

## KH. NOER ALIE IS A MULTI-DIMENSIONAL CLERICAL FIGURE AND HIS WORK IN SOCIETY

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**ABSTRACT:** *Research on the figure of KH. Noer Alie as a multi-dimensional scholar is highly significant for academics, da'ie (Islamic preachers), educators, and the broader community. KH. Noer Alie was a scholar, preacher, and freedom fighter who directly confronted Dutch and Japanese colonizers during the revolutionary period. He subsequently engaged in various community roles related to da'wah, education, and social welfare in the post-revolutionary era. Due to his continuous struggle and substantial contribution to the establishment of the Unitary State of the Republic of Indonesia (NKRI), the Indonesian Government honored him with the title of national hero for his services toward Indonesian independence. The objectives of this study are twofold: first, to analyze the thoughts, approaches, and methods of KH. Noer Alie in his various roles, which include politics, education, da'wah, and social activities; second, to understand the implementation of these concepts, approaches, and methods in society. This research employs a qualitative approach with sources derived from library research, including books, journals, and other scientific works relevant to the object of study. Several methods are utilized in this research, including descriptive, historical, and sociological methods. Literature reveals that KH. Noer Alie is regarded as a multi-dimensional cleric due to his extensive roles and contributions to various aspects of community life. In addition to being a cleric, KH. Noer Alie is also known as a freedom fighter, preacher, educator, political figure, organizational leader, and community advocate. The findings of this study indicate that KH. Noer Alie's concepts are rooted in the Qur'an and Hadith, which serve as the primary sources for Ahlu Sunnah wal Jama'ah Islam. His concepts emphasize the importance of a sound understanding of Islamic teachings based on these two sources. KH. Noer Alie's approach involved political, educational, da'wah, and social struggles. His methods included leading by example, paying*



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*close attention to the needs of the community, and engaging in direct interaction with the people.*

**Keywords: KH. Noer Alie , Ulama, Multi-Dimensional, Gait, Society**

## **A. Introduction**

KH. Noer Alie is one of the significant clerical figures in the history of Islamic dakwah in Indonesia. Known as a multi-dimensional cleric, his contributions extended beyond religious aspects into politics, education, and social sectors. His life journey, filled with struggle and dedication to the ummah, makes KH. Noer Alie a role model worthy of being remembered and studied by future generations. The history of dakwah and political movements in Indonesia records many important events involving clerics in efforts to expel colonialists and improve the conditions of society. KH. Noer Alie, with his efforts and thoughts, participated in these struggles. Not only active in dakwah, but he was also involved in politics and education, making his dakwah movement comprehensive and sustainable.

The figure of KH. Noer Alie is known as a scholar, who plays an active role in various aspects of life, so it is not wrong to be called a multi-dimensional scholar. He is known as a flexible, moderate figure, with tolerance for other opinions as long as it does not contradict the teachings of Islam. and have adequate religious science competence. Perhaps, his hard work and perseverance in studying from childhood to adulthood and becoming a graduate of the city of Makkah Al Mukarromah, in honor of Sheikh Ali Al Maliki, formed a broad paradigm of thinking, filling his heart and brain loaded with Islamic religious knowledge.<sup>1</sup>

On the other hand, he is also known as a true educator, practicing and developing knowledge at the Attaqwa Islamic Boarding School educational institution which was established as a center for knowledge services, as well as his role as a da'ie who does not hesitate to meet the demands of the community to convey religious moral messages even in the most remote villages. In addition, he is also a community leader who is often asked by the local government for his concept of thinking in designing governance and creating a beautiful, peaceful and compact regional atmosphere. As a political figure, there is no doubt that he is active in the Masyumi party and serves as the chairman of the regional level, as well as from here he received training and regeneration on how to become a superior organizer.<sup>2</sup>

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<sup>1</sup> Ali Anwar. *KH Noer Alie: Pahlawan Nasional*. Bekasi: Komunitas Baca Bekasi, 2007.

<sup>2</sup> Hakim Lukman. *Utang Republik Pada Islam: Perjuangan Para Tokoh Islam Dalam Menjaga NKRI*. Jakarta: Pustaka Al-Kautsar, 2021.

The research problems in this study include several key aspects: how the Islamic dakwah movement conducted by K.H. Noer Alie in Indonesia, what the concepts, approaches, and methods of K.H. Noer Alie's dakwah to Indonesian society, especially in Bekasi, and how the implementation of K.H. Noer Alie's dakwah movement in politics, education, and social sectors in Indonesia. The objectives of this research are to analyze the history and forms of dakwah movements carried out by K.H. Noer Alie in Indonesia, to understand and develop the concepts, approaches, and methods of K.H. Noer Alie's dakwah to the Indonesian society, especially in Bekasi, and to explore the implementation of K.H. Noer Alie's concepts, approaches, and methods in his dakwah movement in Indonesian society, particularly in Bekasi.<sup>3</sup>

This research is limited to the dakwah movements of K.H. Noer Alie and their implementation in Indonesia, particularly in Jakarta and Bekasi, focusing on his thoughts, approaches, and methods in his dakwah movement covering politics, education, and social sectors. The implementation of K.H. Noer Alie's dakwah movement in politics, education, and social sectors in Indonesian society, especially in Bekasi, West Java, also forms a significant part of this study. The problems identified in this research include the history of dakwah and political movements before and after independence led by clerics, especially K.H. Noer Alie, and their efforts to expel colonialists and improve the backward and impoverished conditions of society in the early 1940s. Additionally, the religious conditions and faith of Muslims in Indonesia, especially in Jakarta and Bekasi, during the colonial and independence periods faced by K.H. Noer Alie in his dakwah and educational movements, are also major concerns. The concepts and approaches of the dakwah movement conducted by K.H. Noer Alie in Indonesia, particularly in Jakarta and Bekasi post-independence, as well as the approaches and methods used to advance Muslims and the Indonesian people, are also essential parts of this research. The facilities used by K.H. Noer Alie in his dakwah movement to enhance the faith, knowledge, and worship of Indonesian society, particularly the Betawi community in Jakarta and Bekasi, and the implementation of the Islamic dakwah movement conducted by K.H. Noer Alie, which significantly contributed to Indonesia's independence and the development of the Muslim community in Jakarta and Bekasi, are identified as problems that need further research. Finally, the thoughts and works of K.H. Noer Alie, which have been greatly impactful but remain under-publicized among the broader community, especially more than a decade after his passing, become the responsibility of the subsequent generation of his students to uncover and highlight

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<sup>3</sup> ibid

the existence of this distinguished cleric, so that the ummah or society does not lose the torch, trail, and exemplary life journey that serves as a model for all times.

