

RELIGIOUS ACTIVITIES OF YEMENI ARAB DESCENDANTS AT PASAR REBO PURWAKARTA, WEST JAVA INDONESIA IN COMMUNICATION INTERPERSONAL (1885-1900)

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Abstract-Literary Notes The Existence of the Yemeni Arab Village is a community of people of Yemeni Arab descent located at Pasar Rebo Purwakarta which is located in Nagri Kidul Village. The existence of people of Yemeni Arab descent existed before the 19th century, precisely in the 20th century, Yemeni Arab migration increased to Indonesia. After the arrival of these Yemeni Arab descendants to Purwakarta, they opened a village and they began to develop in Purwakarta, apart from trade, they also carried out Islamic syi'ar and fostered the Yemeni Arabs through marriage with other indigenous people from Pasar Rebo. Purwakarta. Then Arab descendants began to develop in Pasar Rebo Purwakarta and began to mingle with the native population. The aim of this research is to determine the history and contribution of people of Yemeni Arab descent in Pasar Rebo Purwakarta in the 20th to 21st centuries. This research uses historical research methods through four stages, namely heuristics, criticism, interpretation and historiography. The research results show that residents of Yemeni Arab descent have existed since 1900 at Pasar Rebo, Purwakarta. The contributions of Yemeni Arab citizens include the fields of da'wah, economics and education. The missionary sector of Yemeni Arab citizens built the Ar-Raudlah mosque or known as the Arab mosque and held recitations on Wednesday nights. In the economic sector, residents of Yemeni Arab descent established a market called Pasar Rebo. Pasar Rebo has become a source of life for the residents of Pasar Rebo itself, both outside Pasar Rebo residents. In the field of education, people of Yemeni Arab descent established a school called Madrasah Adabiyah Islamiyah which is very important for Yemeni Arab descendants and the community around Pasar Rebo. Madrasas also help poor people to study at these schools for free. Currently Madrasah Adabiyah Islamiyah is the favorite Islamic school and most of its students are of non-Yemeni Arab descent.

Keywords: Activity, Arabic, Yemeni, Purwakarta

A. Introduction

Indonesia is a strategic place based on the world map. The territory of Indonesia is in two trade routes, both land and sea and many foreigners come to Indonesia. For example, the immigrants from Yemen or as known as Hadramaut, most of them were traders. Even before nineteenth century, a number of Arabs had settled in important ports in the archipelago, and some of them even had a significant influence on the political future of the natives, and the establishment of Arab colonies.

Prior to 1859, there were no valid data on the number of Arabs living in the Dutch colonies. In official statistical records, the data were biased about Bengalis and other foreigners who were Muslim. Since 1870, shipping by steamship between the Far East and Arabia has experienced rapid development so that the migration of people from Hadramaut becomes easier. So, that year was the beginning of a completely new era for the Arab colonies in the Archipelago. (Van den Berg, 1989: 67-69)

Besides, it was not only Arabs who came to the archipelago, but also Chinese people. However, the existence of Chinese people in the archipelago is actually unclear. Allegations so far to prove that there was once a Chinese nation are only based on the findings of ancient objects such as Chinese pottery in West Java, Lampung, Batanghari area, as well as the discovery of various slightly polished stone axes from the Neolithic era which have similarities with jade axes or emeralds found in China and from the same era.

In addition to the discovery of ancient objects such as stone axes or Chinese pottery in Java, the entry of the Chinese into the archipelago is also evidenced by the voyage of Emperor Zheng He to the archipelago. Emperor Zheng He's fleet in his expedition had landed in several

places in the archipelago. They even had time to visit the Muslim community in Pasai. They a large bell as a souvenir which is now called the Cakradonya bell. This bell still exists today in the province of Nangroe Aceh Darussalam (Benny G. Setiono, 2008: 17).

Furthermore, Emperor Zheng He's fleet headed to Java Island and stopped at the port of Sunda Kelapa, there were also various nationalities and various religious adherents. Many of Cheng Ho's subordinates went ashore to seek entertainment to dispel the boredom in the sea.

There was one of Cheng Ho's crew as a chef, named Sam Po Swie, had ever been watching the *ronggeng* performance in Ancol. Ronggeng was a traditional dance from natives. He was attracted by the dancer named Sitiwati and she loved him back. Finally, they both asked Chen Ho's permission to stay in Ancol so that Sam Po could marry Sitiwati. In Ancol, there was a mosque built for Muslim by Sam Po Swie Soe. The mosque has now become the Tanjung Mas temple in Ancol Jakarta (Widyonugrahanto, 2007: 45-46).

In addition, there were also people from Persia came to archipelago. It was found by the existence of historical evidence where there was an influence of language which was then theorized that Islam came to the archipelago from Persia. One proof, for example, as mentioned by Azra (1994: 27) was the influence of the book titled '*Aja 'ib Al-Hindi*'. This book was one of the earliest Middle Eastern books in Persian language and had great influence in the archipelago. This book was written by Buzurg bin Shariyar Al-Ramhurmuzi around 390/1000 BC. In this book, according to Azra, it was explained that in the Srivijaya kingdom, there was the habit of sitting "cross-legged" in Malay. This showed the influence of Persian Islam in the archipelago (Moeflich Hasbullah, 2012: 8).

