

= Fakhri Usman =

Kyai Haji Fakhri Usman (also Faqih Usman ; [fa?k?h ?s?man] ; 2 March 1904 ? 3 October 1968) was an Indonesian Islamic leader and politician with the Masyumi Party . He twice served as the Minister of Religious Affairs : under the Halim Cabinet in the State of the Republic of Indonesia in 1950 , and in the national government during the Wilopo Cabinet from 1952 to 1953 . In his early years Fakhri was criticised by conservative Muslims for his involvement with the modernist Islamic organisation Muhammadiyah , though that group remembers him warmly .

Born to a merchant and his wife in Gresik , Dutch East Indies , Fakhri studied with his father and at a series of pesantren (Islamic boarding schools) until the 1920s . In 1925 he became involved with the Muhammadiyah , rising quickly through the leadership until he became the head of the Surabaya branch in 1938 . He was also active in local politics . When a group of Islamic organisations formed the Indonesian Islamic Assembly in 1937 , Fakhri became treasurer . He continued to be involved in politics and Islamic groups during the Japanese occupation and ensuing national revolution . While serving as minister of religious affairs , he oversaw educational and institutional reform , growing in prominence within the Muhammadiyah . He served as deputy chairman of the organisation under several different leaders before being chosen as its chairman in late 1968 , several days before his death .

= = Early life = =

Fakhri was born in Gresik , East Java , Dutch East Indies , on 2 March 1904 . His father , Usman Iskandar , was a wood merchant , and his mother , a housewife , was the daughter of an ulama (scholar of Islam) . The couple , who were of modest means , had four other children , and the family 's lack of a noble background meant the children were ineligible to receive an education at Dutch @-@ run schools . Instead , Fakhri studied Islam from a young age , receiving much of his instruction from his father . At the age of ten he began studying at a pesantren (Islamic boarding school) in Gresik , finishing four years later . In 1919 he continued his studies at several pesantren outside the city , including ones in rural Gresik and in nearby Bungah .

= = Work with the Muhammadiyah = =

Fakhri 's father helped him become a trader , although Fakhri continued to study independently . When the modernist Islamic organisation Muhammadiyah opened a branch in Gresik in 1922 , Fakhri was one of the first to join . Extremely active in the group , he became the Gresik branch 's leader within three years , and under his leadership the group was formally recognised by the central Muhammadiyah administration . Through his work with the Muhammadiyah in Gresik , Fakhri became better known . He later transferred to the branch in Surabaya , a much larger city where , in 1929 , he was chosen to sit on the city council . He also remained active in commerce , running a construction material trade and shipbuilding shop . During this period he served on the local chamber of commerce .

From 1932 to 1936 Fakhri was a member of the Muhammadiyah 's regional council , serving concurrently as the editor of the organisation 's official magazine Bintang Islam and on the Legal Affairs Committee . As he became more active , Fakhri began commuting regularly from Surabaya to Gresik , handling Muhammadiyah business in Surabaya and the wood company in Gresik ; this commute was done in Fakhri 's personal car , a rare luxury at the time . Studying Dutch in his spare time , Fakhri continued to improve his knowledge of Islam by studying the thoughts of Muhammad Abduh . However , conservative Muslims disapproved of Fakhri 's work with Muhammadiyah , giving him the nickname Londho silit ireng (" Dutchman with the black arse ") , and often throwing stones at his home .

On 21 September 1937 , Muhammadiyah , the conservative Nahdatul Ulama (NU) , the merchants ' cooperative Sarekat Islam , and several other Islamic groups ? which for the past decade had been feuding ? united to form an umbrella group : the Indonesian Islamic Assembly (Majelis Islam Ala

Indonesia , or MIAI) , based in Surabaya . Fakihi served as treasurer . In 1938 he was made the head of the Surabaya branch of the Muhammadiyah , replacing Mas Mansoer . Two years later he began working full @-@ time with the MIAI , having been selected as the head of its secretariat in mid @-@ September 1940 . To take this position , he resigned as head of the Surabaya branch of Muhammadiyah and as a city council member .