Through this research, it is hoped that a deeper understanding of the role and contributions of K.H. Noer Alie in Islamic dakwah in Indonesia can be obtained, providing insights for the development of dakwah in the future.

## **B. Literature Review**

### **Introduction to Dakwah:**

Dakwah, derived from the Arabic word "da'wah," means "invitation" or "call." In an Islamic context, dakwah refers to the act of inviting people to embrace Islam, both Muslims and non-Muslims alike. It encompasses a wide range of activities aimed at spreading the teachings of Islam, enhancing the understanding of the faith, and encouraging the practice of Islamic principles. The scope of dakwah is broad, extending from personal interactions and local community efforts to global missionary work. It includes preaching, education, social services, and using various media to disseminate Islamic knowledge and values.<sup>4</sup>

### **Historical Evolution of Dakwah Movements:**

The concept of dakwah is deeply rooted in Islamic history, tracing back to the Prophet Muhammad, who is considered the first and foremost da'i (caller to Islam). The early Islamic community actively engaged in dakwah, spreading the message of Islam across the Arabian Peninsula and beyond. During the caliphates of the Rashidun, Umayyad, Abbasid, and subsequent Islamic empires, dakwah played a crucial role in the expansion of Islam. Missionary activities were not limited to conquests but also included peaceful propagation through trade, scholarly exchanges, and intermarriages. Prominent figures such as the Sufi missionaries and traders were instrumental in the spread of Islam in regions like Southeast Asia, Sub-Saharan Africa, and parts of Europe.<sup>5</sup>

### **Key Concepts and Objectives of Dakwah**

Dakwah is guided by several key concepts and objectives that shape its practice and approach. Central to dakwah is the concept of \*tabligh\*, which involves conveying the message of Islam clearly and sincerely. Another important concept is \*tarbiyah\*, focusing on

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<sup>4</sup> Jum'ah Amin Abdul Aziz. *Ad-Dakwah Qawaid Wa Ushulu*. Cairo: Daar Ad-Da'wah, 1999.

<sup>5</sup> M. Natsir. *Fiqhud Da'wah*. 6th ed. Jakarta: Media Dakwah, 1989.

education and nurturing individuals to develop a deep understanding and commitment to their faith. Dakwah aims to promote moral and spiritual development, social justice, and community cohesion. Its objectives include inviting non-Muslims to Islam, revitalizing the faith of Muslims, addressing misconceptions about Islam, and fostering a sense of brotherhood and unity among Muslims. The ultimate goal of dakwah is to create a just and harmonious society based on the principles of Islam, where individuals can live fulfilling and righteous lives in accordance with divine guidance.<sup>6</sup>

## **Contemporary Dakwah Movements:**

### **Key Figures and Organizations in Modern Dakwah**

In the contemporary context, several key figures and organizations have emerged as influential players in the field of dakwah. Prominent figures such as Dr. Zakir Naik, Yusuf Estes, and Nouman Ali Khan have gained international recognition for their efforts in spreading Islamic teachings. Organizations like the Islamic Society of North America (ISNA), Islamic Circle of North America (ICNA), and Hizmet Movement founded by Fethullah Gülen have also played significant roles in promoting Islamic education, social services, and interfaith dialogue. These figures and organizations have adapted traditional dakwah methods to address the needs and challenges of the modern world, making Islamic teachings more accessible and relevant to diverse audiences.<sup>7</sup>

### **Strategies and Methodologies Used in Contemporary Dakwah**

Modern dakwah movements employ a variety of strategies and methodologies to reach and engage different segments of the population. These include public lectures, interfaith dialogues, community service programs, and educational initiatives. One effective approach is the use of youth-centric activities and programs that cater to the interests and needs of young Muslims, helping them to connect with their faith in meaningful ways. Another strategy is the emphasis on intellectual and academic engagement, with scholars and speakers addressing contemporary issues through an Islamic perspective. Online platforms, social media, and

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<sup>6</sup> Zaidan, Abdul Karim. *Ushul Ad-Dakwah*. 9th ed. Beirut: Mu'assah Ar-Risalah, 2001.

<sup>7</sup> Naik, Z. (2020). *The Concept of God in Major Religions*. Peace TV.

multimedia resources have become indispensable tools for contemporary da'is, enabling them to reach a global audience and foster interactive learning environments.<sup>8</sup>

### **The Role of Technology and Media in Dakwah**

Technology and media have revolutionized the way dakwah is conducted in the modern era. The proliferation of the internet and social media platforms has provided da'is with unprecedented opportunities to spread Islamic teachings far and wide. Websites, YouTube channels, podcasts, and social media accounts dedicated to Islamic content have become popular means for educating and engaging with audiences. Mobile apps offering Quranic studies, prayer times, and Islamic lectures have also contributed to the accessibility of Islamic knowledge. Additionally, television channels such as Peace TV and Huda TV broadcast Islamic programs that reach millions of viewers worldwide. These technological advancements have enabled the global Muslim community to stay connected, informed, and inspired, regardless of geographical boundaries.<sup>9</sup>

### **Challenges and Criticisms Faced by Dakwah Movements Today**

Despite the advancements and successes, contemporary dakwah movements face several challenges and criticisms. One major challenge is the misrepresentation and negative stereotypes of Islam in mainstream media, which can create obstacles for da'is in their efforts to present a positive image of Islam. Additionally, internal divisions within the Muslim community, such as sectarianism and ideological differences, can hinder unified dakwah efforts. Some critics argue that certain dakwah approaches may be too rigid or fail to address the complexities of modern life, leading to a disconnect with younger generations. There are also concerns about the potential for extremist groups to exploit dakwah platforms to spread radical ideologies. To address these challenges, it is crucial for dakwah movements to adopt a balanced, inclusive, and contextually relevant approach that promotes understanding, tolerance, and peaceful coexistence.<sup>10</sup>

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<sup>8</sup> Pimay, Awaludin, and Fania Mutiara Savitri. "Dinamika Dakwah Islam Di Era Modern." *Jurnal Ilmu Dakwah* 41, no. 1 (2021): 43–55. <https://doi.org/10.21580/jid.v41.1.7847>.