Hadramis are Sunni Muslims and most adhere to the Shafi'i school of thought. The Hadram tribe has migrated for centuries to Southeast Asia and the region around the Indian Ocean, starting even before Islam. Several factors contributed to Hadrami migration. On the one hand, pressure on natural resources in Hadramaut often makes people seek their fortunes abroad (Jacobsen, 2007: 473). The late nineteenth century saw technological developments trigger a surge in hadrami migration to Southeast Asia. Although previously migration was limited to a small number of Ba'Alawy and perhaps other wealthy hadramy, cheaper steamship travel made crossing possible for more hadramy from lower and poorer social groups (Alatas, 2011: 48-49). Hadramaut-Nusantara relations were also established through Islamization carried out by the Walisongo who genealogically came from the area. Currently, the role of Islamic da'wah in Indonesia is continued by the descendants of Hadhramaut, namely alawiyyin or better known as Habib (Fuadi, 2022: 154). Hadhrami identity is not language but nasab (lineage), especially true for the Alawiyyin community. It is not national or ethnic in nature, but is based on kinship (Alatas. 1997: 29; Martin, 2005: 7).

Pasar Rebo Purwakarta, is an area located in Purwakarta Regency, this place is a settlement inhabited by immigrants from Yemen or Hadraumat who mostly work as traders. Pasar Rebo can also be said to be an icon of Purwakarta, because in Pasar Rebo there is a residential community of the Hadraumat people or you can say the Arab Village Community.

The Arab village in Purwakarta had existed since 19th century where many immigrants came from Hadraulmaut. As time went by, the Arab settlements in Pasar Rebo also developed until now. They carry out socialization in various ways, such as marriage, business and many others.

In Pasar Rebo, the majority of the residents are the Yemeni Arab descent, but there are also other ethnic groups such as Sundanese, Javanese, Chinese, although they are of different ethnic groups they still live side-by-side in harmony without any disputes. This harmony has been built since the Dutch colonial era, for example in terms of mixed marriages, for example marriages between Sundanese and Javanese, Arabs and Sundanese, Javanese and Arabs and also Chinese.

Religious life in the Pasar Rebo environment was known to be colored by the influence of Islam which is the majority religion adopted by the Pasar Rebo community which also affects social and cultural life, the perspective with Islam as a benchmark. Pasar Rebo community was considered strict with their religion compared to the people of Purwakarta in general. This was very possible because in this environment there is the Ar-Raudloh Mosque which is often also called the Arab Mosque (perhaps because of the *ta'mir* and the *waqf* were Arab descent) which is adjacent to the Pasar Rebo location which is the place for the *Shi'ar*.

Due to the strong influence of Arab ethnicity on the indigenous people in Pasar Rebo Purwakarta, which not only affects the socio-cultural and economic conditions of the indigenous community at Pasar Rebo Purwakarta but also affects education in Pasar Rebo Purwakarta, the presence of the Madrasah Adabiyah Islamiyah which is part of the *shi'ar* of the mosque, it boosted the spirit of the *shi'ar* in this area.

At this time, the madrasa provides education levels from *Diniyah* (elementary), *Tsanawiyah* (middle school) and *Aliyah* (high school). Many graduates from this madrasa continued their education to Al-Azhar, Cairo, and Egypt. In the decade 60 – 80, this madrasa was popular as the origin of religious teachers (*ustadz*) and became a destination for the students from Purwakarta, Subang, Sumedang, Karawang and Banten. One thing that is unique in this madrasa which is rarely found in public schools or other madrasas, namely the day off is Friday and the separation between male and female students, of course this is influenced by Islamic values. MAI was originally an abbreviation of Madrasah Arabiyah Islamiyah, which was founded by the Pasar Rebo Purwakarta Jama'at, which at that time was led by Abdulharat who was appointed by the Pasar Rebo Purwakarta Jama'at, around 1926 AD With the aim of forming a generation of Muslims who are good-natured, knowledgeable, charitable and pious to Allah swt who are prepared to become human beings who are ready to use in responding to the challenges of the times and the dynamics of community life besides that MAI was established for people who are unable to carry out schools around the Pasar Rebo environment or throughout Purwakarta area (Interview with Ustadz Salmin, 70 years old, teacher at Madrasah Adabiyah Islamiyah).

In 1960, the model changed to *Tsanawiyah* to have 6 (six) years academic years, the curriculum used was 100% *Diniyah* curriculum. Then, in 1972-1973, the curriculum changed, which was originally 100% *Diniyah* curriculum to 70% religious education and 30% general education. In addition to the curriculum change, in this term of year, the institution named Ar-Raudloh was developed by Tuan Awod bin Said Djoban (A brief history of MAI).

In the next development, in 1979-1980 academic year, the status changed from 6 (six) years to 3 (three) years for *Tsanawiyah* and 3 (three) years for *Aliyah*, but the curriculum used was still a local curriculum. It was not based on the government curriculum yet. (Ministry of Religion).

