge and others; and (4) relating to the maintenance of life, in the form of criminal and civil regulations to punish among fellow human beings who make mistakes.

Haji Ahmad Sanusi believes that the al-Qur'an as a source of Islamic teachings, therefore during his life used to understand the Qur'an, in addition to other religious sciences. In the pesantren he founded, namely Pesantren Genteng Babakan Sirna, Cibadak, Sukabumi, a man who had studied for 15 years in Makkah teaches the science of the Qur'an and the interpretation of the al-Qur'an to his student. His perseverance in conveying this knowledge encouraged him to write a Sundanese-language Quranic commentary written in Arabic letters later published in the title *Malja al-Thalibin*. The process of teaching tafsir al-Qur'an to student in pesantren environment goes on so that soon there is published a book that is translation

---

<sup>9</sup>Sulasman, "Kyai Dan Pesantren Dalam Historiografi Islam Di Indonesia," *Historia Madania* 1, no. 2 (2007).

from Al-Qur'an entitled, *Raudah al-Irfan fi Ma'rifah al-Qur'an*.<sup>10</sup> Ajengan Genteng also composed a book of exegesis in Malay in Latin with the title, *Tamsyiat al-Muslimin fi Tafsir Kalam Rabb al-Alamin*. This interpretation is deliberately made for readers who do not understand Sundanese and Arabic.

Ahmad Sanusi's alleged ideas were expressed in various works, such as *Raudhatul Irfan*, a book perched by Sundanese and equipped with a brief explanatory interpretation.<sup>11</sup> This commentary has been reprinted for decades and is still used by *Majelis Ta'lim* in West Java. Another work is the serial *Tamsyiat al-Muslimin*, the interpretation of the Qur'an in Malay (Indonesia). Each verse of the Al-Qur'an besides written in Arabic is also written (transliteration) in Latin alphabet. While many scholars at that time regarded KH Ahmad Sanusi's effort as an ill-conceived heresy, resulting in a fierce debate. This series of exegesis, laden with messages of the importance of self-esteem, equality, brotherhood and freedom among the people.

KH Ahmad Sanusi also criticized the lifestyle of Priangan society who tend to focus on the afterlife solely regardless of the glory of their life in the world. Understanding of Islam partially like this Priangan society, according to Ahmad Sanusi as proof that the process of Islamization in a region is only a formal religious in the form of pronunciation of the phrase and only if there is only limited to the introduction of non-interpretable doctrines.

Therefore, according to KH Ahmad Sanusi need a continuous re-Islamization. For him, the condition of Priangan society like that is caused by, in addition to the unfinished process of Islamization, also caused by the kyai as the spreader of Islam that is not true in understanding and conveying the Islamic doctrines. So to rectify that incorrect perception, KH Ahmad Sanusi explains and offers the concept of *khoiru ummah* (best people), as he writes, *khoiru* rank of *ummah* is a rank required by Allah to all Muslims that must be achieved.

---

<sup>10</sup>Fadlil Munawwar Manshur, "Ajaran Tasawuf Dalam Raudah Al-Irfan Fi Ma'rifatil Qur'an Karya Kiai Haji Ahmad Sanusi: Analisis Semiotika Dan Resepsi" (Universitas Gajah Mada, 1992).

<sup>11</sup>Edi Komarudin et al., "Tafsir Qur'an Berbahasa Nusantara (Studi Historis Terhadap Tafsir Berbahasa Sunda, Jawa Dan Aceh)," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 15, no. 2 (May 23, 2019): 181–96, <https://doi.org/10.15575/al-tsaqafa.v15i2.3821>.

Further KH Ahmad Sanusi said that if the Muslims of Indonesia have not reached the identity of *khairu ummah*, then it is obligatory for all *ummah* to work it out. Things that must be done by all Muslims, according to him; *first*, to the pesantren and the school to concentrate fully in order to get to the rank. *Secondly*, in order to attain the rank, all its rules must be in accordance with the rules set by God and His apostle. *Third*, the behavior, speech, and the steps must be in goodness according to *syara* (Sharia Islamic law).

