

ABSTRAK

Mathla'ul Anwar merupakan organisasi sosial berbasis agama. Ia bergerak di bidang dakwah dan pendidikan agama Islam, khususnya di daerah Menes, Pandeglang. Mathla'ul Anwar terbentuk di tengah perkembangan sosial, politik dan keagamaan pada awal abad ke-20. Pada 1920-an hingga 1952, Mathla'ul Anwar identik dengan Nahdlatul Ulama sebagai ideologi keberagamaan. Ketika Mathla'ul Anwar menyatakan independensi politik, pada 1952, menyebabkan fragmentasi di kalangan anggotanya. Penelitian ini akan menjelaskan alasan dan proses terjadinya fragmentasi Mathla'ul Anwar, proses perubahan konsep keberagamaan Mathla'ul Anwar, beserta tokoh pembaharunya. Selain itu, akan dibahas juga cara Mathla'ul Anwar dan MALNU mengembangkan lembaga pendidikan masing-masing.

Metode penelitian yang digunakan ialah metode historis. Terdiri atas tahapan heuristik, kritik sumber, interpretasi dan verifikasi sumber, serta penyajian hasil penelitian dalam bentuk narasi deskriptif. Penulis menggunakan sumber primer dari dokumen sezaman, sumber sekunder yang diperoleh melalui wawancara, penelitian terdahulu terkait Mathla'ul Anwar. Pendekatan yang digunakan ialah politik dan keagamaan. Guna mengetahui pandangan politik dan keagamaan organisasi Mathla'ul Anwar pada periode tersebut.

Hasil dari penelitian menunjukkan setidaknya ada tiga hal yang menjadi penyebab terfragmentasinya Mathla'ul Anwar. *Pertama*, konflik internal Masyumi ketika kabinet Amir Syarifuddin menyetujui Perjanjian Linggarjati dan Renville. *Kedua*, terputusnya afiliasi Mathla'ul Anwar dengan NU pada 1952. *Ketiga*, kekecewaan anggota Mathla'ul Anwar dari kalangan tradisionalis terhadap independensi politik 1952. Fragmentasi semakin jelas dengan berdirinya madrasah dan pesantren yang didirikan di luar organisasi Mathla'ul Anwar. Puncak dari fragmentasi organisasi Mathla'ul Anwar ialah terbentuknya MALNU, pada 1967. Sejak itu, Mathla'ul Anwar mengalami pergeseran dalam pemahaman politik dan konsep pemikiran keberagamaan.

Dengan terbitnya *Islahul Ummah* (1969), Kiai Uwes Abu Bakar memperbaharui konsep pemikiran keberagamaan Mathla'ul Anwar. Ia bersikap moderat, dengan menekankan pentingnya toleransi dalam perbedaan pandangan agama dan politik. Hal ini terbukti dengan masuknya anggota-anggota baru dari berbagai kelompok Islam. Perubahan konsep keberagamaan dan sikap politik Mathla'ul Anwar, sejak 1950an, juga berpengaruh terhadap perkembangan madrasah-madrasah. Mathla'ul Anwar mengembangkan lembaga pendidikannya mengikuti kurikulum nasional, dan kehilangan ciri khas pengajaran Islamnya. Sedangkan MALNU menggunakan model *boarding school* (sekolah berasrama), untuk menjaga kelangsungan pengajaran kitab kuning bagi peserta didiknya.

Kata kunci: Mathla'ul Anwar, organisasi, fragmentasi, politik, keagamaan.

ABSTRACT

Mathla'ul Anwar is a religion-based social organization. It is engaged in da'wah and Islamic religious education, especially in the Menes area, Pandeglang. Mathla'ul Anwar was formed amidst social, political, and religious developments, in the early 20th century. In the 1920s until 1952, Mathla'ul Anwar was identified with Nahdlatul Ulama as a religious ideology. When Mathla'ul Anwar declared political independence, in 1952, it caused fragmentation among its members. This research will explain the reasons and processes for the fragmentation of Mathla'ul Anwar, the process of changing the religious concept of Mathla'ul Anwar, along with the leading figures. In addition, it will also discuss how Mathla'ul Anwar and MALNU have developed their respective educational institutions.

The research method used is the historical method. Consists of heuristic stages, source criticism, interpretation and verification of sources, and the presentation of research results in the form of descriptive narrative. The author uses primary sources from historic documents, secondary sources obtained through interviews and scientific researches related to Mathla'ul Anwar. The approach used is political and religious. In order to know the political and religious views of the Mathla'ul Anwar organization during that period.

The results of the study show that there are at least three things that cause Mathla'ul Anwar's fragmentation. First, Masyumi's internal conflict when Amir Syarifuddin's cabinet approved the Linggarjati and Renville Agreements. Second, the severance of Mathla'ul Anwar's affiliation with NU in 1952. Third, the disappointment of the traditionalist Mathla'ul Anwar members with the political independence of 1952. The fragmentation became clearer with the establishment of madrasas and pesantren which were established outside the Mathla'ul Anwar organization. The culmination of the fragmentation of the Mathla'ul Anwar organization was the formation of MALNU, in 1967. Since then, Mathla'ul Anwar has experienced a shift in political understanding and the concept of religious thought.

With the publication of *Islahul Ummah* (1969), Kiai Uwes Abu Bakar renewed the concept of religious thought Mathla'ul Anwar. He is moderate, emphasizing the importance of tolerance in terms of religious and political differences. This is evidenced by the entry of new members from various Islamic groups. Changes in the religious concept and political attitudes of Mathla'ul Anwar, since the 1950s, also influenced the development of his madrasah. Mathla'ul Anwar developed his educational institution following the national curriculum and lost the distinctive features of his Islamic teaching. Meanwhile, MALNU uses a boarding school model to maintain the continuity of teaching the *kitab kuning* for its students.

Keywords: Mathla'ul Anwar, organization, fragmentation, politics, religion.