Then the next 3 (three) years, precisely on August 23, 1983, Madrasah Arabiyah Islamiyah (MAI) both at the *Tsanawiyah* and *Aliyah* levels were under Al-Ikhlâs Foundation in Purwakarta. (Purwakarta Notary Document).

Furthermore, because of the rapid changes and developments of the times, MAI students, especially *Madrasah Aliyah* (high school), were decreasing the number of students because the local diplomas the graduates had could no longer be used to continue education to a higher level (college) or to apply a job.

A great education system should understand its era to fulfill its demands. It should prepare the society to develop new insights and to accommodate the changes that seem to be coming. The interaction between schools and the community like this would produce a dynamic character in the education system (Buchori Mochtar, 2001: 25).

To anticipate the situation above, the letter No. 102/Al-MAI/V/1987 which was signed by Mr. KH. Muhammad S. Joban as the Head of Madrasah Aliyah MAI Purwakarta at the time addressed to the Head of the Department of Religion of Purwakarta Regency to adapt their curriculum to the government curriculum (Ministry of Religion).

The submission of the application received a positive response from the Ministry of Religion of Purwakarta Regency with the issuance of letter No. : Mi-08/SD.030.3/09/V/1987, dated May 15, 1987 which was signed by the Head of the Islamic Religious Education Section of the Ministry of Religion of Purwakarta Regency who basically did not object to the request from Madrasah Aliyah MAI Purwakarta to conform to the Government curriculum, with changing the name to Madrasah Adabiyah Islamiyah. (interview with Ustadz Farid S. Pd, 05-26-2013 at Madrasah Adabiyah Islamiyah Pasar Rebo Purwakarta).

By changing the name of Madrasah Arabiyah to Madrasah Adabiyah, it did not eliminate the nuances of Arab ethnicity in MAI that have been maintained until now. Hence, it became the reason to conduct this research in Arab village of Pasar Rebo, Purwakarta.

B. Research Method

This research was about to the Yemeni Arab community who were acculturated with the people of Purwakarta, West Java, Indonesia. Theoretically, this research was included in socio-religious history research, because basically socio-religious history was complex and crucial in understanding the social conditions of the people in West Java. This study focused more on aspects of the distribution of education and religious development. Basically, the attitude of mutual assistance and mutual respect that develops in the archipelago was influenced by various aspects, including citizens of Yemeni Arab descent, so that the community has a significant role in creating a religious attitude. in a multi-cultural society like Indonesia. The steps of historical research carried out by the author were heuristics, criticism, interpretation and historiography.

C. Discussion

The formation of people of Yemeni Arab descent in Pasar Rebo Purwakarta, it has long been formed which started from the beginning of their arrival to Purwakarta itself, the arrival of people of Yemeni Arab descent to Purwakarta originated from Yemeni Arabs as traders who migrated using steamboats from Yemen to Java, so the people of Yemeni Arab descent residing in Purwakarta came from a distribution of people from East Java and Central Java who eventually settled in Pasar Rebo Purwakarta, especially in Nagri Kidul (van den BERG, 1989:68).

Although the initial arrival of people of Yemeni Arab descent to Purwakarta as immigrants, they could live side by side with the indigenous people in harmony, because this harmony can occur because of the close social interaction. It was established because of the facilities and infrastructure that were available. The arrival of people of Arab descent, apart from trading, they also did the *shi'ar* for Islam. The mosques and markets as facilities and infrastructure for them to conduct social interaction (Koentjaraningrat, 1985: 144)

The formation of people of Arab descent, namely when they participated in the struggle for the Indonesian state to seize independence from the Netherlands, people of Arab descent were influential in the Indonesian struggle, because the Arabs in this archipelago they considered them as natives, not they considered them as immigrants, by joining the people of Indonesia. Arab ancestry in the war against the invaders scared the Dutch because by participating in the struggle against the Dutch, the Indonesian people would be influenced by Islamic doctrines in the struggle where the Dutch were considered Kafir harbi who had to be fought and expelled from the

Indonesian state. Prof. Snock Hurgronje wanted to keep Indonesians away from people of Arab descent who would influence Islam, therefore the Dutch used to limit and slightly demand space for Arab descent in the archipelago (Hamid Algadri, 1984: 98).

In the Aceh war, there was Habib Abdurachman, an Arab descent that the Dutch were really frightened of. Dutch colonialism greatly frightened people of Arab descent (Vragen van den Dag, 1903: 954).

The people of Arab descent made an organization to become a forum for people of Arab descent, the organization was named IAV (Indo Arabisch Verbond). The name of this organization imitated the name of an Indo Dutch organization called Indo Europeesch Verbond. This name had shown which direction this association will move, the initiator and founder of this association is M. B. A. Alamudi, an Arab descent born in Ambonia. Prior to establishing IAV, Alamudi had toured the cities of Java Island and received a fairly large response. Understandably at that time people of Arab descent began to realize that the division was very detrimental to the Arab group in Indonesia and wanted the IAV to be able to reunite that group (Hamid Algadri, 1984: 166).

