

The Historical Development of the Sa'adatuddarain Educational Foundation in Mampang Prapatan: A Historical Study of Its Origins, Development, and Contributions to Education and Society

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ABSTRACT

This study examines the historical development of the Sa'adatuddarain Educational Foundation, an Islamic educational institution in Mampang Prapatan, South Jakarta, that has operated for more than six decades. Using a qualitative historical approach, the research applies heuristics, source criticism, interpretation, and historiography to institutional documents, official education data, interviews, media reports, and scholarly literature. The findings show that four religious scholars and community leaders established the foundation in the 1960s. It subsequently developed from a religious elementary institution into an integrated educational system extending from kindergarten to Islamic senior high school. Enrollment grew from approximately 1,400 students in 2011/2012 to 2,000 in 2019, while its alumni exceeded 10,000. The foundation also supports orphans and disadvantaged communities, distributes sacrificial meat, and collaborates with government institutions on teacher assistance programs. Its continuity reflects effective family-based leadership succession, scholarly networks, institutional adaptability, sustained religious commitment, and enduring concern for community welfare and education.

Keywords: History of Educational Institutions, Islamic Educational Foundations, Sa'adatuddarain.

I. Introduction

Islamic education in Indonesia has deep historical roots and diverse institutional forms, ranging from traditional pesantren (Islamic boarding schools) and madrasas to educational foundations that administer formal schools at multiple levels. In urban areas such as Jakarta, Islamic educational foundations established through the initiatives of local religious scholars and community leaders represent an important phenomenon. These institutions helped address gaps in educational services, particularly for low-income families, amid limited access to public formal education from the early postindependence period through the developmental era. One such institution is the Sa'adatuddarain Educational Foundation, also known as the Sa'adatuddarain Madrasa Foundation or the Sa'adatuddarain School Foundation, located at 103 Mampang Prapatan Raya Street, Tegal Parang, Mampang Prapatan District, South Jakarta.

The foundation was established around the 1960s by several religious scholars and community leaders. It currently administers educational programs ranging from Raudhatul Athfal/kindergarten and Madrasah Ibtidaiyah (Islamic elementary school) to Madrasah Tsanawiyah (Islamic junior high school) and Madrasah Aliyah (Islamic senior high school). Over more than six decades, the institution has undergone generational leadership transitions, expanded the levels of education it provides, and experienced substantial enrollment growth. Nevertheless, comprehensive academic documentation devoted specifically to the institutional history of the Sa'adatuddarain Foundation remains extremely limited. Most available information comes from internal madrasa websites, local media reports on the foundation's socio-religious activities, and government education databases. A coherent historical account of the foundation's origins, developmental dynamics, and social contributions has yet to be systematically presented in a scholarly study.

This situation underscores the urgency of historical research because family-based Islamic educational foundations such as Sa'adatuddarain constitute an important part of the local heritage of Islamic educational history. Without documentation, this heritage is vulnerable to being lost from collective memory. This study is expected to contribute to the historiography of Islamic education in Jakarta, particularly in Mampang Prapatan, while also serving as a reference for foundation administrators as they formulate future directions for institutional development.

Research questions in this research are:

- a. What historical circumstances led to the establishment of the Sa'adatuddarain Educational Foundation in Mampang Prapatan, South Jakarta?
- b. What stages has the Sa'adatuddarain Foundation undergone in its institutional development from its establishment to the present, including changes in educational levels and leadership?
- c. Who played key roles in establishing and developing the foundation, and what model of leadership succession has it employed?
- d. What contributions has the Sa'adatuddarain Foundation made to education and to the socio-religious life of the surrounding community?

This study aims to (1) reconstruct the historical circumstances surrounding the establishment of the Sa'adatuddarain Educational Foundation; (2) trace and describe the stages of the foundation's institutional development over time; (3) identify the roles of its founders and its pattern of leadership succession; and (4) analyze the foundation's contributions to education and to the socio-religious life of communities in and around Mampang Prapatan. The significance of this study lies in three areas. First, academically, it addresses a gap in the literature on the historiography of local Islamic educational institutions in Jakarta, which has largely been overshadowed by studies of major pesantren in Java. Second, in terms of documentation, it seeks to preserve institutional historical data and narratives originating from the founding generation, most of whose members have died, before this information becomes increasingly difficult to trace. Third, in practical terms, it provides evaluative and reflective material that foundation administrators can use to design sustainable educational development policies and social programs.

