

Some Islamic Education Institutions in Deli Kingdom in 1912-1942, Medan, Indonesia

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Date of Submission: 10-08-2017

Date of acceptance: 30-08-2017

I. INTRODUCTION

In East Sumatra, in the beginning of 20th century Islamic School (*madrasah*) is established. The Islamic is established both by sultan and society. In 1912 Sultan Abdul Aziz Abdul Jalil Rahmatsyah finds an organization called Jam'iyah Maḥmudiyah li Ṭalabil Khairiyah. In that year also the board establishes Islamic school on level of kindergarten (*tajhiziyah*), primary school (*ibtidaiyah*), junior high school (*sanawiyah*), and senior high school (*al-qismul 'ali*) in Tanjung Pura. In 1918, the Mandailing community in Medan establishes an Islamic school (*madrasah*) named Maktab Islamiyah Tapanuli where this education also manages kindergarten (*tajhiziyah*) until senior high school (*al-qismul 'ali*). The Moslem in Medan in 1930 finds an organization called Al Jam'iyatul Washliyah, and in 1935 the Al Ittihadiyah organization is established. Organizations founded by Moslems in Medan in the beginning of the 20th century also establish Islamic school (*madrasah*). The Al Jam'iyatul Washliyah organization begins opening the Islamic school in 1932. Al Ittihadiyah begins to open the Islamic school in 1935.

Meanwhile Sultan Sulaiman Syariful Alamsyah who rules in Serdang Sultanate also finds a school named Sairus Sulaiman. In Tanjung Balai in the beginning of the 20th century there is also an Islamic school established by H.M. Isa, Arabiyah Islamic school while Sheikh Ismail bin Abdul Wahab finds the Islamic school of Gubahan Islam. Regarding education in the Japanese era called "Hakko Ichiu", invites the Indonesian people to work together to achieve prosperity with *Asia Raya*. The schools that exist in the Dutch period are replaced by the Japanese system. Therefore the students every day especially in the morning must always swear allegiance to the Emperor of Japan, and they are trained military. The school system of the Japanese era is quite different from the Dutch. There is a fundamental change in the field of education for the Indonesian nation at the time, which is the elimination of the dualism of teaching and use of Indonesian language. Nevertheless, the attitude of the Japanese colonist to Islamic education is softer, so the space for Islamic education is more free. Japan is not so concerned about religious interests, what is important to them is how to win the war. Japan even gives freedom for religious leaders to develop their education. At the time of the Japanese occupation there is a privilege in the field of education found by the Indonesian nation, ie schools have been uniformed and legal. Although private schools like Muhammadiyah, Taman Siswa and other schools are allowed to continue to be developed with the regulation and implementation undertaken by the Japanese. Islamic school is built continually, this case can be seen in Sumatra that is famous for Madrasah Awaliyah inspired by Majelis Islam Tinggi.

II. THEORETICAL FRAMEWORK

2.1 The definition of Islamic Education

The definition of Islamic education has been stated by expert, some of them are:

- 'Athiyah al-Abrasyi argues that Islamic education does not only fill the child's brain with all kinds of knowledge that they do not know yet, but also Islamic school educates their morals and souls, instill the sense, familiarize them with high courtesy, prepare them for a whole Holy life, sincere and honest.
- Omar Muhammad at-Toumy asy-Syaibani argues that education is the process of transforming individual behavior on personal life, society, and surrounding environment by teaching as a fundamental activity and a profession among fundamental professions in society.
- Hasan Langgulung said that education is a process that has a purpose that is usually sought to create patterns of particular behavior on the children or person being educated.

- d. Ahmad Fuad al-Ahwani mentions that education is a social institution that grows from the views of every society. Education is always in line with the philosophy of community life, or education in essence actualizing philosophy in real life.

From the four definitions can be said that Islamic education is the process of changing the individual behaviour through transferring knowledge and inculcating good behaviour (*akhlakul karimah*) based on the Koran and sunnah.