However, the IAV failed in its efforts because it always relied on the support of the rich from that group and still could not break away from the social system in Hadramaut which caused division. They did not relate to the reality in Indonesian society itself which most of the Arab ancestry had mingled and had actually been separated from the social system in Hadramaut. Therefore, many Arab ancestry in the IAV were no longer satisfied with the IAV's actions. A. R. Baswedan, the founder of PAI, was one of them.

Dr. J. M. Pluvier said the IAV movement was aimed at strengthening racial feelings, inside and outside the party and the stance that Arabs are Arabs and should remain in Arabia. In 1939, the IAB (Indo Arabische Beweging) was established which opposed the PAI, regarding PAI Pluvier wrote that for nationalism in Indonesia the Indo-Arab association, PAI was the most important association, also the most important of the Indo associations in general (Hamid Algadri, 19884: 167).

Arab ancestry must fulfill their obligations as much as possible to their homeland and to the people of Indonesia, to improve their position in the social, economic and political fields (Hamid Algadri, 19884: 168). According to a source that was obtained from a community leader in Pasar Rebo Purwakarta, the formation of people of Arab descent in Pasar Rebo was not much different from the formation in other cities which many organizations that played a role in Indonesia were formed. These organizations were formed from 1900, because according to Hasan, the formation of people of Arab descent in Purwakarta was when people of Arab descent participated in the struggle against the Dutch colonialists in Indonesia (interview with Mr. Hasan).

1. The History of the Entry of Yemeni Arabs to Purwakarta

The arrival of the Arabs to the archipelago, especially the Hadrami Arabs, migrated to try their luck and seek economic benefits. Their arrival was very influential to spread of Islam in archipelago. In the nineteenth century, the influence of Hadrami Arabs increased and they built more settlements on trade routes in the archipelago. Aceh became a Hadrami Arab village in the archipelago and there they moved to Palembang and Pontianak then to important centers on the island of Java such as Cirebon, Tegal, Pekalongan, Surabaya, and also Madura (Jajat Burhanudin, 2012: 101).

The early arrival of Yemeni Arabs came to Pasar Rebo Purwakarta which was located in the Nagri Kidul Village. They came to Java Island which was divided into three provinces, namely East Java Province, Central Java Province and West Java Province. Most of these people to West

Java settled in Pasar Rebo Purwakarta, located in the Nagri Kidul Village and they aimed to spread Islam. After the arrival of Yemeni Arabs to Purwakarta, they continued to marry indigenous people or Purwakarta residents and finally passed down from generation to generation until now. They also contributed to the Indonesian independence. Afterwards, a Yemeni Arab community was formed in Pasar Rebo Purwakarta in 1900. (interview with Pak Hasan).

The Arabs who come to Pasar Rebo Purwakarta which were from Bajri ancestry (one of the their family name) and they were the first people who came in the village. From the point of view in economy, Yemeni Arabs came to Pasar Rebo Purwakarta from the a lower-middle-class family. The early arrival of Yemeni Arabs to Pasar Rebo Purwakarta was very well received by the indigenous people and there had been a good relationship between Arabs and non-Arabs. In addition to contribute in the religious field, they also contributed in education. They established a school called Madrasah Adabiyah Islamiyah which was very helpful for non-Arab people. In terms of culture, there was not much different from the indigenous people. Although there were slight differences in language, people of Arab descent like to speak Arabic with each other. But, they lived mingle with non-Arab descent because they also considered themselves as natives or Indonesians, therefore people of Arab descent can live in harmony. (interview with Pak Hasan).

Therefore, Islam in Pasar Rebo was considered famous for being fanatical compared to the Indigenous people. The existence of a mosque built by people Arab descent, namely the Ar-Raudlah Mosque was one of the evidence. This mosque was a place for *da'wah* and a place for congregational prayers where most people of Arab descent perform congregational prayers at the Ar-Raudlah Mosque. Nowadays, this mosque is still actively used for religious activities. Because of Ar-Raudlah mosque, the Arabs had a place to gather and to stay in touch for people of Yemeni Arab descent at Pasar Rebo Purwakarta.

2. Acculturation of Yemeni Arabic with Sundanese at Pasar Rebo

Once we talk about civilization, we immediately owe it to the Arabs. As soon as we talk about science, we also owe it to the Arabs. Then, once we talk about morals, again we owe it to the Arabs. We understand the problem, that *adab*, *ilmu* (knowledge), *akhlaq* (morals), all are Arabic words. We know that it all concerns understanding, experience, adjustment and institutionalization since the first beginnings of our ancestors converted to Islam (Munsi, 2003: 27).

Acculturation is a mixture of two different cultures which created a foreign culture that could be accepted by indigenous cultures without losing the indigenous culture itself (Koentjaraningrat, 1985: 247). This language acculturation occurred in Pasar Rebo Purwakarta, which is located in the Nagri Kidul Village, the intertwining of life between the Yemeni Arab ancestry and the residents of Pasar Rebo Purwakarta which had language acculturation between Yemeni Arabic and Sundanese.