KH Ahmad Sanusi deplores the attitude of the clerics who are more concerned with the afterlife and who cooperate with the invaders. Thus he calls for the scholar of Islam who is not scientifically correct and falsify the knowledge of his students, who argue that Muslims should not be noble, should not be rich, but must be disdainful and destitute in the life of the world. Their reason for the concept of happiness in the world for the unbelievers and enough for the Muslims to receive happiness and glory in the hereafter, is contradicted by KH Ahmad Sanusi as a misunderstanding in their interpretation of the Qur'anic verse.

He also criticized the attitude of the above scholars who did not include *al-ulum al-kauniyyah* into the category of Islamic science. According to science *kauniyyah* is a useful science of intelligence in the world. In addition to criticizing the afterlife-oriented society, KH Ahmad Sanusi also reminds people of the world-oriented alone. In one explanation it says,

*“If we abandon the rules of Allah and His apostle, we will not be able to achieve khoiru ummah, even though we in his world can get the rank of happiness and honor that does not use Allah's rule, Rasulullah, that glory of happiness is not khoiru ummah but merely the happiness, the glory expressed by God, wa ma al-hayatu al-dunya illa mata'u al-gurur, (no life, riches, glory, honor that the world alone is not accompanied by the devout Islamic religion of the perfect God, except for a mere trick) that is similarly impossible to be considered good, is certainly considered ugly. Therefore, the glory of the world that is not accompanied by the perfection of religion is not khoiru ummah but the life of gurur (deceit).”*<sup>12</sup>

The above description indicates that KH Ahmad Sanusi seeks to rationalize the teachings of Islam in the actual context. For him

---

<sup>12</sup>Ahmad Sanusi, *Hidâyat Qulûb Al-Sibyân Fî Fadâ‘il Sûrat Tabâarak Al-Mulk Min Al-Qur’ân* (Sukabumi: Masduki, 1936).

the world and everything connected with it is placed in the context of amanah, in the sense that it must be maintained and maintained

### Method of Da'wah

The al-Qur'an is the first and foremost religious source of Islam.<sup>13</sup> According to Muslim beliefs that are validated by scientific research, the al-Qur'an is a holy book that contains the words (revelations) of Allah, as true as the Archangel Gabriel conveyed to Prophet Muhammad as Allah's Apostle little by little for 22 year 2 months 22 days, first in Mecca then in Medina. The goal, to be a guide or guidance for mankind in life and life to achieve prosperity in this world and happiness in the hereafter.<sup>14</sup>

KH Ahmad Sanusi in carrying out his mission of da'wah to reach the society is to translate the al-Qur'an into Sundanese. The purpose of the al-Qur'an is translated into Sundanese, so that Islamic values can be transformed directly and easily understood and accepted by the people. All the way has been pioneered until in his various attitudes he tried to be in accordance with the values contained in the al-Qur'an.

Book of *Raudhatul al-'Irfan fi ma'rifati al-Qur'an* can be regarded as the starting point in the middle of literature tradition in the pesantren world that has not been nimble in producing the work of tafsir intact. Not less than the many pesantren in the realm of Priangan use this book of interpretation in the process of teaching and learning. Likewise, *pengajian kampung* (village recitation) in the community that is guided by the alumni of boarding schools in West Java, whether done regularly (periodically) or at certain times (incidental).

We easily find this book of exegesis in some book stores in the sub-district markets. Increase in print also has not counted how many times, since published by several different publishers and without the first publishing year. Characteristics of the Book of Tafsir *Raudhatul al-'Irfan fi ma'rifati al-Qur'an*, The book consists of two volumes, the first volume contains juz 1-15 and the second

---

<sup>13</sup>Rosihon Anwar, Dadang Darmawan, and Cucu Setiawan, "Kajian Kitab Tafsir Dalam Jaringan Pesantren Di Jawa Barat," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (February 2, 2016): 56–69, <https://doi.org/10.15575/jw.v1i1.578>.

<sup>14</sup>Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta: PT. Raja Grafindo Persada, 2015).

volume contains juz 16-30. By using Arabic script and Sundanese reading, plus information on the left and right of each sheet as an explanation of each verse that has been translated.

