

## Application of Scientific Integration in Society (Study of the Life Journey of Sheikh Ismail Abdul Wahab)

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### ABSTRACT

Sheikh Ismail Abdul Wahab is a scholar and Islamic figure who became a hero in the city of Tanjung Balai, because of his dedication in fighting for the independence of the city of Tanjungbalai and asahan. A prominent cleric who vehemently opposed Dutch colonialism, leading to the death penalty from Dutch colonialism. The influence of Sheikh Ismail Abdul Wahab both in the field of Islamic da'wah and education in the city of Tanjungbalai, even until now his dedication is still remembered by the people of Tanjungbalai City he has been designated as a hero in the city of Tanjungbalai also his name is used as the name of a street in the city of Tanjung Balai where, and every year also carried out haul by the city government of Tanjungbalai and Gubahan Islam. The purpose of this study is to motivate young people now This fosters environmental concern and practices the knowledge gained to the community. The research method used is a qualitative method with grend theory, discussion of scientific integration that can be taken from the life journey of Sheikh Ismail Abdul Wahab, which is seen from his extraordinary dedication from various aspects, both he is a scholar who has a very high nationalism spirit to oppose Dutch colonialism. Throughout his life, he prioritized the interests of the community, he had the spirit and passion of his struggle. Shaykh Ismail Abdul Wahab instilled in his students the spirit to sacrifice, to strive sincerely in service to society, demanding courage to act in the face of injustice, despite being faced with difficult challenges. The conclusion that can be drawn from the life journey of Sheikh Ismail Abdul Wahab is that he emphasized that the people are able to fight to achieve independence, have confidence in themselves, and carry the responsibility of defending the homeland and providing education in accordance with the needs of the community.

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## 1. INTRODUCTION

The application of scientific integration (Wahdatul Ulum) in the community environment is carried out with community service, which focuses on the side of community empowerment (Syahrin Harahap 2019). Therefore, the application of transdipliner among the community has three views, namely, the first is service as one of the activities to find knowledge through interaction with the community, the second is community service as a learning process for academics and students through real experience among the community, the third is community service as one of the knowledge implementation activities to help advance the community and solve problems that exist in the community.

Society comes from the Arabic word "Syāarakā", which refers to the concept of associating or participating in each other (Gazalba 1976). In English, it is known as "society" which refers to a group of individuals who have the goal of asthma. According to the big Indonesian dictionary, a society is a group of humans in a broader sense, who are bound by a culture that they consider the same.

So the author takes the figure of Sheikh Ismail Abdul Wahab as an influential figure for the people of Tanjungbalai City as one of the loves for this figure who has sacrificed his life to the Dutch Colonial for the benefit of the people of Tanjungbalai City, and he has been given the title of hero in fighting for independence, especially Tanjungbalai City. Sheikh Ismail Abdul Wahab was a great figure in Islam who had a very significant impact in Tanjung Balai City and Asahan Regency during the independence ceremony and in defending the Motherland of the Republic of Indonesia. Sheikh Ismail Abdul Wahab is also one of the leading scholars in Sumatra and is known for his very brave and firm stance when opposing colonialism when seizing the Independence of the Republic of Indonesia. So the influence caused by Sheikh Ismail Abdul Wahab was very large in his life history, especially for the people of Tanjungbalai. Even today, its influence is still felt. In addition, in an effort to provide education, he gave a lot of encouragement to the

community to increase the spirit of learning, with the aim of forming a strong character and developing knowledge among the people.

## 2. METHOD

In this scientific work the author uses a qualitative approach, this study describes the phenomena that have occurred which are described in the form of descriptions of words in a special and natural context, the subject of research is Sheikh Ismail Abdul Wahab, the implementation of this research process and instrument is carried out by observation through the book *Seven Bullets for My Country* by Dr. Husnel Anwar Matondang and also journals, From the documents of books, journals and writings as well as videos of the history of the journey of Sheikh Ismail Abdul Wahab, data collection was carried out by studying the literature of books and journals related to Sheikh Ismail Abdul Wahab, because this figure had died decades ago. The analysis technique used is narrative analysis.