II. Literature Review and Hypothesis Development

2.1. History of Islamic Educational Institutions in Indonesia

The history of Islamic education in Indonesia is inseparable from the development of three principal types of institutions: pesantren, madrasas, and Islamic schools. In Tradisi Pesantren, Zamakhsyari Dhofier explains that pesantren emerged as traditional Islamic educational institutions centered on five elements: the kiai (religious scholar), mosque, boarding house, students, and the study of classical Islamic texts. Beginning in the early twentieth century, some pesantren began establishing madrasas and general schools in response to the demands of modern education (Dhofier, 2011). Karel Steenbrink, meanwhile, emphasizes that madrasas

in Indonesia developed as an accommodation between the traditional pesantren system and the more systematically structured colonial and national school systems, particularly in terms of grade levels and curricula (Steenbrink, 1994).

Azyumardi Azra further argues that, during the second half of the twentieth century, Islamic education in Indonesia underwent institutional modernization. This process was marked by the increasing number of Islamic educational foundations established by local community leaders and religious scholars to administer formal education from kindergarten through senior high school. Their emergence responded to the limited capacity of public schools, particularly in densely populated urban areas (Azra, 1999). This pattern is consistent with the experience of the Sa'adatuddarain Foundation in Mampang Prapatan, which was established in the 1960s and developed in accordance with the broader growth pattern of foundation-based private madrasas.

2.2. Educational Foundations as an Institutional Form

An educational foundation is a nonprofit legal entity established to provide and administer educational institutions, as stipulated in Law No. 16 of 2001 on Foundations, as amended by Law No. 28 of 2004. In the context of Islamic education, Haidar Putra Daulay explains that many Islamic educational foundations in Indonesia originated through the collective initiatives of religious scholars and local community leaders. Their administration was subsequently passed down to the founders' families or relatives. Although this succession pattern ensures continuity in an institution's religious vision, it also requires managerial adaptation as the institution grows (Daulay, 2007).

2.3. Previous Studies

Studies on the history of local madrasas and Islamic educational foundations in Jakarta remain relatively limited compared with research on major pesantren in East and Central Java. Several local historiographical studies of Islamic educational institutions in the Greater Jakarta area have taken the form of undergraduate theses or master's theses in Islamic Civilization History and Islamic Education programs. These works generally focus on a single institution and employ a historical-descriptive approach that emphasizes the roles of founders and the development of facilities and infrastructure. The present study seeks to address this gap by documenting the history of the Sa'adatuddarain Foundation and situating it within the broader historiography of Islamic education in Jakarta.

2.4. Conceptual Framework

This study employs the conceptual framework of institutional history, which views the development of an educational institution as the product of interaction among three factors: (1) its establishment, encompassing the founders' socio-religious context and motivations; (2) leadership, including patterns of succession and the managerial capacity of leaders across generations; and (3) social contributions, referring to the institution's role in responding to the educational and welfare needs of the surrounding community. These three factors provide the analytical framework for interpreting historical data on the Sa'adatuddarain Foundation.

III. Research Method

3.1. Research Approach

This study employs a qualitative historical research approach, which seeks to reconstruct past events and developments concerning a particular subject systematically and objectively on the basis of collected and

evaluated data. As Kuntowijoyo explains, the historical method comprises four principal stages: heuristics (source collection), source criticism (verification of the authenticity and credibility of data), interpretation (analysis of verified facts), and historiography (narrative presentation of research findings) (Kuntowijoyo, 2013).

3.2. Data Sources

The data sources consist of primary and secondary sources. Primary sources include official institutional documents and profiles of the foundation and its affiliated madrasas (the official websites of the Sa'adatuddarain Madrasa Foundation and Sa'adatuddarain Madrasah Tsanawiyah), basic education data recorded in Ministry of Religious Affairs/Ministry of Education databases (including the National School Identification Number and accreditation status), and official reports issued by the Jakarta Provincial Government concerning the foundation's socio-religious activities. Secondary sources include local mass-media reports on the foundation's activities and scholarly literature on the history of Islamic education in Indonesia, which provides a comparative framework.