3. Yemeni Arab Customs at Purwakarata Pasar Rebo

There were cultural value systems, worldviews, and ideologies. The cultural value system was the highest and most abstract level of customs. This was because cultural values are concepts about what lives in the minds of most of the citizens of a society about what they considered valuable and important in their life. So, it could be a guide that gives direction and orientation to the lives of the members of the community (Koentjaraningrat, 1985: 190).

Yemeni Arab customs in Pasar Rebo, Purwakarta were different in other areas of West Java. It had been established between Yemeni Arabs and Sundanese people in Pasar Rebo, Purwakarta.

Because in Pasar Rebo Purwakarata there are different customs but these different customs are mixed together without eliminating one of these cultures. Koentjaraningrat explained that acculturation is the intertwining of two different cultures and without eliminating the culture of each culture from one of them. For example, the customs of Yemeni Arabs in Pasar Rebo, Purwakarta in marriage.

4. Traditions in Marriage

Culture or civilization contains a broad understanding including understanding the complex feelings of a nation, including knowledge, belief, art, morals, law, customs (customs), and other traits obtained from community members. Experts had investigated various cultures and the results of these investigations emerged two thoughts about the emergence of a culture or civilization, first, the assumption that the law of human thought or action was caused by major actions that lead to the same actions and the same causes. The second assumption was that the level of culture or civilization arises as a result of the level of development and the results of the evaluation of each of its historical processes. It should be noted that the two opinions above cannot be separated from their natural conditions. In other words, nature is not saturated with conditions that have no end. Likewise, the historical process is not a binding thing but is a condition of science, religion, art, customs, and the will of all people (Munandar Soelaeman, 2005: 19).

In the tradition of marriage of Yemeni Arabs at Pasar Rebo Purwakarta, the bridegroom was married off by a local cleric, not from KUA (Religious Affairs Office), but KUA only saw and recorded and also consented to only the bridegroom with a guardian from the woman, the bride waiting in the room or at the aisle. Moreover, before the wedding was held, the bridegroom must make a jokes with their friend which was a symbol that they were not single anymore, because they would not do that anymore as a married man or woman and supposed to focus on family and managing life for their household.

The unique thing in the weddings that there was no store for money or envelope like in other weddings party in Indonesia where the guests would like to give money in envelop for the brides as a present. The brides believed the prayer is more important than money.

In addition, they usually served the Arabic traditional food, namely Kabuli rice, but there was also white rice which Indonesians usually eat, especially Sundanese. Therefore, the tradition in the Yemeni Arab village at Pasar Rebo Purwakarta had a close relationship between people of Yemeni Arab descent and the Pasar Rebo Purwakata citizen.

5. Habits of people of Arab descent Pasar Rebo on Fridays

The habits of people of Yemeni Arab descent at Pasar Rebo Purwakarta usually took a break from their activities or carrying out daily activities in Friday, not Sunday like the most of people.

6. Relatives of Yemeni Arabs in Pasar Rebo

The kinship at Pasar Rebo Purwakarta was carried out by people of Yemeni Arab descent, they highly respected fellow Arab descent. For example, when someone was sick and could not afford to buy medicine or paid for hospital fees, they would help each other, so did they when they got married. In the renovation of the school founded by Yemeni Arabs in Pasar Rebo, they also helped each other and worked together.

The same thing was happened and done by Batak Toba people where they would like to help their fellow family clan. Hence, there were so many Batak people who were outside their

area, for example in Bandung, they created a united and harmonious social group. (Ihromi, Jakarta: 159). The same thing was done by people of Yemeni Arab descent in Pasar Rebo, Purwakarta.

The formation of group of Yemeni Arab descent people in Pasar Rebo Purwakarta had long been formed which started from the beginning of their arrival to Purwakarta itself, the arrival of people of Yemeni Arab descent to Purwakarta originated from Yemeni Arabs as traders who migrated using steamboats from Yemen to Java, so the people of Yemeni Arab descent residing in Purwakarta came from a distribution of people from East Java and Central Java who eventually settled in Pasar Rebo Purwakarta, especially in Nagri Kidul (van den BERG, 1989:68).

Although the initial arrival of people of Yemeni Arab descent to Purwakarta as immigrants they could live side by side with the indigenous people in harmony, because this harmony occurred because of a fairly close social interaction and this social interaction is established because of the facilities and infrastructure that existed at that time. The arrival of people of Arab descent, they also spread Islam and mosques and markets as facilities and infrastructure for them to conduct social interaction (Koentjaraningrat, 1985: 144).

B. The contribution of people of Arab descent in Pasar Rebo Purwakarta

1. Contribution of Yemeni Arabs in Education

The contribution of people of Arab descent in Pasar Rebo Purwakarta was not only in the economic or in the religion but also in education where the establishment of an educational institution was established which aims to serve as a forum for people of Arab descent to gather and as a concern for people of Arab descent to the residents of Pasar Rebo so that they would not be illiterate. Therefore, people of Arab descent established a school or Madrasa, which was called Madrasah Adabiyah Islamiyah or MAI (interview with Ustad Abadurrahman Jamani).