<sup>9</sup> Naik, Z. (2020). *The Concept of God in Major Religions*. Peace TV.

<sup>10</sup> Uyuni, Badrah, and Mohammad Adnan. "Philosophical Foundations in Training Traditional Religious Educators: Bridging Past and Present." *Futurity Philosophy* 3.2 (2024): 40-65.

## **Predicate The Scholarship of KH. Noer Alie**

According to KH. Dr. Zamakhsyari that the figure of the scholar KH. Noer Alie is known as a scholar who masters many aspects of life, including:

### **1. *Mutafaqqih fid diin* (agreed in religion )**

He has the capacity and competence to understand religion deeply and broadly, so that it becomes a resource person and reference in terms of religious affairs. Mutafaqqih in religious affairs can be interpreted as a scholar who delves into aspects of Islamic religion and the achievement of knowledge. This competence is mastered by KH. Noer Aliue, who has a background in his last education in Mecca and the sanad of teachers from the community, is certainly provided with religious knowledge with a broader insight, so it is appropriate that KH. Noer Alie was referred to as *Mutafaqqih Fid Diin*.

*"The believers should not go all (to the battlefield). Why did some of them not go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they have returned, so that they can take care of themselves?" (QS. At-Taubah: 122)*

### **2. *Munadjzim* ( منظم )**

An organizational figure, this is because he is indeed an activist, in various organizations, ORMAS politics. He is affiliated with the Masyumji party, even serving as one of the administrators in the MASYUMI political party, he has been an administrator of the West Java Ulema Council, chairman of the West Java BKSPP (Islamic Boarding School Cooperation Agency). It is realized that leaders in an organization have an important role in directing and influencing their subordinates.<sup>11</sup>

### **3. *Muharrrik* ( محرك ) Dinamisator**

KH. Noer Alie is also known as a scholar who is able to mobilize the masses and many people to complete a heavy and big job in the form of mutual cooperation, working together. There were several conthg, among others, building the Attaqwa mosque, making jakn access between Ujungmalang village and Poindok ungu in 1941, building road access between Ujungmalang village and Taluk Pucung around 1972, mobilizing the masses to gather at Bekasi Square as many as 25 000 people, for the benefit of IKADA, mobilizing the masses to install a red and white flag in the village of Rawa Gede Cikarang with the aim of showing the Dutch colonizers that the Republic of Indonesia was still Exist.<sup>12</sup>

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<sup>11</sup> Syamsuri. "KONTRIBUSI K.H. NOER ALIE DALAM BELA AGAMA NEGARA, POLITIK, DAKWAH, DAN PENDIDIKAN ISLAM BEKASI (ERA 1940- 1992)." *KORDINAT* XXII, no. 1 (2023).

<sup>12</sup> *ibid*

The idea of mobilizing a large number of masses has a positive impact on the economic element where it is necessary to consume a large budget, in addition to KH. Noer Alie is always present to supervise as a supervisor and even participate in community service work, so that this causes maximum and optimal enthusiasm and motivation for work, if the leader figure goes directly into the middle of the field instead of just shouting loudly from a distance.

#### 4. **Mura'ie (مراعي) pengayom**

KH. Noer Alie is also known as a protector of scholars, the task of a leader who should not be forgotten is to provide protection to all who are leading. Everyone craves a sense of security, self-esteem is recognized, and their future is secure. May no one want to live a life full of threats, worries, or anything that makes his mind and heart uneasy.<sup>13</sup>

Leaders must be able to answer the various concerns or fears of those they are leading. When they get the assurance that their lives will not be threatened or at least can survive, and even improve, then they will feel safe. The feeling that there will be no threats or risks that will be faced is actually what everyone craves.

The need for security makes subordinates very dislike when they have to face leaders who often threaten, even if the threat is not always proven. Subordinates always want to be led by people who want to be protectors, encouraging, give hope for the future, acknowledge themselves, and make the work atmosphere pleasant and shady. Hard work in any form will be done, as long as the desired atmosphere is fulfilled. Especially in today's democratic atmosphere, everyone needs a sense of security, admittedly, and does not want to be pressured.

#### 5. **Mumsik (ممسك) controller**

The control function is a leadership function that regulates the activities of its members in a directional manner and in effective coordination, so as to allow the achievement of common goals to the maximum. The function of control is to ensure that the work is carried out in accordance with the overall procedures and plans. Leaders must constantly check the process and results to see if they align with the end goal to be achieved.

Leaders have the task of providing direction on where the organization will be taken. The direction of the organization is usually manifested in the form of the organization's vision and mission. In this regard, leaders try to determine the achievement of the organization's vision and mission through various organizational activities.

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<sup>13</sup> Syamsuri. “Kontribusi KH. Noer Alie Dalam Bela Negara, Politik, Dakwah, Dan Pendidikan Islam Di Bekasi.” *Al Ghurabaa: Journal of Science Education* 1, no. 1 (2021): 1–13.

## 6. *Mujaddid* ( مجدد )

KH. Noer Alie is also known as a reforming cleric. In the da'wah movement that was initiated, he made various innovations and changes in a positive progressive direction, carried out from time to time. The dual da'wah uslub da'wah that is practiced is more contextual and contemporary, by paying a lot of attention to contemporary issues. It could be that he approached by using the rules of ushukl fiqh which read:

المحافظة على القديم الصالح مع الأخذ بالجديد الأصح

*"Maintaining and elaborating old concepts, thoughts that are still relevant and adopting new concepts of thinking that are more relevant".*

In terms of making changes and renewals, in line with the words of Allah SWT in the Qur'an::

*Indeed, Allah does not change the condition of a people until they change what is in them. When God wills evil against a people, no one can resist it, and there is no protector for them but Him. (QS. Ar-Ra'd:11)*

## C. Research Methods

This study uses library *research*. The data collection technique is more emphasized on the aspect of analysis and technical studies, literature research is carried out by collecting literature related to research material, both in the form of books, magazines, articles and opinions of figures and lectures.

The method used is qualitative descriptive data analysis which leads to a thinking system to find meanings from the existing data, then the author draws conclusions generically, the author in this case uses an induced thinking pattern. The data collection method used is by collecting various references in the form of books, magazines, and articles that are relevant to the research being conducted.

The analysis technique in this study uses a normative method, namely by examining the clarity of the concept of Islamic Education in the view of KH. Noer Alie. Because this research is library research, the data is obtained through primary data sources and secondary data, both through books from figures directly and indirectly interacting with KH. Noer Alie, and from other reading materials.