= = Masyumi and National Revolution = =

On 9 March 1942 Governor @-@ General Tjarda van Starkenborgh Stachouwer and head of the Royal Netherlands East Indies Army General Hein ter Poorten capitulated to the Empire of Japan , which had invaded the Indies the month before . As a result , the Indies fell under Japanese control . The Japanese banned all forms of organisations , and the MIAI was disbanded in May . It was reformed on 5 September 1942 following a meeting of 30 ulamas in the Des Indes Hotel in Jakarta , and was recognised by the occupation government as the sole Islamic organisation in the country . At the end of 1943 , the organisation was renamed the Council of Indonesian Muslim Associations (Partai Majelis Syura Muslimin Indonesia , or Masyumi) . Fakihi was made a member of the Japanese @-@ sponsored advisory board , or Syu Sangi In , for Surabaya . He held this position until the end of the occupation , concurrently serving on the Masyumi board .

After the atomic bombings of Hiroshima and Nagasaki and the proclamation of Indonesian independence in August 1945 , the Japanese began withdrawing from the nascent republic . The Indonesian republican government , based in Jakarta and including Sukarno as president and Mohammad Hatta as vice president , began to take over infrastructure from the departing Japanese . By September 1945 , however , allied British and Dutch forces had begun to enter the archipelago , hoping to reestablish the status quo ante . The British initially focused on Java and Sumatra and attempted to avoid armed confrontations with the Republican forces ; the Dutch , meanwhile , spent the first months after the Japanese surrender reclaiming the eastern islands with help from Australia .

Fakihi , who had begun making contacts within the republican government , participated in the Indonesian Islamic Conference (Mukhtar Islam Indonesia) in Yogyakarta from 7 to 8 November 1945 . As a result of these talks , Masyumi was made into a political party representing Islamic interests . Although Fakihi returned to Gresik after the conference , he and his family soon evacuated to Malang due to the outbreak of a battle at Surabaya between Republican soldiers and British forces tasked with repatriating Dutch prisoners of war .

In Malang , Fakihi worked with Masjkur and Zainul Arifin to start an armed resistance to fight in the revolution against the returning Europeans . He served as deputy chief in command of this resistance , which consisted of the Japanese @-@ trained Islamic units Sabilillah and Hizbullah . After the Dutch launched Operation Kraai in December 1948 , Fakihi and his family escaped to Surakarta , where he again became active in Muhammadiyah . Fakihi , serving as deputy chair under Bagus Hadikusumo , frequently commuted between Surakarta and the organisation 's head office in Yogyakarta .

= = Minister of Religious Affairs = =

In late 1949 the Indonesian and Dutch governments held a conference lasting several months , which resulted in Dutch recognition of Indonesian sovereignty on 27 December 1949 . This led to the formation of the United States of Indonesia (Republik Indonesia Serikat , or RIS) , which consisted of sixteen member states . On 21 January 1950 Fakihi replaced Masjkur as the Minister of Religious Affairs in the Halim Cabinet , representing the Republic of Indonesia ; at this point the republic consisted of Yogyakarta , Banten , and much of Sumatra . Working with the RIS Minister of Religious Affairs Wahid Hasyim , Fakihi began instituting a standardised religious curriculum in the public schools and modernising education at religious schools . The two also worked to unite the ministries . On 17 August 1950 the RIS and its member states became a unified republic . Hasyim was kept on as minister of religious affairs , with Fakihi appointed director of religious education .

Meanwhile , the different factions in Masyumi were in conflict over the path the party was taking ; the NU members thought Masyumi was becoming too political , abandoning its Islamic roots . When the Natsir Cabinet began to collapse , the Masyumi put forth Fakhri as a potential Minister for Religious Affairs . This act was controversial because four of the five allocated slots for the party were already filled by non @-@ NU members , and ultimately the NU pulled out of Masyumi , effective 5 April 1952 . Fakhri had been chosen with a majority of five votes , while the next leading candidate , Usman Raliby , received four .