2.2 Institution of Islamic Education on Classic Era

Kuttab is a basic educational institution that has been known by pre-Islamic Arabian. After Muhammad's prophetic period, *kuttab* can still survive. Educational institutions that teach literature are becoming increasingly important in Islamic era, because of the need to record the revelations received by the Prophet from time to time, as well as the need to communicate with other tribes and nations. After the Prophet's Prophecy, then *kuttab* is divided into two types. This distinction is mainly based on curriculum, faculty and growth period. The first type of *kuttab* is *kuttab* which teaches the literature with the basic text of Arabic poetry and most of the teachers are non-Muslims (at least in the earliest times). The second kind of *Kuttab* is that serves as a place of teaching of the Koran and the basics of Islamic teachings. This second type of *Kuttab* is not found during the earliest Islamic period, while the first *kuttab* is beginning to develop. The teaching of the Koran on *kuttab* has just begun after the *huffaz* is available in relatively numbers. Previously, religious teachings of children are held at home in a non-formal way.

Besides *kuttab*, other Islamic educational institutions in pre-modern times are mosques and mosques-*khan*. The mosque is a place for teaching learning process of senior high school and collage. Usually a number of *halaqah* with various status appear in one mosque and every claimant of science freely follow *halaqah* in accordance with the intellectual level. Mosque-*khan* is a mosque that has a dormitory for science hunter. At least this mosque-*khan* has existed in small quantities at the beginning of the 4th century, and became a phenomenon in the history of Islamic education at the end of the same century. Development of *khan* closely related to the concern of Muslims against the science hunter, especially those who come from outside the region. Previously a science hunter who came from outside the region must take care him/herself of his/her residence during studying. *Khan* is the answer of this question. *Khan* is usually built beside the mosque, or at least at a location that is not far from the mosque and still impresses an integrated complex. In the next period a new Islamic educational institution occurs that is called *madrasah*. This educational institution is not the same definition with *madrasah* in modern era, which is the institution of primary and secondary education. In pre-modern era, *madrasah* are institutions of higher learning.

Nizam al-Mulk, the prime minister of the Saljuq Dynasty, is an figure who is always linked when he tell about *Madrasah* history. Although Nizam is not the first person to establish a *madrasah*, nizam al Mulk has a major role in developing Islamic education through *madrasah*. When the study of the Koran and the hadith develop, then Moslem feels that they needed a special education institution about these studies. In the sixth / 12th century the Islamic educational institution named *Dār al-Quran and Dār al-Ḥadī* expands after becoming part of a *madrasah* or other institution. The number of educational institutions is not many, An-Nu'aimi notes that there are 10 *Dār* of Quran and 18 *Dār al-Ḥadī*s. The Sufis also have their own educational institutions named *Ribat, Zawiyah and Khanqah*. *Ribat* in the eastern Islamic world has a different meaning from the *ribat* of Morocco. *Ribat* in the eastern Islamic world is the houses inhabited by poor people who spend the time to worship and study, while in Morocco the meaning of the *Ribat* is a hostel for soldiers. In subsequent development *Ribat* changing the meaning becomes at-tasawwuf (Sufism), al-'ibādāt (worship), az-zuhd (ascetic), at-tabattul (leaving the worldly pleasures), and al-inqīṭa 'Ilallah (be diligent worship to God). *Ribat* spreads in considerable numbers, although it not as much as *madrasah*.

Originally the word '*zawiyah*' refers to the angle of the building, often the mosque, where a group of people gathers to hear the teaching of a sheikh. After the emergence of Sufi's orders, *zawiyah* is built as a stand-alone institution. *Zawiyah* is usually built by a sheikh of a particular Sufi. Its construction is related to the desire of expanding the teachings of the congregation and to gain more followers. *Khanqah* becomes the attention of the writer of history in the 4th / 10th century. In that century *khanqah* has been widely known in the area of Khurasan and Transoxiana (*ma wara 'an-nahar*). The first of the 5th / 11th century is a period of rapid *khanqah* growth. Many new *khanqah* are established. Physically *khanqah* includes several new elements, such as the tomb complex for the dead Sufis, and at certain times pilgrims are invited in very large numbers. This activity is very important side of the dynamics of *khanqah* life.