As explained earlier that the ultimate goal of Islamic education was the creation of human beings. According to Muhaimin, *Insan Kamil* are human being who have Al-Qur'an in their soul, have religious, cultural and scientific dimensions (Ramayulis, 20008: 55). Therefore, the people of Arab descent in Pasar Rebo Purwakarta built a madrasa so that people around Pasar Rebo could become a good human beings which the children around Pasar Rebo would not be illiterate and going astray from their religion and becoming the useful human being for their religion and nation.

Before we concern to a further the development of Islamic education in the 20th century, we would like to first briefly describe the situation of Islamic education at the end of the 19th century, at the end of the 19th century Islamic education in Indonesia, especially in West Java and Central Java, was only based on islamic education or madrasas where the learning was only about Islamic religious lessons such as Al-Qur'an and al-Hadith or reading classical books and learning Arabic even madrasas make local curricula for learning in madrasas that were not based on the lessons from Netherlands school (Karel A. Steenbring, 1994: 8).

Madrasah Adabiyah Islamiyyah was first founded by Mualim Ali bin Abdurrahman Alatas, he is of Arab descent from Jakarta and he is a member of the organization of Arab descent, namely *Jami'yatul Khoer* and founded in 1926 AD. The first teacher at Madrasah Adabiyah Islamiyah was Sayyid Muhammad bin Assyegaf with the aim of forming a generation of Muslims who had good morals, knowledge, charity and piety to Allah SWT, were also prepared to become human beings who are ready to use in responding to the challenges of the times and the dynamics of community life. In addition, the establishment of MAI or Madrasah Adabiyah Islamiyah aims to unite people of Arab descent in Pasar Rebo Purwakarta located in the Nagri Kidul village (interview with Ustadz Salim Assyegaf).

The early development of Madarasa Adabiyah Islamiyah began with the development of education that was more specialized in Arabic learning and religious knowledge, so that it attracted many people to study at Madrasah Adabiyah Islamiyah, this was proven by the large number of alumni from Banten, Bekasi, Karawang, Subang, and the areas around Purwakarta, as well as the start of the construction of six local projects which were projected for three floors, it was a proof that the existence of Madrasah Adabiyah Islamiyah as an educational institution had been designed according to its vision.

Geographical and physical condition of MAI Purwakarta was the part of the Nagri Kidul sub-district of Purwakarta sub-district with a land area of 1,695 M², with a length of 46.53 M and a width of 35.65 M, precisely located on Captain Halim street Bull IV No. 59, Nagri Kidul, Purwakarta while the villages of Nagri Kidul were limited by the areas as follows:

1. On the north side, it is limited by the village of Nagri Tengah
2. On the south side, it is bordered by the Sindangkasih village
3. On the east side, it is bordered by the village of Lebak Anyar
4. On the west side, it is bordered by Sindang Kasih village

According to the data above, MAI had a systematic geographical location, because its location is in the city and adjacent to a shopping center or traditional market, namely Pasar Rebo. This condition caused MAI to be easily recognized and could be reached by public transportation and city transportation of various majors so it would be easier for the students to access the public transportation.

MAI's physical condition consists of a building area of 1,097 M². The status of the building and land is self-owned in the form of Wakap of the Al-Ikhlas Pasar Rebo Purwakarta Foundation, the condition of the permanent building with details: 4 classrooms, 1 headmaster of the school, 1 teacher room, 1 vice of headmaster room, 1 administrative room, 1 computer laboratory room, 1 library room, 1 science laboratory room, 1 counseling room, 1 student council room, 1 mosque, 2 volleyball court student toilets, 1 cooperative room and 1 canteen room (geographical location of MAI).

MAI's vision and mission is as an Islamic educational institution, MAI purwakarta has a noble goal that is contained in its vision, namely "to educate the life of a nation who believes and is devoted to Allah Almighty and had noble character". Meanwhile, the mission of MAI Purwakarta is:

1. Prepare students to be able to continue to a higher level and or serve the community according to their abilities.
2. Have adequate basic Islamic skills
3. Have the ability to speak foreign languages, Arabic and English
4. Have skills in computer software.

(Vision and Mission of MAI Purwakarta)

In 1901, the Arab community in Jakarta set up schools and madrasas with the aim of providing better general and religious education, this first attempt failed. However, in 1905 the Jamiat Khair organization was the first organization founded by non-Dutch people whose entire activities were organized according to the western system: with articles of association, by-laws, chairman, secretary, treasurer and so on. In this way, this organization fulfilled the requirements to obtain official recognition from the government (H. Aboebakar, 1957: 60).

The first curriculum consisted of general and religious lessons, even though there was Malay, which was one and only introductory language and English was only an additional language, many Arabs married to Indonesian ancestry, so that their children were lack of speaking Arabic or did not understand the language at all. For teachers, they were taken from Indonesian teachers with certain criteria, such as in 1907, H. Muhammad Mansur taught at the school, he said that the Arabic teacher were natives speaker and they came from Arabic speaking countries (Karel A. Steenbrink, 1994: 60).