## D. Results and Discussions

Noer Ali was born on July 15, 1914 in Kampung Ujung Malang, Bekasi. He is the son of a father named H. Anwar bin Layu and his mother named Hj. Maemunah binti Tarbin. H.

Anwar with his wife. Hj. Annihilated. Coming from a farming family, working hard in the rice fields to support the family. Even so, this family in daily life is very thick with religious nuances so it is not wrong if this family is nicknamed religious farmers. Therefore, these two parents have instilled a passion in studying religious sciences to their children since childhood, including Noer Ali.<sup>14</sup>

Noer Ali's enthusiasm for learning has been shown since childhood. At the age of under five Noer Alie began to catch and recognize Arabic letters and memorize short letters in the Quran taught by his parents and older brother. This is what indicates that Noer Ali is thirsty for knowledge.

At the age of children, Noer Ali had been involved in various branches of religious science. At this time, there is a deep love and passion for science. He never tired of learning from teachers around Kampung Ujung Malang, the original name of Ujung Harapan, with various branches of religious science and tool science. In some information that can be traced, Noer Ali went around in four cardinal directions to seek knowledge. To the north, he became a student of Sardan's teacher who lived in Kampung Asem, north of Ujung Malang village.<sup>15</sup> To the east this little one studied with Guru Makshum bin Dimun in Kampung Bulak.<sup>16</sup> To the south he studied with Guru Mughni bin Silun. To the west he learned from Guru Marzuki bin Mirshad in Kampung Cipinang.<sup>17</sup> The habit of engaging deeply with and manipulating knowledge that shaped the character of K.H. Noer Alie continued well into his adulthood. This intellectual rigor ultimately led him to become a leader of national caliber. He dedicated his life to fighting for the interests of religion, nation, and state, playing a pivotal role in expelling the colonizers from his beloved homeland. His relentless pursuit of knowledge and justice solidified his legacy as a significant figure in Indonesia's history.<sup>18</sup>

In 1934 K.H. Noer Alie left for Makkah to continue his search for Islamic knowledge. His departure to study Islamic religion in Makkah had made the heart of Teacher KH Marzuki hesitate. However, K.H. Noer Alie's determination was finally able to melt the teacher's heart. K.H. Noer Alie left for Makkah with loan money.<sup>19</sup> While studying Islamic knowledge in

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<sup>14</sup> Information was taken from Ustazah Hj. Ulfah, the 5th daughter of K.H. Noer Alie.

<sup>15</sup> This information was conveyed by his great-grandson named Drs. H. Murdani M.A, an alumnus of Attaqwa in the 1970 period and now the chairman of the Attaqwa Foundation Kampung Pulo Asem Babelan Bekasi Branch.

<sup>16</sup> Tamar Anwar, *71 years old K.H. Noer Alie, and a brief history of Perguruyan Attaqwa*, (Bekasi: PO3 Foundation, 2009), p. 21

<sup>17</sup> KH Mawardi bin KH Mahmud bin KH Maksum, in his statement during the second night of the prayer ceremony for the death of Dr. KH Abid Marzuki, Chairman of STAI Attaqwa Bekasi.

<sup>18</sup> *ibid*

<sup>19</sup> Tamar Anwar, *71 years old K.H. Noer Alie*, p. 26.

Makkah, K.H. Noer Alie learned a lot from the sheikhs. However, according to the advice of his teacher, KH Marzuki, to prioritize learning from Shaykh Ali Al-Maliki. In fact, finally K.H. Noer Alie became Shaykh Ali Al Maliki's favorite student. And vice versa. Even though he was studying Islamic science in Makkah with the sheikhs, K.H. Noer Alie still remembered his nation. K.H. Noer Alie continues to seek information about the condition of Indonesia and the world. Information about Indonesia was obtained by K.H. Noer Alie from his parents' letters and newspapers in Saudi Arabia. K.H. Noer Alie's heart and spirit were turbulent. He wants to contribute to the liberation of his homeland. Then K.H. Noer Alie and other colleagues from Indonesia in Makkah formed the Betawi Student Association (PPB). In 1939 K.H. Noer Alie returned to Indonesia. Then in 1940 K.H. Noer Alie established a boarding school.<sup>20</sup>

K.H Noer Alie was once the chairman of MUI, Masyumi, Islamic boarding school, laskar, constituent Name: Kyai Haji Noer Alie Title: National Hero (Presidential Decree of the Republic of Indonesia No. 085/TK/Year 2006, dated November 3, 2006) Born: Ujungharapan Bahagia Village, Babelan, Bekasi, July 15, 1914 Died: Bekasi, January 29, 1992 Wife: Siti Rohmah binti Mughni (born 12 children, only nine are alive) Rohmani (born 2 children, only one is alive) Father/Mother: Anwar bin Layu/Maimunah bin Tarbin Organization: Chairman of the Betawi Student Association Chairman of the Regional National Committee (KNID) of Babelan District, Bekasi (On September 19, 1945, mobilized the masses to Ikada Field to participate in the Giant Meeting) Chairman of the Jatinegara Branch Chairman of Masyumi Bekasi Vice Chairman of the Bekasi Regional Government Council Member of the Constituent Council replaced Sjafruddin Prawiranegara who resigned as Chairman of the West Java MUI, 1971-1975 Chairman of the West Java Islamic Boarding School Cooperation Agency (BKSP), 1972 Struggle/Services: Establishing Islamic boarding schools and madrasas in Ujung Malang, Bekasi Forming the People's Army by collaborating with TKR Bekasi and Jatinegara to mobilize youth and students to participate in military training in Pucung Bay Establishing the Hezbollah Sabilillah Central Headquarters in Tanjung Karekok Cikampek Forming an educational organization under the name of Islamic Aid Maintenance Development (P3) which is used as a parent for SRI, Islamic boarding schools and social activities to Suppress the G30 S/PKI in the Bekasi area and around Jakarta<sup>21</sup>.

KH. Noer Alie passed away at the age of 78 on May 3, 1992. His death was a profound loss for the community and fellow ulama, who deeply mourned the passing of a revered cleric

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<sup>20</sup> Faturohman Taufik. *Biografi KH. Noer Alie Tahun 1914-1992 M. (Tesis)*. Banten: UIN Banten, 2023.