Besides the educational institutions mentioned earlier, there are educational institutions that ever stand in pre-modern Islamic times, namely: bait al-ḥikmah, observatorium, and bimaristan. This institution is primarily intended to study science. Bait al-ḥikmah is an Islamic higher education institution built by al-Makmun, the seventh Abbasid Caliph. Bait al-ḥikmah comes from a simpler library called Khizānat al-Ḥikmah, founded by his predecessor Harun al-Rashid. Al-Makmun enhances the activities of this institution by

incorporating the teaching and translation of philosophy works and foreign science from various languages. The first translators are mostly from the Barmak family of Khurasan, the Zoroastrian from the Persian region, and the Nestorian Christians from Syria. Besides being a translation center, Bait al-ḥikmah is also used as al-Makmun as a place to support and spread the Mu'tazila theology. The function of bait al-ḥikmah extends in the education field. The library building is also used as a place to learn. In this institution they are taught the sciences of Greek, Persian and Indian. This is because the bait al-ḥikmah is to access the foreign sciences through translation and to spread it.

Observatorium is a special building that is used as a place to research the heavenly objects by scientists. Besides as a research place, *the observatorium* is also used as a place of education. This institution teaches astronomy science, physics, and high level math by using observation method and experiments, in addition to lecture methods, discussions, and seminars. In the East, the first *observatorium* is located at the center of Jundishapur, Persia. The construction of *the observatorium* is conducted by Caliph al-Makmun to support education at the *bait al-ḥikmah*. In year 467/1074 at the encouragement of Nizam al-Mulk, the ruler of the Saljuq dynasty, Malik Syah, establishes an observatorium at Naysabur. In this institution some astronomers design the calendar of Jalāli (at-Taqwīm al-Jalāliyyat) by the leadership of Umar Khayyam and 'Abd ar-Raḥmān Ḥusaini.

Medical education usually takes place in hospitals (bimaristan). This is done, so the science studied theoretically can be practiced. That is why in each hospital a hall is established as a lecture hall. In this room the students hear the lecture and after finishing it, they go to the patient's rooms to diagnose their illness and treat them by doctor's checking. In the Muslim world, the first hospital builder is undertaken by Caliph al-Walid ibn 'Abd al-Malik in year 88/707 to create his policies in an effort to heal people suffering leprosy and to prevent blindness. Development of hospital progresses during the reign of the Abbasid dynasty. In this institution it is the first time introduced observation method and experiment in teaching medical science, besides lecture and discussion method.

III. METHODOLOGY

3.1 Kind and Research Approach

The writing of this dissertation uses the historical method of investigating a problem by applying its solution from a historical perspective. While the approach used by social history approach is the history that gives importance to the non-elite elements of a society, which becomes the discussion and consider other factors outside the political factor. According to Azyumardi Azra, definition and scope of social history can be divided into three:

1. Social history is as the history of daily life. It means that history gives great attention to the 'little' things that often escape from the attention because it is so usual. This tendency is based on the assumption that even ordinary and minor things that happen over and over again for a long time will have a major impact on a society.
2. Social history is as the history of the protest movement. Previously, the protest movement is usually considered to be outside of history and received inadequate attention, that is why subordinate society opposes the political elite. Then the exponents of social history have demonstrated how significant protest movement is in the dynamics and development of a society.
3. Social history that takes some non-political aspects selectively considered the dominant factor in the history of a society. In this definition social history penetrates the elitist-political limits of conventional history, but it is not detail enough to become the daily life history. For example a researcher gives attention to aspects of intellectual, economic, or cultural, and politics in explaining the history of a society.

In this case, the presented writing includes into three categories. The writer will provide attention on education aspect, but writer does not disavow some the other life aspects.

3.2 Data Source

The data sources in this research are

1. Primary data sources are literature on Islamic educational institutions in East Sumatra, including History of Islamic Education in Indonesia by Mahmud Yunus and History of Education and Social Organization of Jam'iyah Mahmudiyah Lithabil Khairiyah Tanjung Pura Langkat regency by Akmaluddin Syahputra.
2. Secondary data source is the result of the researcher's interview with the research informant as well as the result of observation in the field.

3.3 Informan Penelitian

This research is conducted at the Islamic educational institute in East Sumatra in 1912-1942 with the research informant where board and members are involved in the process of Islamic education in the institution. In the determination of informants of this study, researcher uses the technique of snowball, it means that researcher will stop digging data from informants or field when the research data is saturated or the results of answers and observations obtained from informants and in the field has been repeated.