This model of awareness, not only distinguishes it from the tafsir commonly used in pesantren and or Sundanese society in general, but has much effect on the absorption capacity of the study participants. Writing verses that directly complete the translation underneath it with italics will make the reader can immediately remember the meaning of each verse. Then, can see the conclusions listed on the left and right of each sheet. The information on the left and right of each page, contains the conclusions of the verse written next to it and the explanation of the time of the verse (*asbab an-nuzul*), the number of verses, and the letters. Then, it is inserted with the problem of tauhid that tends to *Asy'ariyah mazhab* and the jurisprudence that follows Shafi'i mazhab. Both mazhab in Islam is indeed embraced by most Muslim communities in the region of West Java.

From here it can be seen how KH Ahmad Sanusi has his own strategy in presenting the theological and legal verses that are closely related to the common people's understanding. The meaning of the word of the word that exists in this commentary seems to be inspired by *Tafsir Jalalain* by Jalaluddin al-Suyuthi and Jalaluddin al-Mahalli which is widely used in the environment of Javanese pesantren. This is seen from the beginning of the interpretation of the letter al-Fatihah to the letters that followed. The *Tafsir Mufradat* (interpretation of word-by-word) model attached to the al-Jalalain commentary has had a profound effect on KH Ahmad Sanusi when concocting his interpretation for every word in the Qur'anic verses. Perhaps this can be done when the tafsir is deliberately directed to be consumed by most Sundanese Muslim societies that have not yet fully formed their awareness of the scriptural text.

In fact, the user of this tafsir is indeed captivated by the style of interpretation of the word. That after the emergence of the interpretation of Ahmad Sanusi's work above, the needs of the Sundanese community on the knowledge of the al-Qur'an commentary is increasing. It is not directly proportional to the ability to absorb directly from books that read "native Arab". This is then the motivation for presenting the translation of the "Sundanese" version of the al-Qur'an which is mostly done by several publishers after the emergence of the work of Ahmad Sanusi. He is also known as one of the followers of *Tarekat Qadiriyyah* which is widely embraced by the post-independence society. In fact, the youth who fought for

independence, often requested teachings and immunities to KH Ahmad Sanusi related to the translation of Manaqib Abdulqadir Jailani which later became the guideline of the Tarekat Qadiriyyah.

For the size of most of the kyai of his day, even for the size of today's figures, Ahmad Sanusi is a very productive kyai who gave birth to papers. This makes Ahmad Sanusi a special character. The multi-role it plays, as well as the various activities it does not prevent it from creating works of writing. He is a figure of ulama-mubaligh, educator, social activist and political activist who is very active in writing. Even this privilege is clearly visible from the number of writings that reach tens, even hundreds of titles covering various fields, especially about the Islamic sciences.

About the number of Ahmad Sanusi's writings, there are many different opinions. Among the opinions mentioned A Mukhtar Mawardi who managed to record and collect the work of Ahmad Sanusi amounted to 75 titles. More number is recorded Gunsaikanbu by calling 102 articles in Sundanese and 24 essays in the Indonesian language. While S. Wanta mentions Ahmad Sanusi's works amounted to 480 kinds of books. The author himself, for approximately one year, has managed to collect his works until this thesis was written, as many as 52 titles.

His works are printed and published by many printers and publishers. As from Ahmad Sanusi himself, most of his articles are printed in Sayyid Yahya bin Usman, Tanah Abang Weltevredan. There is also a printed in the printing Sayyid Abdullah bin Utsman, Petamburan. In addition to those two presses, there are actually some of Ahmad Sanusi's articles printed in Harun bin Ali Ibrahim, Pakojan Betawi printing press, both in Batavia (Jakarta) and those in Sukabumi and the printing of Sayyid Ali Idrus. The Printing in Sukabumi is located at Vogelweg no. 100 Sukabumi (now Bhayangkara street number 33 Sukabumi), is a printing press for Ahmad Sanusi's works to be reprinted. But compared to other works in the various fields of traditional Islamic scholarship, works in the field of tafsirs that make the reputation of Ahmad Sanusi's writings get a special place and the most counted by the people of Indonesia in general.

### **Influence Da'wah**

Ahmad Sanusi is a local ulama and community leaders who are struggling in the national stage who always make contact with other national figures such as Soekarno, H Agoes Salim, Muhammad

Hatta and Sutan Syahrir and others. Ahmad Sanusi has always been one of the sources of information and people who are urged to be asked for suggestions, opinions and inputs in various respects both with regard to regional, regional, national and national interests as well as those related to religious knowledge.