So the origin of Madrasa in Pasar Rebo Purwakarta were from Jamiatul Khaer branch in Jakarta. Therefore, the lessons that had been taught at the Madrasa since there were only the religious lessons that were taught in Madrasah Adabiyah Islamiyah. It happened due to the establishment of Madrasah Adabiyah Islamiyah which was founded by Arab descent people. The meaning of madrasa came from Arabic which means a place of learning (Fadjar Malik, 1998: 111). In Indonesia, madrasas were no different from other formal schools. Meanwhile, in Indonesia, madrasas were specified as religious schools, where the students were educated to receive learn about Islamic religion matters. (Badri Yatim et al, 1999). /2000,2).

The contribution of people of Arab descent in Pasar Rebo Purwakarta finally helped people to have education. This school also helped the residents in economy because many people were peddling food around Madrasah Adabiyah Islamiyah.

Most of the funds were obtained from the help of Arab descent and for the replacement of the school principal, which was the result of the deliberation of people of Arab descent in Pasar Rebo Purwakarta. This Madrasa was improved a lot and the students continues to increase and the number of Madrasah Adabiyah Islamiyah is currently under the Al-Ikhlash Foundation.

2. Contribution of Yemeni Arabs in Economics

Undoubtedly, people of Yemeni Arab descent came to the archipelago the main reason was to seek economic benefits. However, no wonder, this was also very influential in the religion of Muslims in the archipelago. In the 19th century, the influence of the Yemeni Arab community intensified as their numbers grew. They built villages on trade routes in the archipelago. Aceh became the first village from there they moved to Palembang and Pontianak, then Batavia and important trading centers in Java such as Cirebon, Tegal, Pekalongan, Surabaya, and also Madura (Jajat Burhanudin, 2012: 101).

They also contributed in the economic field because the majority of the population were people of Arab descent in Pasar Rebo (interview with Mr. Jaenal Mutaqin). They were traders in the market, where there was a market left by the previous Yemeni Arabs, which was called Pasar Rebo. The existence of this market was very helpful from an economic point of view for indigenous people and residents of Yemeni Arab descent in Pasar Rebo Purwakarta, because apart from people of Yemeni Arab descent who trade there. There were also many non-Arab citizens who traded in Pasar Rebo. The existence of Pasar Rebo became the wheel of life for residents of non-Arab descent an Arab descent in Pasar Rebo, Purwakarta. Arabs at Pasar Rebo Purwakarata which was located in Nagri Kidul.

Another uniqueness in Pasar Rebo Purwakarta were the traders who were of Arab descent mostly close their shops in Friday. It was a day for them to take a rest and Sholat Jum'at and they usually do their activities as usual in Saturday and Sunday.

Pasar Rebo was an icon of Purwakarata because of its old existence because Pasar Rebo was built by people of Yemeni Arab descent located in Nagri Kidul, Purwakarta. Pasar Rebo had become a wheel of life and livelihood for Purwakarta people as well as for people of Yemeni Arab

descent who are in Pasar Rebo, Purwakarta. The local farmers could supply their crops, both vegetables and rice (Interview with Mr. Jaenal Mutaqin).

The existence of Pasar Rebo, where most of the traders are of Arab descent, this is very beneficial for non-Arab residents in Pasar Rebo, Purwakarta. Most of the people of Arab descent in Pasar Rebo Purwakarta open large shops such as building materials store, jewelry shops, electronics stores and many others. People of Arab descent were assisted by workers from non-Arab ancestry.

Pasar Rebo was the only traditional market located in Nagri Kidul Village. The existence of Pasar Rebo became a place to earn a living for people of Arab descent and for people of non-Arab descent. In Pasar Rebo, there were 10 stores and 98 retailers. Based on the data that were obtained, the monograph data of Nagri Kidul Village, Purwakarta, the majority of the residents were 1938 traders, 90% of them were of Arab descent (Monography of Nagri Kidul Village, 2014). These big shops were owned by people of Arab descent in Pasar Rebo and where the workers were mostly non-Arabs, therefore people of Yemeni Arab descent were very influential in the economic matters. Pasar Rebo. It was also very mutually beneficial between citizens of Arab descent and citizens of non-Arab descent.

In actual trade, the influence of the Arabs was in all respects to the benefit of the natives. They served as liaisons for Europeans and Chinese with a society that was half or even downright savage. In addition, they were an important market for agricultural products and industry of civilized indigenous groups (van den Berrg, 1989: 136). Hence, people of Yemeni Arab descent in Pasar Rebo Purwakarta were very profitable for non-Arab ancestry in Pasar Rebo, Purwakarta.