3.4 Technique and Instrument of Data Collection

The data collection techniques used by researcher in this study is *Indepth interview*. The researcher will interview in-depth to the research informants related with the object of this research. The election of this technique is based on the reason that this research is focused on subjects having experience in this research problem. Experience is a past event and can only be accommodated by indepth interview method.

The type of indepth interview used is semi structured interviews. Researcher has had a draft of questions that will be submitted to informants related to the factors that have the background of establishment of Islamic education institutions in East Sumatra in 1912-1942, Islamic educational institutions that stand in East Sumatra in 1912-1942, constraints faced by Islamic education institutions In East Sumatra in 1912-1942 and religious leaders who have studied at the Islamic educational institutions of East Sumatra in 1912-1942. To get data in this research, then researcher uses instrument of data collection, list of interview. Furthermore to support the data collection, the researcher also uses other aids such as recorder, book, pen and camera.

3.5 Technique of Data Analysis

Procedure in history research include four steps, they are heuristic, source ctitics, analysis/interpretation, and historiography.

IV. DISCUSSION

Islamic education Institutions standing in Deli kingdom area year 1912-1942 are:

a. *Maktab Islamiyah Tapanuli*

This *maktab* is located on the side of Deli river and close to Lama Medan Mosque. This maktab building is built on the plot represented by Datuk H. Muhammad Ali, who has vast land in Kesawan area. Transferring of plot is written in the letter of plot right delivery (*Soerat Penjerahan Hak Memperoesahai Tanah*) with register number 111 issued by Sultane Sripaduka of Deli Kingdom (*Keradjaan Sripadoeka Sulthan Negeri Deli*) and registered at Kerapatan Deli on March 3, 1918. *Maktab* building is located on Hindu street number 110 Medan, has size 18.50m x 12m and is built on March 8, 1918. It is built on donated plot on 8 m tall with eight supporting poles and the tall of each pole is 2 m. The building has four study rooms and one administration room. The walls are made of boards and use roof tile.

The roof tile is replaced into zinc because it has been moldy. The basement of the building is originally used for the student's playground, because it has no yard. The room s also used to study, because many students who register. A stone staircase is made to enter the upper room on the front and also made board stairs on the side. The fund of *madrasah* construction is obtained from the contribution of Moslems in Medan, especially the Mandailing community. At that time the public's desire is to have a *madrasah* building separated from the teacher's house. This is evidenced by the number of donations received by the construction committee, so the building can be completed soon. Within a period of approximately 2.5 months the building has been completed. On May 19, 1918 the inauguration of the building is opened with a big feast. Besides from the Moslems, Major Cong A Fie also donates table and chair made of damar wood and can contain 3-4 students. The help of Chinese Major shows that the Tapanuli community in Medan has good relations with the Chinese community through trade links that cause them to be mutual interest. Since its establishment until 1942 the MIT building on the riverbank is used only for boys. Teachers who teach in this *maktab* are all men. Education for girls is held in a separated building that has distance approximately 100 meters from the MIT building. The name is Madrasah Islamiyah Lilbanat.

This *maktab* has been lent to Al-Jam'iyatul Washliyah since April 5, 1947. At that time the change happens in implementation od education in MIT building. Female students study together with boys in the building, because Madrasah Islamiyah Lilbanat has been closed. This situation is still ongoing till now (2015). The student studying in this MIT building make education that they achieve in the building as additional religious education, because they also study in public schools. As an educational institution established by the community, the management is also handed over to the community without government interference. When the maktab will be established, the committee has received permission from the Sultan Deli and Resident Assistant of Deli and Serdang as stipulated in the Register letter number 79: that we are Sripedoeka Toeankoe Sulthan that reign in Deli Kingdom and Rantau Djadjahan region has agreed with excellency Sri Toe an Assistant Resident Negeri Deli and Serdang; to stand one *madrasah* named "MAKTAB AL ISLAMIJAH TAPANOELI MEDAN" established by moslem, located behind mosque Lama in Medan, for children and adult to study canon law of Muhammadiyah in Arabic and Malay language.