As a teacher and parents he educates both his children and students become big and influential Ulama not only in West Java, but also influential at the national level, such as when teaching at Pesantren Cantayan, gave birth to the first class of santri became scholars The main names include Ajengan Qomaruddin, Ajengan Siroj, Ajengan Marfu, Ajengan Soleh, Ajengan Abdullah bin Nuh, Ajengan Nakhrowi, Ajengan Mukhtar, Ajengan Nur, Ajengan Hafidz, Ajengan Zaen, and others.

While teaching at Pesantren Genteng Babakansirna, gave birth to the students of the second generation to become great scholars, among them: Ajengan Abas (teacher at pesantren Gunungpuyuh), Ajengan Damiri (Yusuf Taujiri founder of boarding school Cipari Wanaraja Garut), Ajengan Khoer Apandi (founder of boarding school Miftahul Huda Manonjaya Tasikmalaya), Ajengan Uci Sanusi (founder of Sunanul Huda Cikaroya Cisaat Sukabumi), Ajengan Masturo (founder of pesantren al-Masthuriyyah Cisaat Sukabumi), Ajengan Badruddin (founder of pesantren Bondongan Bogor) Ajengan Soleh Iskandar (military figure) Ajengan Nawawi, Ajengan Hasbullah, Ajengan Zaenuddin, Ajengan Nur Hawi, Ajengan Kurdi, Ajengan Uho, Ajengan Suhrawardi, Ajengan Kholil, Ajengan Ahmad, Ajengan Zarkoni, and others. When teaching in pesantren Gunungpuyuh gave birth to santri become great scholars, among them: KH EZ Muttaqin (founder of UNISBA Bandung), Ibrahim Husein (former Rector IIQ and chairman of the MUI fatwa central body), KH Ilyas Ruhayat (head of boarding school Cipasung Singaparna Tasikmalaya), KH Ishak Farid, and others (Shaleh, 2013: 37).

In the National Movement in charge of the birth, PETA Army (Pembela Tanah Air) in the Residency area of Bogor. BKR (People's Security Agency) Sukabumi, which later became the forerunner of TNI (Indonesian National Army). KNID (Regional National Indonesia Committee) Sukabumi Township, which later became the Parliament of the City of Sukabumi.

In the field of Islam and politics, became Chairman of the Executive Board of AII (POII or PUII), Instructor on the Training of Ulama organized by the Japanese military government. Member

of Bogor Regional Advisory Board (Giin Bogor Shu Sangi Kai). Hokokai Board (Javanese Awakening), Masyumi party management, Vice Resident (Fuku Syucokan) Bogor. Member of BPUPKI (Dokuritsu Cosakai).

He is also the founder and head of Genteng boarding school. Founder and leader of Pondok Pesantren Gunungpuyuh. Founder of AII transformed into POII (PUII) and fusion with POI (PUI) Majalengka became Persatuan Umat Islam (PUI) on 5 April 1950. Founder of AII organization onderbouw, such as BII, Zaebiyah, IMI, and others, GUPPI (Association of Islamic Education Improvement Efforts).

The award, among others, as a pioneer of independence from the government of the Indonesian republic. Bintang Mahaputra Utama from the President of the Republic of Indonesia. Bintang Mahaputra Adipradana from the President of the republic of Indonesia. His name was taken as the Government of Sukabumi City became the name of one of the streets in Sukabumi City, which connects between Cigunung road up to Degung, namely KH A. Sanusi Street.

Attitudes and stance for the benefit of the Nation and the State. Detained by the Dutch colonial government without any decision and put into prison in Cianjur and prison in Sukabumi City for approximately 2 (two) years. Disposed (exiled) to Batavia Centrum for about 6 (six) years. So the prisoner of the City in Sukabumi, more or less for 7 (seven) years. Join Hijrah to Yogyakarta, as a consequence of KNIP members who comply with the Renville agreement knew 1948 between the Government of Indonesia and the Dutch Colonial Government. Reject DI/TII led by S.M. Kartosuwiryo, and remain faithful to NKRI.