Fakhri was made the Minister of Religious Affairs in the Wilopo Cabinet and sworn in on 3 April 1952 , which led to him and his family moving to the capital at Jakarta . He began to work on reforming the ministry , including formalising its mission statement : to provide religious teachers , promote interfaith relations , and to establish the dates of religious holidays . He worked on internal structure , including formalising the ministry 's leadership hierarchy and the opening of the provincial and regional branches . The ministry also continued its promotion of religious education and was tasked with handling the numerous Indonesian pilgrims who went on the hajj . The Wilopo Cabinet collapsed on 30 July 1953 , following an immigration and land dispute in Medan . Fakhri was replaced by Masjkur .

= = Later work = =

Fakhri continued to work with the ministry and the Muhammadiyah , serving as the organisation 's First Deputy Chair under Ahmad Rasyid Sutan Mansur . In 1956 he was one of three Muhammadiyah members who presented their concept of a truly Islamic society , one which emphasised social education . During this time he was more active with Masyumi , and after the 1955 Constituent Assembly election , Fakhri was made a member of the Constitutional Assembly of Indonesia . This assembly , meant to reach an agreement for a new national constitution , failed to gain a consensus , and was disbanded by president Sukarno with his decree of 5 July 1959 . That year Fakhri collaborated with Hamka , Joesoef Poear Abdullah , and Ahmad Joesoef to launch the magazine Pandji Masjarakat . Sukarno later disbanded Masyumi on 17 August 1960 after leading Masyumi members , such as Mohammad Natsir and Sjafruddin Prawiranegara , were involved with the Revolutionary Government of the Republic of Indonesia ; Fakhri had been involved in the negotiations with the Revolutionary Government , working with Mohammad Roem .

The disbanding of Masyumi left Fakhri with more time to focus on the Muhammadiyah , serving as the Second Deputy Chair under Junus Anis . During a leadership course run by the organisation during Ramadhan of 1380 AH (February / March 1961) , Fakhri began promoting an institutional identity through his lecture " Apakah Muhammadiyah Itu " (" What is Muhammadiyah ? ") . This outlined the organisation as one based in dawah , focusing on real @-@ world issues , and willing to work with the government to ensure a prosperous future for Muslims . These concepts were later formulated through 1962 and established as an institutional identity , one which called for Muhammadiyah to work towards creating a truly Islamic society while opposing leftist politics . This , in turn , was followed by refactoring within the organisation to better adapt the new identity .

From 1962 until 1965 Fakhri served as the First Deputy Chair of Muhammadiyah under Ahmad Badawi , providing guidance for young religious leaders . During the killings and power shift which followed the 30 September Movement coup attempt , Fakhri and several Muhammadiyah members sent a letter requesting that Masyumi be allowed to reform ; this permission was not granted . For Badawi 's second term , Fakhri served as an advisor to the chairman , often taking management responsibilities . He was selected as the organisation 's chairman at the 37th Muhammadiyah Congress in 1968 .

= = Death and legacy = =

On being chosen as chairman , Fakhri began work to ensure there would be a successor , as his health was failing . On 2 October , at a joint meeting of the board at his home , he outlined his plans for his three @-@ year period of leadership ; Fakhri also appointed Rasjidi and Abdul Rozak

Fachruddin as temporary leaders while he went abroad for medical treatment . Fakihi died on 3 October 1968 , only a few days after being selected , and was replaced by Fachruddin on the day of his death ; Fachruddin served as chairman for 24 years .

The street where Fakihi lived as a child is now known as Fakihi Usman Street . Within Muhammadiyah Fakihi continues to be well respected . He is credited with the formulation of the " Muhammadiyah Personality " (Kepribadian Muhammadiyah) , Muhammadiyah 's institutional identity . Out of respect towards Fakihi , the Muhammadiyah continues to record his period as chairman as lasting the full three @-@ year term . Didin Syafruddin , a faculty member at the Jakarta Islamic State University , writes that Fakihi was highly dedicated to education , noting that five of Fakihi 's seven children eventually became doctors ; Syafruddin also writes that , owing to a lack of human resources , Fakihi was limited in his reforms while Minister of Religious Affairs . Former Muhammadiyah chairman Ahmad Syafi 'i Maarif described Fakihi as the " tranquil , cleansing water " who served as a calming influence for Muhammadiyah when the organisation was in turmoil .