While the term *madrasah* begins to be used since educational institution is established on the reign of the Samaniyah Dynasty (204-395 H / 819-1005 AD) and it is more popular of *Madrasah* educational institutions in the era of Nizam al-Mulk (w.485 H / 1092 AD. One of viziers of the Saljuq Dynasty since 456 AD / 1064 H until his death is consistent to use the term in this paper, the authors use the term *maktab*. When the MIT building is inaugurated, the supervisor is decided that consist of Syaikh Moehammad Yacoeb, H. Ibrahim

Penghulu Pekan dan Sei Kerah Medan dan H. Ibrahim Presiden Syarikat Islam-Tapanuli. the decision is decided if the supervisor is dead, so the heir will be back to respective. Sheikh Moehammad Yacoeb is an initiative and the mobilizer of the Mandailing community in Medan to establish the maktab development. He is a nomad from Roburan Lombang-Mandailing surnamed Nasution who is born approximately in 1854. As a child he only studies in his village. In addition to study the science of religion, he also studies medicine and martial arts. In 1883 he goes to Makkah to perform the pilgrimage and study the Naqsyabandiyah line and back in 1885. Before migrating to Medan, he first moves to Asahan. There he is known by the name of Malim Moemin who teaches religion and defence art to the local people. It is estimated that in 1894 he moves to Medan and lived on Mesjid street. Here he teaches and becomes a priest in Mosque Lama of Medan. After performing the second Hajj in 1912, he teaches the congregation at his house located on Tilak street and he has also sworn in the Deli kingdom, so he is released from the work of corvee based on the letter number. 680 dated January 1, 1918. He died on February 9, 1930 and is buried in front of the Mosque Lama of Medan.

After the death of Shaykh Moehammad Yacoeb, he is succeeded by his son named H. Abubakar Ya'qub, but who is active at the time is his sister Hj. Halimah, because H. Abubakar Ya'qub is still young 15 years old and still sits in school. In 1936, Hj. Halimah who is born in Asahan is walling the room down MIT into several locals, so it can be used to be a study room. This is done as a consequence of the division of education level in 1935. Besides being a practitioner of Maktab Islamiyah Tapanuli, he also actively teaches people. When the teacher's Ordinance is enacted in 1925, he is required to notify his activities as a teacher in several places in Medan. In the letter he informs that he teahest society at Maktab Islamiyah Tapanuli on Fridays and Sundays. On Monday he teaches at the village of Sungai Rengas and on Saturday teaches at the village of the Sungai Kera. After Hj. Halimah dies in 1944, then Abubakar Ya'qub who controls the management of MIT from the generation of Shaykh Moehammad Yacoeb. He is born on July 22, 1915 in Medan. In 1923 he studies in HIS Sukaraja with the help of an overseer, because at that time the school only receives children of government employees. In the same year he also begins studying at MIT. His teacher at MIT at the time is H. Usman Imam, H. Badaruddin, Adnan Nur and others. Besides studying at MIT he also studies the book of jawi specifically to H. Usman Imam.

In 1936 he goes to the pilgrimage. He stays there for a year. During in Makkah he also studies to several teachers, such as Shaykh H. Mahmud Syihabuddin from Medan, Shaykh Ahmad Hijazi, Shaykh Mahmud Bukhary and Shaikh 'Ali Maliky. To Shaykh H. Mahmud Syihabuddin he studies *khat, nahw, fiqh* and others. He has studied this Shaykh since April 8, 1936 at the Mosque al-Haram and also in the house of the Shaykh. From that date he also studies qira'at to Shaykh Ahmad Hijazi. In that one year he can learn three *qira'at*, namely *Hafaz, warasy and qalun*. At a young age (12 years), he has started teaching. In 1927-1930 he becomes an auxiliary teacher at the mosque of Sheikh Moehammad Yacoeb at Sungai Rengas. The mosque is founded on July 23, 1924. In 1931-1936, he also teaches at MIT in the afternoon until his departure to Makkah. After returning from Makkah he begins teaching in various religious assemblies in Medan. Besides teaching he is also active in several social and political organizations, such as Al-Jam'iyatul Washliyah, the Islamic Youth Movement of Indonesia and Masyumi. After Abubakar Ya'qub dies, the MIT practitioner of the lineage of Sheikh Moehammad Yacoeb is succeeded by his son H. Saifuddin. He is the alumni of Maktab after being loaned to Al-Jam'iyatul Washliyah. Haji Ibrahim as village chief of Pekan is one of the nomads from Mandailing and he is a Dutch government employee at that time. After his death on May 17, 1933, he is succeeded by his son Abdul Moerad who also becomes village chief of Kesawan. After Abdul Moerad died, he is replaced by his brother Abdul Hadi, and Haji Ibrahim is as President of Syarikat Tapanuli, after his death he is replaced by his son named Mohammad Thaib. The presence of MIT is a continuation of educational institutions that have existed in the past, namely education held in the teacher's mosque and at home. At that time there is no clear division of education. At first MIT also does not know the level of education. Students only learn, move from one room to another. The division of the new level of education is conducted in 1935. Since that year it has also been tested and distributed report cards. The educational level consists of *tajhizi, ibtida'i, tsanawi and qism al-'ali*. The *tajhizi* education level is held in the afternoon and the *ibtida'i* level is held in the morning and evening, while *tsanawi* and *qism al-'ali* held in the morning only. At the level of *qism al-'ali* students do not sit on the bench anymore, but they sit on the plaited mat.