### **Thought and Activity in Education**

The term “Islam” in “Islamic Education” shows the color of certain education that is colored education of Islam, Islamic education is education based on Islam. One among the teachings of Islam is, obliging Muslims to carry out education. Because according to Islam the teachings of Islam, education is also a necessity of human life that must be met, in order to achieve prosperity and happiness of the world and the hereafter. With that education also humans will get various kinds of knowledge for the provision and life.<sup>15</sup>

---

<sup>15</sup>Ahmad Tafsir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Rosyda Karya, 2014).

Samsul Nizar defines that Islamic education as a series of systematic, planned and comprehensive processes in an effort to transfer the values to the students, develop the potential of the students so that students are able to carry out their duties on earth as well as possible, in accordance with the value -the value of divinity based on the teachings of religion (Al-Qur'an and Hadith) on all dimensions of his life.<sup>16</sup>

The exile lived by KH Ahmad Sanusi had a positive impact on him. During Batavia Centrum's exile KH Ahmad Sanusi showed himself as a prolific scholar in writing books. The struggle in establishing truth in the context of Islamic worship can not only be done by direct da'wah. Thought his thoughts are a bit more provoked by a complaint from the jama'ah poured by KH Ahmad Sanusi by writing a book. It is easy to understand because as a person who is undergoing exile, the space is very limited. Meanwhile, if it does not respond to complaints of congregations concerning religious matters, then the community will experience confusion in carrying out its religious practices.

Therefore, KH Ahmad Sanusi wrote his thoughts by publishing various books. In addition, his productivity in book publishing shows that KH Ahmad Sanusi is a traditional kyai who has a progressive mind. He is not only silent while holding firmly his traditional beliefs. He gave a defense against the earlier scholars who according to *mujadid* (reformer) his thoughts do not need to be used as reference material for taqlid. In his exile that left his santri and jama'ah in Sukabumi, KH Ahmad Sanusi left no education. In the learning process they can still be done by him. In essence, KH Ahmad Sanusi still carry out the teaching process but using different media.<sup>17</sup>

The religious materials presented to the students and his congregation done through a book. The Qur'anic commentary, for example, KH Ahmad Sanusi routinely writes it in several books (bulletins) which he regularly publishes in Batavia Centrum. From writing this book, KH Ahmad Sanusi survived during his exile in Batavia Centrum because his books were bought by many people. His ability to publish books amounting to hundreds of titles, as reported by him to the Japanese Military Administration in 1942.

---

<sup>16</sup>Samsul Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam* (Jakarta: Penerbit Gaya Media Pratama, 2001).

<sup>17</sup> Falah, *Riwayat Perjuangan K.H. Ahmad Sanusi*.

### **Syamsul Ulum College: Education Laboratory**

In some areas there are Islamic educational institutions that are similar to pesantren and have their own terms as in the Aceh region called the dayah, surau in West Sumatra, while the term pesantren is used to refer to Islamic educational institutions in Java. In education in pesantren kyai live with his students.<sup>18</sup> The closeness between scholars or kyai with students or *santri* closely intertwined, besides *santri* also very obedient and reluctant to kyai or ulama this is due to the method of living together that run pesantren. During the colonial period, pesantren was an educational institution of Grass Root People that was deeply integrated with people's lives. In the days of the revolution, pesantren led by kyai or ajengan was one of the guerrilla centers in the war against the Dutch to seize independence as well as in the revolutionary period. In the Pesantren formed Hizbullah which later became the embryo of the Indonesian National Army.

The arrival of KH Ahmad Sanusi who is one of the leading clerics from the exile in Batavia to Sukabumi was welcomed by the people of Sukabumi and brought a new wind to the life of the people of Sukabumi. Although at the arrival of KH Ahmad Sanusi has many kyai and ajengan who also become role models of society, but with the arrival of KH Ahmad Sanusi bring new lessons for the people of Sukabumi about Islam. Ajengan young who was then aged 44 years who have a high religious knowledge also has the spirit to liberate Indonesia. Besides that also because KH Ahmad Sanusi able to convey and solve religious problems and daily life with language that is easy to understand.

KH Ahmad Sanusi then founded a pesantren who studied the science of Islam based on books written in Arabic by medieval Arab scholars.<sup>19</sup> Pesantren founded by KH Ahmad Sanusi is called Pesantren Gunung Puyuh. The existence of this Pesantren is welcomed by the people of Sukabumi. A number of students are enrolled to study at Pesantren Gunung Puyuh. *Santri* is a term or term for students who study in pesantren, usually the santri learn to live alone, ranging from washing clothes, and cooking.