Based on the Western historical writings above, it could be concluded that the Arabs had reached Indonesia before Islam and that after Islam the relationship between Arab countries and the era of the Bani Abbas Empire in Mesopotamia in the VIII to XIII centuries. After the collapse of the Bani Abbas, this relationship was replaced with Egyptian relations until the arrival of the Portuguese in Indonesia in the sixteenth century. The relationship was so close that many kingdoms on the north coast of Java were founded by people of Arab descent and they played an important role in the spread of Islam and at that time Arabs held a monopoly on trade in the Indonesian Archipelago. It did not mean that non-Arab Muslims did not have a role in religious broadcasting or trading in Indonesia (Hamid Al Gadri, 982: 94).

Based on the Western history, people of Arab descent in Pasar Rebo Purwakarta mastered the trade in Pasar Rebo because there were so many big stores where the owners were Arab descent and they were very profitable for non-Arabs. In Pasar Rebo Purwakarta, most of the people of Arab descent open their businesses in materials and furniture and the workers were non-Arabic descent (interview with Father Mamat Muahammad Bajri).

In this case, there was mutual benefit between people of Arab descent and non-Arabic descent. In Pasar Reb, people of Arab descent and non-Arabic descent are very mingled and intertwined very harmoniously. The Arab descent considered to be Indonesians or Sundanese and they did not discriminate in their social relationships because they believed they were equal. Yemeni Arabs were well received in Indonesia and even Yemeni Arabs said that Indonesians were their brothers and sisters (interview with Ustadz Salim Assegaf).

3. Contribution of Yemeni Arabs in the Religion

The Islamic life in Pasar Rebo Purwakarta was intense because there were ancestry who were considered devout and the presence of Ar-Raudlah Mosque or known to people as the Arab mosque were influential on the environment in Pasar Rebo.

For example, the big influence of Arab descent in religion. As a result of what has been described above the characteristics of the Arab migration, religious propaganda had had little effect at the moment. It was true that the Arabs in general set an example of obedience to religious rules, voluntarily contributed to the repair of mosques, tried their best to keep their wives fast. They did not marry infidel women, unless the woman wants to convert to Islam. (van den Berg, 1989: 139)

The influence of Arab descent people in religion was when Ustadz of Yemeni Arab descent often preached at Pasar Rebo Purwakarata (interviews with Mr. Muhammad Mamat Bajri) in line with the strength of Islam in Pasar Rebo. There was no other worship place at all. Most of them were 90% Moslems which 70% were Arab descent (Monography of Nagri Kidul Village, Purwakarta, 2014).

Conclusion

From the discussion above, it can be concluded that Yemeni Arabs came to the archipelago in large numbers in the 19th/20th century with the aim of trading and practicing the Shi'ar Islamic religion. In their journey, the Yemeni Arabs were very well received by the indigenous people. The growth of Yemeni Arabs grew rapidly in Indonesia. They opened new settlements which were established on the coast and mixed with other indigenous people. Hence, a relationship that existed between Yemeni Arabs and Indigenous people was closely intertwined, which was very diverse starting from trading and marriage. the growth of Yemeni Arabs in the Archipelago has also accelerated, where they had ancestry. ancestry of the Yemeni Arabs in the archipelago.

In this case, people of Yemeni Arab descent had a great contribution to the archipelago, especially in Purwakarta, which was located in Pasar Rebo, Nagri Kidul Village. They were influential in economy, education and religion. In these three matters, people of Yemeni Arab descent are very influential for non-Arab ancestry, in the economic field, people of Yemeni Arab descent established a market which had existed in the 20th century around 1990s. That market named was Pasar Rebo. People of Yemeni Arab descent and non-Yemeni Arab descent could earn a living from selling at Pasar Rebo. Meanwhile, in the education, for they established an educational institution called Madrasah Adabiyah Islamiyah (MAI). This boarding school was very meritorious for people of Arab descent themselves. They also helped the poor people to study at that school for free. Nowadays, Madrasah Adabiyah Islamiyah is becoming a favourite Islamic school and most of the students are non-Yemeni Arab descent.

Meanwhile, in the religious matters, people of Yemeni Arab descent were quite well known. The environment in Pasar Rebo was considered Islamic due to the presence of people of Yemeni Arab descent. Most of people of Arab descent usually held regular recitations on Tuesday night. It was mostly attended by non-Yemeni Arabs and people of Yemeni Arab descent who have built mosques around them. The mosque was named Ar-Raudloh Mosque which was built in 20th century. This mosque was under the Al-Ikhlis Foundation, the foundation which was engaged education and religion. With the existence of this mosque, non-Arab descent people could perform religious rituals comfortably because they were traders. They prayed at the Ar-Roudlah Mosque after trading. Hence, Yemeni Arab descents were influential on the residents around Pasar Rebo in Purwakarta.

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- Ir. Abadurahman Jamani,
(49 years old) The president of Al-Ikhlas Foundation
- Ustadz Syalim Assegaf,
(70 years old). Teacher and an elder in Pasar Rebo
- Ustadz Farid,S,Pd,I,
(50 years old) . The headmaster of Madrasah Adabiyah Islamiyah.
- Ustdaz Salmin
(70 years old) Alumni and teacher Madrasah Adabiyah Islamiyah.
- Hasan Bajri
(59 years old) an elder Pasar Rebo Purwakarta