<sup>21</sup> Article source: Tokoh.ID - <https://tokoh.id/tokoh/pahlawan/kh-noer-alie/>

and fighter who had significantly contributed to the nation. According to Ustazah Hj. Sholihah, his second daughter, after Eid al-Fitr, K.H. Noer Alie observed the Shawwal sunnah fasting for six days, a routine practice he followed annually. Following this, during the festive atmosphere of Eid, he held an open house to receive guests and continued with the tradition of ratiban in the evening with the community's prospective pilgrims. In 1992, KH. Noer Alie himself had intended to perform yet another Hajj pilgrimage and met the health requirements, including receiving a meningitis vaccine injection. However, weakened by his busy schedule, this injection caused K.H. Noer Alie to suffer a stroke. This marked the beginning of a prolonged illness that lasted for months and eventually led to his passing.<sup>22</sup>

In 1934, at the age of 19, K.H. Noer Alie embarked on a journey to Makkah to further his quest for Islamic knowledge. This decision initially caused some hesitation in the heart of his teacher, KH Marzuki. However, K.H. Noer Alie's unwavering determination eventually won over his teacher. In Makkah, K.H. Noer Alie immersed himself in learning from various esteemed sheikhs, with a particular focus on Shaykh Ali Al Maliki, as advised by KH Marzuki. This guidance proved fruitful, as K.H. Noer Alie ultimately became a favorite student of Shaykh Ali Al Maliki.<sup>23</sup>

In recognition of his immense service and dedication to the nation, the Government posthumously honored K.H. Noer Alie with the title of National Hero in 2006. His legacy is commemorated with the naming of K.H. Noer Alie Street in Kalimalang, Bekasi, and a hall at the Islamic Center in Bekasi also bears his name, ensuring that his contributions are remembered for generations to come. This data is strengthened by the information conveyed by Almaghfurlah Dr. KH Abid Marzuki M. Ed, former Chairman of STAIA, who noted that K.H. Noer Alie, founder of the Attaqwa Islamic Boarding School, had a deep love for knowledge from a young age. He was very diligent in reciting from one place to another to study religious knowledge, traveling from Ujung Harapan to Cipinang Muara. Known for his disciplined and hardworking character, K.H. Noer Alie was nicknamed the Lion of Karawang-Bekasi.<sup>24</sup>

K.H. Noer Alie not only pursued knowledge but also actively engaged in organizations involving international people who gathered in Mecca. This exposure allowed him to study politics and organization, resulting in a wide network. It is not surprising that when Indonesia

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<sup>22</sup> Heri Ruslan, *KH Noer Ali: Singa Karawang Bekasi*, dalam <https://khazanah.republika.co.id/berita/m8b171/kh-noer-alie-singa-karawangbekasi-bag-1>

<sup>23</sup> Tamar Anwar, *71 Tahun K.H. Noer Alie, Dan Riwayat Singkat Perguruyan Attaqwa*, (Bekasi: Yayasan PO3, 2009).

<sup>24</sup> Ali Anwar. *KH Noer Alie: Pahlawan Nasional*. Bekasi: Komunitas Baca Bekasi, 2007.

became independent, the first supporters to acknowledge it were from the Middle East. Born in Bekasi on July 15, 1914, K.H. Noer Alie returned to Indonesia at the age of 25 after receiving education in Mecca. His organizational maturity and profound knowledge equipped him well for his future endeavors.<sup>25</sup>

From a mosque cadre, K.H. Noer Alie began teaching in mosques. After independence in 1945-1949, his work was devoted to fighting for the independence of the Indonesian nation. K.H. Noer Alie is a great scholar of Bekasi who is highly respected by the people of Bekasi from the colonial era until now. He is a role model for the people of Bekasi, earning many nicknames due to his active participation in the war against colonizers.<sup>26</sup>

In Makkah, K.H. Noer Alie deepened his knowledge in various branches of religious studies under several renowned sheikhs, including Shaykh Ali al-Maliki, Shaykh Umar Hamdan, Shaykh Ahmad Fatoni, Shaykh Ibn ul Arabi, Shaykh Muhammad Amin al-Quthbi, Shaykh Achyadi, Shaykh Abdul Jalil, and Shaykh Umar at-Turki. From Shaykh Umar Hamdan, who was around 70 years old, K.H. Noer Alie studied Kutubussittah. Shaykh Ahmad Fatoni, a sheikh from Patani (Muangthai), around 40 years old, taught him fiqh with the book Iqna as a reference. Under the 45-year-old Shaykh Muhammad Amin al-Quthbi, K.H. Noer Alie learned nahwu, qawafi (literature), and badi' (composition). Shaykh Quthbi also taught the science of monotheism and mantiq (logic, including Greek philosophy) with the book Asmuni as a reference. From Shaykh Abdul Jalil, K.H. Noer Alie obtained political science, and from Shaykh Umar at-Turki and Shaykh Ibn al-Arabi, he studied hadith and 'ulumul Qur'an.<sup>27</sup>

K.H. Noer Alie, known among the people of Bekasi-Karawang as the Lion of Karawang-Bekasi, was a charismatic religious figure, a fighter with the rank of Colonel, and a politician. His contributions during the period of defending Indonesian Independence are undeniable. He was not just a preacher and educator but also a warrior, leading a guerrilla war as the Commander of the III Battalion Hezbollah (Army of God) to expel the NICA Army from the homeland. K.H. Noer Alie made a significant impact on the country during the struggle for Indonesian independence. His contributions include participating in the war for independence, engaging in politics through the Masyumi Party, and dedicating himself to dakwah, starting from his home and extending to various villages and official recitations in Bekasi Regency. His

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<sup>25</sup> ibid

<sup>26</sup> ibid

<sup>27</sup> Bekasi, Sekretariat Yayasan Attaqwa. *COMPANY PROFILE YAYASAN ATTAQWA UJUNG HARAPAN BAHAGIA BABELAN BEKASI*. Bekasi: Sekretariat Yayasan Attaqwa Bekasi, 2023.

dedication and multifaceted roles as a scholar, fighter, and leader have left a lasting legacy that continues to inspire future generations.<sup>28</sup>

## **KH Noe Alie's Great Contributions**

### **1. KH Noe Alie's Work in the Political Field**

Nowadays we seem to lack figures to emulate. A figure who is able to set a good example, inspiration to do something, and unlimited enthusiasm. We can hardly see such a figure in the political elite in the current government. In fact, we are often disappointed by their behavior and deeds which often hurt the meaning of trust.