Pesantren Gunung Puyuh is located behind KH Ahmad Sanusi's house when it becomes a town prisoner in Sukabumi precisely at

---

<sup>18</sup> I. Djumhur and H. Danasuparta, *Sejarah Pendidikan* (Bandung: Penerbit Ilmu, 1974).

<sup>19</sup>Edi S. Ekajati, *Sejarah Pendidikan Daerah Jawa Barat* (Jakarta: Departemen Pendidikan dan Kebudayaan RI, 1998).

Jalan Vogelweg No.100, Gunung Puyuh. This pesantren was established at the end of 1934 on land located behind KH Ahmad Sanusi's house. At the beginning of its founding KH Ahmad Sanusi assisted the residents began to erect a small mosque and a simple pesantren building. Communities in the area of Gunung Puyuh welcomed the establishment of the pesantren even the people around the pesantren allowed the santri to live in their homes. This is done because the Pesantren Gunung Puyuh has not provided a dormitory for students stay. So for overnight *santri* stay at home residents. Santri in Pesantren Gunung Puyuh is not only dominated by youth who live in the area of Gunung Puyuh or Sukabumi but also from areas outside Sukabumi City.

Seeing the wider community, especially Sukabumi welcomed the establishment of the pesantren, KH Ahmad Sanusi wanted to expand his pesantren and build the facilities needed. The desire is not without obstruction, the required capital does not have. With a strong determination then Ahmad Sanusi put aside the benefits of *Tamsijjatoel Moeslimin*<sup>20</sup>, KH Ahmad Sanusi began to prepare the necessary infrastructure for educational institutions. Then Ahmad Sanusi bought the land behind his house. The valley-shaped swampy land at the foot of a small hill (the community around it called the Quilting Mountain) has an area of 15,000 m<sup>2</sup>, with such mature preparations by storing water entering the swamp into the sewer that has been made, then carried out in the swamp, the swamp land has become a ready field to build. Then start the construction of infrastructure needed by Pesantren Gunung Puyuh namely madrasah and lodge.

Many people of Sukabumi are assisting KH Ahmad Sanusi in the construction of Pesantren Gunung Puyuh expansion. Many rich people who contributed part of his wealth in helping KH Ahmad Sanusi in expanding his boarding school. KH Ahmad Sanusi will firmly reject the donation of treasures that are inconsistent with his wealth, desired by KH Ahmad Sanusi to the rich is to contribute in accordance with the provisions of the law contained in the al-Qur'an.<sup>21</sup>

Pesantren Gunung Puyuh was originally a pesantren that did not have accommodation. This caused the santrinya to stay overnight in the resident's house but in its development after the renovation and renamed the Syamsul Ulum College provided

---

<sup>20</sup>Falah, *Riwayat Perjuangan K.H. Ahmad Sanusi*.

<sup>21</sup>Falah, *Riwayat Perjuangan K.H. Ahmad Sanusi*..

simple lodging for his student. Development of this lodge is intended to make education more optimal. The lessons given in Syamsul Ulum College besides al-Qur'an and Hadith in Syamsul Ulum College are also given lessons about *Nahwu* and *Sharaf* studies. His teaching staff is Ahmad Sanusi himself assisted by his family, both son and daughter-in-law. Syamsul Ulum's college is like a pesantren in general who studies the *turats* (Islamic tradition), in addition to the *turats* which has always existed and learned in many pesantren. The student of Syamsul Ulum School also studied the books of KH Ahmad Sanusi's masterpiece which is their teacher.

The method of learning in this college has changed from the method of learning Pesantren Gunung Puyuh but there are still many kesamanaan with other pesantren in West Java at that time using the method of *sorogan* and *balagan*. In addition to *Sorogan* and *Balagan* there are other traditional teaching methods that are also used by teachers in Syamsul Ulum College is *ngalogat*. *Ngalogat* itself is interpreting the eyes of Arabic text-usually in yellow word word of mouth, by writing the translation just under the word which is meant by using Arabic letters. KH Ahmad Sanusi and other teachers also use the method he often did when teaching in Cantayan Pesantren is the method of *halaqah* (refers to the circle formed around a spiritual leader).