b. Hasaniyah Islamic School

Since Shaykh Hasan Maksum moves from Labuhan to Medan in 1926, he also establishes a *maktab*. During his lifetime the *maktab* is called Shaykh Hasan Maksum, but after he dies, the *Maktab* is called Maktab Hasaniah by his students. *Maktab* is located on Puri Street Gang Madrasah path. Currently the madrasah building has no exited, because in the plot a mosque has been built that is named the Mosque Sheikh Hasan Maksum. Not much information is obtained about this madrasah. In the lifetime of Sheikh Hasan Maksum, many students who study at this madrasa include Sheikh Muhammad Arsyad Thalib Lubis, one of the founders of Al Jam'iyatul Washliyah. Maktab fate is also almost the same as MIT, can only survive until the outbreak of World War II in 1942.

c. Arabiyah Islamic Primary School

This Madrasah is founded in March 1931 in Kampung Lalang. The construction of this madrasah is done based on the request of the people who feel that an educational institution is needed to their children to learn about Islam. The Madrasah is successfully established with the people's efforts. In 1936 the educational institution receives attention from Datuk Muhammad Hasan, Vizier of Serbanyaman Sunggal. He provides help to build a better building than before. That is why a committee is formed and headed by Datuk Ahmad, prosecutor of Kerapatan Sunggal. In addition there are also names included in the committee, such as: Mohammad Loew is a village chief of Kampung Lalang Sunggal, Muhammad Nur Arsyad cleric is a head of van Sunggal, Muhammad Yunus is a Principal of Volkschool Kampung Lalang. With the help of the community, a better madrasah stands than before. The building is built on the plot represented by Muhammad Abbas. The teachers who teach in this madrasah mostly graduate from Arabiyah School Binjai. It is common thing if the method and learning material also follows the school. Education in this madrasah at that time takes place in the afternoon with the number of 60 students. The teacher is Zainal Arifin Abbas and Ibrahim Nurdin.

In addition to the work in the form of books, Zainal Arifin Abbas has also initiated a monumental work that can be enjoyed by the next generation of El Hidayah Education Foundation. The school is inaugurated by King Tengku Hasan, progenitor Serba Nyaman (Sunggal) is attended by teachers of the madrasah el-Arabiyah Binjai, Mr. Abdul Halim Hasan, Abdur Rahim Haitami, Abdul Karim Tamim, head of the madrasah El-Ibtidaiyah el-Arabiyah Binjai. After Indonesia gains independence and happened the war with the Dutch until 1949, the *madrasah* is made headquarters of the struggle of the Indonesian nation. This causes that the madrasah is no longer functioned as a place to learn. Zainal Arifin Abbas himself as the army is called to defend the homeland in the battlefield, so the school is abandoned. After the 50s of the madrasah are not used by the army as the headquarters and the madrasah building are abandoned. One by one the equipment begins to be stolen, such as the zinc, the door, the wall and finally the poles and stay the only plot there. Since then, the madrasah that has ever become the center of education for the surrounding community is just a name. the ploc becomes pond and thicket partially. This happens until more than 10 years into the future. Among the causes is the unstable condition of the Indonesian state, so the people seem to be negligent of education responsibility. This condition continues until the uprising of G 30 / S PKI in 1965.