However, basically this country has never lacked a stock of great people who sincerely fight for their nation. If we open the pages of history, gold ink writes the life story of a noble person on the figure of K.H. Noer Alie. K.H. Noer Aliee, who was born in 1914 in Ujungmalang Village, Bekasi District, Meester Cornelis Regency, Batavia Residency, is a commander, religious leader, teacher, and politician who plays an important role in the Indonesian nation's efforts to achieve and defend independence. He also fought with his knowledge, energy, mind, and body against the arbitrariness of the Dutch colonizers. Born the son of a farmer, he worked hard to achieve his dream, studying in the city of Mecca Al Mukarromah, even though the cost of traveling to the holy city and living expenses there were earned from debts to his father's employer. Young Noer Ali was moved to do something for his nation when he was insulted by his colleagues in Mecca. They sneered at how the Netherlands, a small and poor country at the time in Europe, could colonize Indonesia for so many years. With unlimited power, they plundered natural resources and tortured the population.<sup>29</sup>

This insinuation disturbed the feelings and thoughts of the character, then decided to gather Indonesian students, especially from Betawi, to think about the best way to expel the colonizers from the archipelago. Noer Ali was appointed as the Chairman of the Betawi Student Association in Mecca in 1937. In that organization, he spread the idea of nationalism to invite his colleagues to fight with energy and mind for the nation and state.

Noer Ali established a pesantren in Ujungmalang upon his return to the country. He wants to donate the knowledge he has gained in the holy land for the development of Islamic

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<sup>28</sup> Syamsuri. "KONTRIBUSI K.H. NOER ALIE DALAM BELA AGAMA NEGARA, POLITIK, DAKWAH, DAN PENDIDIKAN ISLAM BEKASI (ERA 1940- 1992)." *KORDINAT* XXII, no. 1 (2023).

<sup>29</sup> *ibid*

teachings in Batavia. In the pesantren, he invited children and teenagers to learn religious knowledge as a provision for life in this world and the hereafter.<sup>30</sup>

A month after Indonesia's independence, precisely on September 19, 1945, Noer Ali mobilized the masses to attend the Giant Meeting at Ikada Square, Jakarta. At that time, Noer Ali served as Chairman of the Indonesian National Committee for the Babelan Branch Region. Noer Alie had a great contribution to the nation when defending independence. In addition to fighting with knowledge and thought, he also risked his soul and body when fighting against the allied army in Batavia.<sup>31</sup>

Fighting against the allies broke out on November 29, 1945. The people's army led by Noer Ali succeeded in pushing back the Allied forces with a surprise attack. However, the situation has reversed. With the right strategy, more troops, and more complete weapons, the Allied forces cornered the people's forces when they were a little closer to achieving victory. Noer Ali decided to order the troops to retreat to the Sasak Kapuk Bridge, Pondok Ungu, Bekasi.<sup>32</sup>

In his struggle he is indiscriminate to protect all citizens. He was very protective of the non-Muslim Chinese community from the Dutch colonizers. This is what makes Noer Ali very famous in all circles of society, both Muslims and non-Muslims, because of his extraordinary attitude of tolerance and the concept of equality that is practiced concretely.

Noer Alie dedicated his life to fighting in the political, educational, and social fields. He was given the mandate as the Chairman of the Jatinegara Branch of Masyumi, the name of the city of Bekasi at that time, on April 19, 1950. His political role is very influential. He is one of the figures who triggered the birth of Bekasi Regency.<sup>33</sup>

## **2. K.H. Noer Alie's Work as a Ulama**

K.H. Noer Alie's da'wah as a scholar is realized by giving lectures, delivering amar makruf nahi munkar, serving the demands of the community ranging from the general public to the elite community, officials, and intellectuals. According to Dr. KH Zamakhsyari, K.H. Noer Aliee got the nickname as three scholars, namely ummah scholars, daulah scholars, and millah scholars.<sup>34</sup> The nickname of the ummah scholar (علماء الأمة) for the figure of KH NJoer Ali is indeed appropriate and not excessive. This is because in his daily activities he is always

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<sup>30</sup> ibid

<sup>31</sup> ibid

<sup>32</sup> ibid

<sup>33</sup> <https://www.kompasiana.com/adipersada/551897c1813311a0669defd6/teladan-sejati-pada-sosok-kh-noer-alie>

<sup>34</sup> It was conveyed when the author consulted Dr. KH Zamakhsyari at the Bekasi Islamic Center Office, Wednesday, July 5, 2023.

with the people, day and night, fulfilling various invitations to fill ta'lim, lectures, congratulatory events such as salvation, moving house, the birth of a child, ta'ziah events, fulfilling invitations to pray janazah, or visiting the sick. In the social field, he did not hesitate to help the poor and cooks, supporting orphans and old widows who had no income. It is very natural for him to become a scholar belonging to the people.

The nickname *ulama daulah* (علماء الدولة) for the figure of K.H. Noer Alie means that K.H. Noer Alie is often asked to be an advisor or consultant to officials, both at the regional and national levels. Not a few government officials came to K.H. Noer Alie's house in Ujungharapan Bahagia Bekasi to ask for their views on government programs and policies to be in line with the aspirations of the people, ulema leaders, and community leaders. *Ulama daulah* means ulama of the country. The ulama in question are not ulama who are subordinate to officials, but ulama who give directions or taujihah to officials in matters including political affairs.

*Ulama millah* (علماء الملة) means religious scholars, namely scholars who master the ins and outs of religious teachings in total kaaffah from the aspects of monotheism, fiqh, tasauf, and its branches. Broadly speaking, he mastered the affairs of *hablum minallah* and *hablum minan naas*, matters of worship and muamalah, worship of mahdhah and ghoiru mahdhoh. This includes nation, state, and political affairs. After that, it is implemented in daily life and preached to the public in order to create a conducive, productive, and good life, as well as have good morals. This is what the kiai craved, namely the formation and creation of *Baldatun Thoyyibah Wa Rabbun Ghafur* as alleged in the Qur'an surah Saba verse 15:

*Indeed, in Saba there is indeed a sign (of Allah's greatness and power) in their dwelling, namely two fields of gardens on the right and left. (We told them,) "Eat the sustenance (bestowed) by your Lord and give thanks to Him. (Your country) is a good (comfortable) country, while (your Lord) God is Forgiving (QS. Saba': 15)*