With this method, the santri are invited to discuss every religious issue. To streamline the discussion process, the santri are divided into groups. They discussed each religious issue in each group which was then discussed again with another group. The results of the discussions are discussed together with KH Ahmad Sanusi so that the santri will have a much deeper understanding than the sorogan system or bandungan.<sup>22</sup>

Different learning methods at each level such as *halaqah* method are done to the advanced santri while sorogan and bandungan are applied to new santri. Each method of teaching by teachers including KH Ahmad Sanusi always gives opportunity to his students to ask questions and discuss about religious issues as well as problems in everyday life.

Another change that is in the way of learning santri who have been using the table and chairs. The use of tables and chairs is clearly a very striking difference with other pesantren that still use

---

<sup>22</sup>Falah, *Riwayat Perjuangan K.H. Ahmad Sanusi*.

the way of learning with *ngadapang* (face down) and still consider the way of learning by using the table and chairs is a way of learning the kafir. KH Ahmad Sanusi when he became the leader of Pesantren Genteng and Gunung Puyuh using the method of *ngadapang* (face down) where the santri learn to base on the floor while hearing the lessons delivered by the scholars.

Conditions are under the colonization of other nations at that time to make pesantren's in Indonesia, including in Sukabumi provide martial lessons to his students. Since the Dutch colonial period independent scholars are fortified strongholds that reject colonialism. The Dutch also give a stamp to the scholars as the makers of riots (trouble makers).

So that the students and scholars are required to become a *dai* (scholar) and a Islamic fighters. Syamsul Ulum's college has three goals in education: preparing ulama, mujahid, and preparing mujahid propagators. This affirms the role of scholars and Islamic leaders not only disseminate the science of Islam but also safeguard Indonesia's security and reject the occupation or control of the land by Foreign Nations.

## **Conclusion**

Ahmad Sanusi is a local ulama and community leaders who fought in the national stage who always made contact with other national figures such as Soekarno, H Agoes Salim, Muhammad Hatta and Sutan Syahrir and others. Ahmad Sanusi has always been one of the sources of information and people who are urged to be asked for suggestions, opinions and inputs in various respects both with regard to regional, regional, national and national interests as well as those related to religious knowledge. KH Ahmad Sanusi is one of the traditional clerics and prolific scholars. He was born on the 12th of Muharram 1306 H, coinciding with the date of 18 September 1888 M. Cantayan district, Sukabumi, West Java.

Ahmad Sanusi has deep thinking and understanding about the Islamic sciences. He mastered the science of tafsir, *mantiq* (logica), and others. He even memorized the Qur'an 30 Juz. Therefore, it is not excessive if KH Ahmad Sanusi able to respond and answer the religious issues that developed at the time. Such as, rejection of the movement of renewal, as well as other problems. Many of the books he wrote in various disciplines were able to answer people's expectations and answer the problem.

Ahmad Sanusi in carrying out his mission of da'wah to reach the society is to translate the Qur'an into Sundanese. The purpose of the Qur'an is translated into Sundanese, so that Islamic values can be transformed directly and easily understood and accepted by the people. All the way has been pioneered until in his various attitudes he tried to be in accordance with the values contained in the Qur'an.

As a teacher and parents he educates both his children and students become big and influential Ulama not only in West Java, but also influential at the national level, such as when teaching at Cantayan Pesantren, gave birth to the first class of santri became scholars. While teaching at Pesantren Genteng Babakansirna, gave birth to the students of the second generation to become great scholars. Ahmad Sanusi is someone who is very persistent in his struggle, and he not only plays an active role in Islamic education but in politics he is active. He is the first to apply the luxury schools with the benches, chairs and methods taught is different from other pesantren because the goal is to solely menterdepankan education for the Indonesian nation is not defeated by other countries who want to master it at that time.