3.3. Data Collection Techniques

Data were collected through document analysis and digital archival research, involving the identification and compilation of written documents, news articles, and officially published institutional data. This technique was selected because access to the foundation's physical archives, which span more than six decades, was limited. Accordingly, digital traces and media reports offered a relevant strategy for reconstructing the broad trajectory of the institution's history. The collected data were then arranged chronologically according to the foundation's developmental periods.

3.4. Data Analysis Techniques

The data were analyzed through source criticism to assess the credibility and consistency of information across sources, followed by thematic interpretation of three principal dimensions: the foundation's origins, institutional development, and social contributions. The interpreted findings were then organized into a chronological narrative (historiography) to provide a comprehensive and accessible account of the Sa'adatuddarain Foundation's development.

IV. Result and Discussion

4.1. Establishment of the Sa'adatuddarain Educational Foundation

The Sa'adatuddarain Educational Foundation was established around the 1960s in Mampang Prapatan, South Jakarta, through the initiative of several local religious scholars and community leaders: KH. Yusuf Hamdani, KH. Hasan Azhari, KH. Ahmad Masduqi Anwar, and KH. Abdul Haq Ahmad. Its establishment formed part of a broader pattern in the early developmental period, when foundation-based Islamic educational institutions emerged in urban Jakarta to provide religiously grounded education to communities with limited access to formal schooling. KH. Yusuf Hamdani, who reportedly served four terms as a member of the Regional House of Representatives, was known as a central figure who mobilized the foundation's establishment together with his fellow religious scholars. The foundation is located at 103 Mampang Prapatan Raya Street, in what is now administratively designated as Tegal Parang, Mampang Prapatan District, South Jakarta. From the outset, the foundation was oriented toward madrasa-based education, reflecting its founders' commitment as religious scholars to integrating religious instruction with formal education across successive grade levels.

4.2. Institutional Development

The development of the Sa'adatuddarain Foundation can be traced through the expansion of the educational levels under its administration. Following its initial establishment in the 1960s, the foundation founded Sa'adatuddarain Madrasah Tsanawiyah in 1976 as a continuation of the elementary-level education that had already been operating. Leadership of the Madrasah Tsanawiyah passed through several generations, beginning with KH. Hasan Azhari as its first principal, followed by Drs. Nahrowi Mahmud, Drs. H. Ahmad Fahmi Yusuf, and, in a subsequent period, H. Firdaus Hulwani, M.A. Over time, the foundation expanded its educational provision to include kindergarten/Raudhatul Athfal, Madrasah Ibtidaiyah (equivalent to elementary school), Madrasah Tsanawiyah (equivalent to junior high school), and Madrasah Aliyah (equivalent to senior high school), with plans for further development at the higher education level. In the 2011/2012 academic year, total enrollment across all levels was approximately 1,400 students. Enrollment continued to grow and was estimated to have reached approximately 2,000 students by 2019, while the cumulative number of alumni exceeded 10,000. All educational levels administered by the foundation have obtained an A accreditation rating. Official records for Sa'adatuddarain Private Madrasah Aliyah list National School Identification Number 20177949 and Accreditation Certificate No. 906/BAN-SM/SK/2019. This development demonstrates a consistent growth pattern from a religious elementary education institution into an integrated, multilevel educational system under a single foundation. It also reflects the institution's success in adapting to national formal education standards without relinquishing its Islamic identity.

4.3. Roles of Key Figures

The roles of key figures in the development of the Sa'adatuddarain Foundation can be understood across two generations of leadership. The first generation comprised the four founding religious scholars—KH. Yusuf Hamdani, KH. Hasan Azhari, KH. Ahmad Masduqi Anwar, and KH. Abdul Haq Ahmad—who laid the foundation's religious and institutional groundwork in the 1960s. Following KH. Yusuf Hamdani's death, administration of the foundation passed to his son, Juaini Yusuf, and his siblings. As discussed in this study's conceptual framework, such hereditary leadership is characteristic of many Islamic educational foundations in Indonesia that originated through the initiatives of religious scholars. Kinship-based succession helps ensure continuity in the founders' religious vision. In the second generation, Juaini Yusuf has served actively as the foundation's leader while also holding a structural position in government as Head of the Jakarta Provincial Water Resources Agency. These dual roles have helped expand the foundation's networks with government agencies and region-owned enterprises through various social programs, as discussed further in the section on social contributions. In addition to the foundation's leaders, successive madrasa principals—from KH. Hasan Azhari to H. Firdaus Hulwani, M.A.—have played an important role in maintaining educational quality at Sa'adatuddarain Madrasah Tsanawiyah.