Shaykh Uthaymeen divided scholars in consistency with the truth into three types, namely millah scholars, namely scholars who follow the truth of Islamic teachings. They are consistent in da'wah of monotheism, sharia, amar makruf and nahi mungkar. Even against the rulers, they do not follow the will of the rulers or the public which is contrary to Islam. In principle, they guide the ummah, the people and the rulers with Islam. Second, the ummah scholars are scholars who follow the will of the ummah, which is important for them to be happy and satisfied. They give fatwas based on public satisfaction, even if it is contrary to the truth. That's because they expect wealth. Third, ulama *daulah* or *siyasah*, namely ulama who become the seal of the ruler, support the falsehood of the ruler, and legitimize the ruler. Even

licking the ruler to gain position and facilities in the world. The correct scholars are *the millah* scholars who follow *the millah* of Ibrahim (a.s.) and with Islam.<sup>35</sup>

### **3. K.H. Noer Alie's Work as an Educator**

After the return of K.H. Noer Aliee from studying in Makkah in 1940, he established an educational institution Pondok Pesantren Attaqwa. K.H. Noer Alie who is the son of H. Anwar bin Layu and Hj. Maemunah has a principle, namely that Islamic boarding schools or schools are fields to seek knowledge, while mosques are the practice barns of the knowledge they learn.<sup>36</sup>

Playing the role of an educator, K.H. Noer Alie spends half of his day at Islamic boarding schools and mosques. These two activities cannot be separated. This is because after finishing his studies and hearing the call to prayer, he stopped teaching and immediately fulfilled God's call to carry out prayers, both dawn, zuhur, asr, maghrib, and isha prayers. He divided his time between the men's and women's boarding schools. Usually in the morning he fills his time at the Putri Islamic Boarding School Complex and before Zuhur he walks to the Putra Islamic Boarding School Complex which is about 1 km away. Then after receiving the zuhur prayer he returned to his home in the princess complex. Later, after ashar he returned to the men's pesantren complex to guide the students to study the yellow book or the bare book in various disciplines. Among others, the book of nahwu, the book of fiqh, and so on. He only returned home after Isha. And so on, K.H. Noer Alie's activities. Pursuing his devotion as an educator to transform knowledge from his brain to his students.

### **4. K.H. Noer Aliee's Work as a Warrior**

The Karawang-Bekasi region has a proud historical record. From the heroism of Karawang-Bekasi, Writer Chairil Anwar was also inspired to create a legendary poetry work to this day. The Karawang-Bekasi area left behind the history of an area located in West Java, where a scholar and freedom fighter who was feared by the colonizers was born.

K.H. Noer Alie was a charismatic scholar who became a "lion" during the period of seizing Indonesia's independence from the Dutch and Japanese colonizers. Born in Babelan, Bekasi, in 1914. K.H. Noer Alie's Islamic insight does not need to be doubted. He has traveled extensively to learn Islam from great scholars in the country and in Makkah. Even though he was studying Islamic science in Makkah with the sheikhs, K.H. Noer Alie still remembered his nation. K.H. Noer Alie continues to seek information about the condition of Indonesia and the

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<sup>35</sup> Kafie, Jamaluddin. *Psikologi Dakwah*. Surabaya: Penerbit Indah, 1994.

<sup>36</sup>The results of the interview with the Secretary General of the Attaqwa Islamic Boarding School (Ponpes), Ustaz Anis Abdul Quddus.

world. Information about Indonesia was obtained from his parents' letters and newspapers in Saudi Arabia. K.H. Noer Alie's heart and spirit were turbulent. He wants to contribute to the liberation of his homeland. Then K.H. Noer Alie and other colleagues from Indonesia in Makkah formed the Betawi Student Association (PPB). In 1939 K.H. Noer Alie returned to Indonesia. Then in 1940, K.H. Noer Alie established a boarding school.<sup>37</sup>

In 1942 the name of K.H. Noer Alie was included in the list of scholars who had to cooperate with the Japanese colonizers. In the same year, the Japanese colonizers asked him to be willing to cooperate with Japan through his colleague K.H. Noer Alie from Thailand when he was a student in Makkah. K.H. Noer Alie firmly rejected it. He did not want his pesantren to be unmanaged and his students were divided because they were reluctant to compromise with the Japanese colonizers.

During the struggle for independence, K.H. Noer Alie prepared his students to enter the military training formed by the Japanese. Some are also channeled to the Homeland Defense Forces to participate in fighting on the battlefield. K.H. Noer Alie did not just stay silent as a scholar. He is the "lion" of the battlefield. K.H. Noer Alie led the people's troops to fight for independence. K.H. Noer Alie was even the Commander of the Bekasi Hezbollah Army Battalion. History records, in 1947 K.H. Noer Alie was involved in a fierce battle in Karawang-Bekasi with the Dutch colonial army. K.H. Noer Alie at that time ordered the residents and his troops to make a small red and white flag and then install it on every tree and pole. The goal is to emphasize that Indonesia still exists and is ready to defend its independence. K.H. Noer Alie became a national hero figure for his struggle against the Dutch and Japanese colonizers. This native Betawi son was born in Bekasi, July 15, 1914 and died on January 29, 1992. Not only known as a national hero, he is also known as a missionary and famous with the nickname 'Liona Karawang-Bekasi'.<sup>38</sup>

In 1937 KH. Noer Alie and Hasan Basri formed the Betawi Student Association organization where he became its chairman. In 1940 he established a pesantren and madrasah in Ujung Malang, Bekasi, where he did not escape the control of the Japanese Army. After Indonesia's independence, K.H. Noer Alie was elected as the Chairman of the Regional Indonesian National Committee (KNID) of Babelan Bekasi District. In 1945, he formed the People's Army in collaboration with the Bekasi and Jatinegara TKRs to mobilize youth and

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<sup>37</sup> Ziaulhaq, Mohamad. "Manajemen Pesantren, Studi Kasus Lembaga Pendidikan Attaqwa Bekasi." *Repository.Uinjkt.Ac.Id*, 2017.