The role of Ahmad Sanusi in Islamic Education, including the following; he is active in the world of education and publishing, with the many works of Ahmad Sanusi up to one hundred more, including: (1) the Book of Interpretation of the Qur'an, the Book of Hadith, the Book of Tawheed, the Book of Fiqh, the Book of Arabic Language, the Book Morals, the Book of Mantiq, the Book of Bayan Sciences, the Book of History, the Book of Friday, the Book of Munadoroh; (2) The activeness of Ahmad Sanusi in the organization he founded himself under the name Al-Ittihadiat al-Islamiyah (AII) which is a fusion-era organization between PUI and PUII; (3). Ahmad Sanusi expanded his pesantren by making an institution that stands up to the present.[]

## References

- Ali, Muhammad Daud. *Pendidikan Agama Islam*. Jakarta: PT. Raja Grafindo Persada, 2015.
- Anwar, Rosihon, Dadang Darmawan, and Cucu Setiawan. "Kajian Kitab Tafsir Dalam Jaringan Pesantren Di Jawa Barat." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (February 2, 2016): 56–69. <https://doi.org/10.15575/jw.v1i1.578>.

- Bruinessen, M. Van. *Kitab Kuning, Pesantren, Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*. Bandung: Mizan, 1995.
- Djumhur, I., and H. Danasuparta. *Sejarah Pendidikan*. Bandung: Penerbit Ilmu, 1974.
- Ekajati, Edi S. *Sejarah Pendidikan Daerah Jawa Barat*. Jakarta: Departemen Pendidikan dan Kebudayaan RI, 1998.
- Falah, Miftahul. *Riwayat Perjuangan K.H. Ahmad Sanusi*. Sukabumi: Masyarakat Sejarawan Indonesia Cabang Jawa Barat, 2009.
- Iskandar, Mohammad. *Kiyai Haji Ajengan Ahmad Sanusi*. Jakarta: Pengurus besar Persatuan Ummat Islam (PUI), 1993.
- Komarudin, Edi, Muhammad Nurhasan, Ice Sariyati, and Ihin Solihin. "Tafsir Qur'an Berbahasa Nusantara (Studi Historis Terhadap Tafsir Berbahasa Sunda, Jawa Dan Aceh)." *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 15, no. 2 (May 23, 2019): 181–96. <https://doi.org/10.15575/al-tsaqafa.v15i2.3821>.
- Kusdiana, Ading, Nina Herlina Lubis, Nurwadjah Ahmad EQ, and Mumuh Muhsin Z. "The Pesantren Networking in Priangan (1800-1945)." *International Journal of Nusantara Islam* 1, no. 2 (June 6, 2014): 118. <https://doi.org/10.15575/ijni.v1i2.30>.
- Manshur, Fadlil Munawwar. "Ajaran Tasawuf Dalam Raudah Al-Irfan Fi Ma'rifatil Qur'an Karya Kiai Haji Ahmad Sanusi: Analisis Semiotika Dan Resepsi." Universitas Gajah Mada, 1992.
- Mawardi, Asep Mukhtar. "Haji Ahmad Sanusi Dan Kiprahnya Dalam Pergolakan Pemikiran Keislaman Dan Pergerakan Kebangsaan Sukabumi 1888-1959." Universitas Diponegoro, 2011.
- Nizar, Samsul. *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam*. Jakarta: Penerbit Gaya Media Pratama, 2001.
- Rohmana, Jajang A. "Al-Qur'ān Wa Al-Isti'mār: Radd Al-Shaykh Al-Hajj Ahmad Sanusi (1888-1950) 'alā Al-Isti'mār Min Khilāl Tafsīr Mal'ja' Al-Ṭālibīn." *Studia Islamika* 22, no. 2 (September 2, 2015). <https://doi.org/10.15408/sdi.v22i2.1921>.
- Sanusi, Ahmad. *Hidāyat Qulūb Al-Sibyān Fî Fadâ'il Sûrat Tabârak Al-Mulk Min Al-Qur'ân*. Sukabumi: Masduki, 1936.
- Septayuda, Tata. "KH Ahmad Sanusi Mufasir Sunda." *Rubrik Khazanah Majalah Gontor*, 2009.
- Sulasman. "Kyai Dan Pesantren Dalam Historiografi Islam Di Indonesia." *Historia Madania* 1, no. 2 (2007).
- Tafsir, Ahmad. *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: Rosyda Karya, 2014.
- Taufik, M.Tata. *Da'wah Era Digital*. Kuningan: Pustaka Al-Ikhlās, 2013.
- Wanta, S. *KH Ahmad Sanusi Dan Perjuangannya*. Majalengka: PB PUI [Pengurus Besar] Majelis Penyiaran Penerangan dan Dakwah, 1991.