4.4. Contributions to Education and Society

The Sa'adatuddarain Foundation's contribution to education is evident in its provision of affordable access to a complete sequence of educational levels for residents of Mampang Prapatan and surrounding areas. The data indicate that approximately 200 students from economically disadvantaged families receive full tuition waivers, while other students pay fees that are relatively low compared with those charged by private schools generally. This policy reflects the foundation's social orientation: rather than operating solely for commercial purposes, it preserves education as a service to the broader community in accordance with the founders' original aspirations. Beyond formal education, the foundation is active in a range of philanthropic and socio-religious activities. During the annual commemoration of the tenth day of Muharram, it routinely provides financial assistance to hundreds of students at the Ibtidaiyah, Tsanawiyah, and Aliyah levels. The foundation also organizes the slaughter and distribution of sacrificial animals to residents of

Mampang Prapatan during Eid al-Adha. These activities involve dozens of cattle, buffalo, and goats, some donated by students and alumni. In addition, the foundation collaborates with the Jakarta Provincial Government and several region-owned enterprises—including Jakarta Mass Rapid Transit (MRT Jakarta), Jakarta Propertindo (Jakpro), Transjakarta, Pasar Jaya, Pembangunan Sarana Jaya, and Bank DKI—to conduct social-service activities for nonpermanent teachers in its madrasas. Such activities have included distributing Eid gift packages and spraying disinfectant during the COVID-19 pandemic. These contributions demonstrate that the Sa'adatuddarain Foundation serves not only as a provider of formal education but also as a hub within a socio-religious network that connects the local community, alumni, regional government, and private sector in humanitarian initiatives at the local level.

4.5. Challenges and Prospects

Despite its steady growth, the Sa'adatuddarain Foundation faces several future challenges. First, it must address leadership succession. Its kinship-based succession model should be balanced by stronger professional institutional governance so that the foundation's continuity does not depend solely on individual figures. Second, competition with modern public and private schools in South Jakarta requires improvements in facilities, infrastructure, and curricula to remain relevant to the educational needs of contemporary students. Third, providing tuition-free education for economically disadvantaged students requires sustainable funding strategies beyond incidental donations. At the same time, the foundation has several prospects for development. These include its longstanding plan to extend its educational provision to the higher education level, strengthen its established collaborative networks with the regional government and region-owned enterprises, and mobilize its large alumni community as a source of support for future institutional development.

V. Conclusion

This study concludes that the Sa'adatuddarain Educational Foundation in Mampang Prapatan, South Jakarta, was established in the 1960s by four religious scholars and community leaders—KH. Yusuf Hamdani, KH. Hasan Azhari, KH. Ahmad Masduqi Anwar, and KH. Abdul Haq Ahmad—in response to the need for education grounded in Islamic values at a time when access to formal education was limited. Over the course of its history, the foundation developed from a religious elementary education institution into an integrated system offering education from kindergarten through senior high school, with an A accreditation rating. This development was accompanied by substantial growth in student enrollment and alumni numbers. Leadership has been passed down through the founders' families, with Juaini Yusuf emerging as a principal successor who has also expanded the foundation's networks with government agencies and region-owned enterprises.

The foundation's contributions to education and society are evident in its tuition-waiver policy for economically disadvantaged students and in its regular religious philanthropic activities, including Muharram assistance and the distribution of sacrificial meat. These findings imply that the sustainability of family-based Islamic educational foundations depends heavily on the synergy between robust leadership succession and the institution's capacity to adapt to modern formal education standards without abandoning the religious orientation and social commitment at the heart of its establishment. On the basis of these findings, this study recommends that the administrators of the Sa'adatuddarain Foundation systematically document its institutional archives for research purposes and to strengthen its historical identity; develop more participatory institutional governance that does not rely solely on individual figures; and formulate more sustainable funding strategies for tuition-free education. Future research should conduct direct interviews with members of the founders' families and senior alumni to enrich the primary-source record, which has not yet been fully documented in digital form.

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