Two years after the PKI broke up, there arises anxiety among the parents and community leaders in Kampung lalang and surrounding areas that realizes of the importance of religious education, the madrasah el-Ibtidaiyahel-Arabiyah that has ever existed is no longer seen. So on the deliberation of parents and community leaders led by Abdul Hadi Abbas, head of the Office of Religious Affairs in Binjai, at that time the younger brother of Zainal Arifin Abbas and Manaf Umar point Haji Muhammad Sjahbuddin to reopen the madrasah in Kampung Lalang. Haji Muhammad Sjahbuddin accepts the society's request respectfully to rebuild the madrasah building in the same location previously, the madrasah is named Religious teacher education led by Haji Muhammad Syahbuddin graduated from *Normal Islam* Padang, Minang Kabau. Since 1967 Religious Teacher Education has stood in Kampung Lalang and has the advantages of *nahwu* dan *saraf qawaid Arabryah* that is owned by the students, so the graduated students from Religious Teacher Education Kampung Lalang is not doubted of Arabic Ability. After the Religious Teacher Education is divided into Madrasah Tsanawiyah and Madrasah Aliyah, the Religious Teacher Education Kampung Lalang gets affect, and the Religious Teacher Education changes its name to El Hidayah Islamic school. El Hidayah Islamic School has three levels namely *Ibtidaiyah* (Islamic primary school), *Tsanawiyah* (Islamic junior high school), and *Aliyah* (Islamic senior high school). The three levels are led directly by Haji Muhammad Sjahbuddin, he becomes the head of each level. This is true until 1980.

In 1981, the head of Islamic junior high school (Madrasah Tsanawiyah) is transferred to Hizbullah Hamid, BA, and he is a civil servant teacher assigned in Madrasah El Hidayah since January 1, 1978, relocated from Madrasah Tsanawiyah Jama'iyah Mahmudiyah Tanjung Pura. The position of Head of Madrasah Tsanawayiah is still held by Drs. Hizbullah Hamid until this day. Then in 1985 the Head of Islamic senior high school (Madrasah Aliyah) is also transferred to Drs. Abdul Muluk Lubis where Drs. Abdul Muluk Lubis is a civil servant teacher who is also assigned in Madrasah El Hidayah of Aliyah level. Then the head of Islamic senior high school (Madrasah Aliyah) is handed back to Khairil Anwar SmHk, son of Haji Muhammad is also a student at PGA El Hidayah. Khairil Anwar has been teaching at El Hidayah Islamic School since January 1, 1980, He is appointed to be Head of Islamic senior high school (Madrasah Aliyah) since January 1986. Khairil Anwar, SmHk becomes head of Islamic senior high school (Madrasah Aliyah) until 2002. Precisely on August 17 2002, the position of Head of Islamic senior high school (Madrasah Aliyah) is handed over to Drs. Baweih Siregar. In 1992 El Hidayah Islamic school became the foundation with the name of El Hidayah Education Foundation with notary deed 24 year 1992.

Other Islamic schools (*madrasah*) standing at that time are Madrasah Darul Ulum, Ihsaniyah, Intisyariyah, Khairiyah Islamiyah (Deli Tua) and 'Aliyah (Deli Tua) although these madrasah have no institutional relationship, but when the 25th anniversary of founding the Maimun palace is celebrated, the

students and teachers of the madrasah gather at MIT. The students and teachers together from this *maktab* they march to the Maimun Palace. According to Abubakar Ya'qub the parade participant held on 27 August 1937 amounted to about 2000 people. On the Sei Deli street also stands a madrasah not known in its founding year, but in 1935 Shaykh H. Azra'i Abdurrauf is one of the *madrasah*.

V. CONCLUSION

Based on the research that has been done, the results obtained that the institutions of Islamic education stood in East Sumatra in 1912-1942 in Langkat Kingdom are Madrasah Maslurah, Madrasah Ibtidaiyah Arabiyah (Arabiyah School, Madrasah Tamimiyah, Ma'had ad-Diniyah, Madrasah at-Tarbiyatul Waladiyah). The institution of Islamic education in Deli Kingdom is Maktab Islamiyah Tapanuli and Madrasah Ibtidaiyah Arabiyah, as well as in Asahan Kingdom, Institution of Islamic education is Madrasah Gubahan Islam.

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