<sup>38</sup> Syamsuri. "Kontribusi KH. Noer Alie Dalam Bela Negara, Politik, Dakwah, Dan Pendidikan Islam Di Bekasi." *Al Ghurabaa: Journal of Science Education* 1, no. 1 (2021): 1–13.

students to participate in military training in Puncak Bay. After the First Dutch Military Aggression, KH. Noer Alie returned to Bekasi to establish a new guerrilla organization under the name of Hezbollah Sabilillah Headquarters in Tanjung Karekok Cikampek. After the Renville Agreement in 1948 Noer Ali's troops migrated to Banten, while resting in the Cipayung area he was arrested by the Dutch but K.H. Noer Alie was able to jump and managed to escape.<sup>39</sup>

In 1949, K.H. Noer Alie was appointed as the Chairman of the Jatinegara branch of Masyumi which was later appointed as the Chairman of Masyumi Bekasi and Deputy Chairman of the Bekasi Regional Government Council. In 1955, Masyumi Bekasi received the most votes where he was appointed by Masyumi Pusat as a member of the Constituent Assembly in December 1956. After the G30S/PKI rebellion in 1965 with his colleagues in the Islamic organization, K.H. Noer Alie participated in suppressing the movement, especially in the Bekasi area and the surrounding Jakarta.<sup>40</sup>

### **5. K.H. Noer Alie's Work as a Political Figure**

While in Mecca he met students from Indonesia such as KH Masturo, KH Syibro Malisi, KH Hasbulloh, and many more. Until he initiated the formation of the Betawi Student Association and the Indonesian Student Association because of the spirit of nationalism and concern to see that the Indonesian nation was still colonized by the Dutch. Together with his colleagues, K.H. Noer Alie actively held meetings to find solutions and support on how to expel the Dutch colonizers from Indonesia.<sup>41</sup>

He led the Bekasi People's Army against the Dutch, once joined and became the Commander of the III Battalion of the Hizbulloh Front. K.H. Noer Alie was very well known by the people and feared by the Dutch because of his courage and patriotic spirit so that he got the nickname Singa Karawang Bekasi. The nickname is indeed worthy of being given to K.H. Noer Alie, a great scholar who was born into a farming family. The burning spirit of nationalism in his chest was able to ignite the spirit of struggle for the community to fight against the Dutch colonizers who had colonized the country for a long time.<sup>42</sup>

### **6. K.H. Noer Alie's Work as a Community Leader**

K.H. Noer Alie's work as a community leader included uniting the community that was divided in two by establishing a mosque as a unifier of the two mosques. He also opened road access to the west as a link between Ujungmalang village and Pondok Ungu and access to

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<sup>39</sup> ibid

<sup>40</sup> ibid

<sup>41</sup> ibid

<sup>42</sup> ibid

Jakarta and to the south to open a connecting road between Ujungmalang and Teluk Pucung and continue to Bekasi City.<sup>43</sup>

K.H. Noer Alie is also active in Sunday night taklim ceremonies for the general public and monthly for mosque worshippers around Bekasi and East Jakarta. He is also known as a person who always fulfills the invitation of the community in various religious ritual events or commemorations of Islamic holidays and so on.

### **7. K.H. Noer Alie's Work as a Dai Character**

There is not a day without preaching. This slogan seems to fit on the shoulders of K.H. Noer Alie. This is because his daily activities are very dense, struggling with da'wah duties, day and night. During the day, he spends his time with the students and teachers at the pesantren, both his status as an educator who guides his students by conducting kajan of bare books in Arabic and his duties as the chairman of the foundation who continuously regulates this pesantren educational institution to produce quality output, at least useful for the community if they return to their hometown. As affirmed in the Qur'an Surah Attaubah verse 122:

*The believers should not go all (to the battlefield). Why did some of them not go (stay with the Messenger of Allah) to deepen their religious knowledge and warn their people when they have returned so that they can take care of themselves? (QS. At-Taubah: 122)*

### **E. Conclusion**

Based on the above results, the author gives the following conclusions to this study:

1. The work carried out by K.H. Noer Alie to the Indonesian people, especially the people of Bekasi and its surroundings is a planned, systematic and gradual and tiered work. His work is very holistic, starting from community development to the struggle to liberate the Indonesian nation from Dutch, Japanese and British colonialism. In addition to his work in the form of politics and the struggle against the colonizers, K.H. Noer Alie then began his work in the fields of education, da'wah and community development. The community that is the target of K.H. Noer Alie's work is his birthplace, namely Bekasi and its surroundings. The initial work carried out by K.H. Noer Alie is fostering the local Muslim community in the mosque, therefore he built the first mosque in Bekasi as a headquarters of da'wah and education called Attaqwa. The next form of da'wah carried out by K.H. Noer

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<sup>43</sup> Pratiwi and Fifi. "Modernisasi Sistem Pendidikan Pesantren Menurut Pemikiran KH. Noer Alie Dan Penerapannya Di Pondok Pesantren Attaqwa. Bekasi: Pesantren At-Tqwa Bekasi, 2018.

Alie after building the mosque was to establish Islamic Boarding Schools and Taklim Councils in all segments of society, taklim councils for women, fathers, young people and so on, so that almost all segments of the Muslim community in Bekasi and its surroundings became the target and object of K.H. Noer Alie's work. The work launched by KH Noer Ali was brilliant. As part of the duties of every individual Muslim, KH Noer Ali is committed to the development of Islamic teachings to various corners of the earth. After building and fostering a large Islamic boarding school in Bekasi which is known until now under the name of At-Taqwa Bekasi Islamic Boarding School. K.H. Noer Alie also contributed to establishing a very influential modern da'wah institution in Bekasi and its surroundings called the Islamic Center of Bekasi City. This Islamic Center has become a da'wah landmark in terms of Islamic information, fostering Bekasi Muslims and so on. His role and services are so great in spreading Islamic teachings to various parts of the world. KH Noer Ali was born on July 15, 1914 and died at the age of 78, precisely on May 3, 1992. Through this struggle for independence, he was then very well known as a fighter as well as a scholar from Bekasi and has been honored as a National Hero, in 2006.

2. Among the approaches used by K.H. Noer Alie in realizing his work is the approach of struggle and leading the war against the colonizers before independence. The following interview data is a very important fact about his approach to fighting for Indonesian independence. This is because it is believed by K.H. Noer Alie that it is impossible to nurture the people if there is no independence in a colonial state. After independence, K.H. Noer Alie's approach to politics can be seen from his cooperation with the Soekarno and Suharto governments. The methods of da'wah and teaching used by K.H. Noer Alie are the lecture method carried out in mosques, the Tabligh Akbar method, the exemplary and personality method that sets an example for the congregation and the method of reading the book and the da'wah method by inviting the congregation to pray and pray to Allah SWT when da'wah is delivered in Islamic boarding schools and taklim councils.

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