## 3. FINDINGS AND DISCUSSION

### 2.1. *Biography of Sheikh Ismail Abdul Wahab*

Shaykh Ismail Abdul Wahab, whose full name is Assyahid fi Sabilillah Shaykh Ismail bin Abdul Wahab Tabjungbalai, alhir di kombilik, bagan asahan 1897. He was the son of H Abdul wahab harahap and his father's sariaman came from Huta Imbaru, Padang Lawas. After completing his primary education, he continued his religious education, especially under the guidance of one of the scholars in Tanjungbalai, namely al-Marhum Sheikh Hashim Tua, and several other scholars. (Ismail Nasution 2021).

Tanjungbalai, besides being a very busy port city, is also the center of Islamic religious education in the Asahan Sultanate. Many students from various countries choose Tanjungbalai as an educational destination, including, Kotapinang Kingdom, Pane Kingdom and so on. In 1925, to expand his knowledge he left for Mecca, which

was a meeting center for Islamic scholars from all over the world. During his five years there, he developed his skills while performing the Hajj.

Dissatisfied with the education system in Mecca, he continued his studies at al-Azhar University in Cairo, in 1930. He completed his education including, Aliyah, Alimiyah, Shahadah Kulliah Shar'iyah and Takhassus for two years. Shahadah Aliyah there is equivalent to a scholar. Alimiyah is equivalent to a master's degree. Syahadah Kulliah Syar'iyah is a special education program and Takhassus equivalent to the Doctoral level in accordance with the Islamic curriculum at that time.

Despite his long education, he was not hindered even by his sacrifice leaving behind a still silhard daughter, named Hindun, who was born shortly before he left for Mecca. He not only focused on gaining knowledge, but was also active in political activities to resist colonialism. These activities led him to become the Chairman of 'Jamiatul Khoiriyah', an Indonesian student organization in Egypt.

The struggle against colonialism was expanded to include Malay tribes under the control of the colonizers. He was also elected as Chairman of the Indonesian Malaya Association for three years. During his leadership he managed to build a sense of unity and a spirit of nationalism among Indonesian and Malaysian youths studying in Egypt (Kholik 2021).

## ***2.2. Social Interaction According to Sheikh Ismail Abdul Wahab***

As individuals, we always interact with the people around us, social interaction refers to dynamic social relationships between individuals, groups and vice versa (Kolip 2011). Tuan Syekh H Ismail Abdul Wahab was a cleric from Tanjungbalai Asahan who fought with strong determination to awaken the patriotic spirit of the Indonesian people against Dutch colonialism and its supporters, he even had to face death before a firing squad in the prison which is now known as the Simardan Island Penitentiary in Tanjungbalai City.

The interaction carried out by Shaykh Ismail Abdul Wahab that I saw from the source of writing that he was a very extraordinary person in order to prioritize the interests of his community in society was very respected because he was a scholar and a very educated person because at a time when not many people could gain education especially abroad such as Al-Azhar Egypt, and he is also an active person in organizations so that he became one of the members of Al Jamiatul Wasliyah, and also active in politics so that he became one of the members of the DPR. So that he easily interacted with the community and motivated the community to fight for the independence of Tanjung Balai. Since his childhood, Shaykh Ismail Abdul Wahab has shown good morals towards his parents. He is famous as a child who is very close to his father, which is shown by his habit of scooping his father every time his father comes home from a trip. He respectfully welcomed his father. The same is true when a guest comes to their home, without hesitation, he will approach them, greet them kindly and talk to the guest, often he does not forget to convey the messages of his accusation.

His struggle should never be extinguished and should be an example that should be followed by the younger generation to come. Therefore, it is appropriate if he is recognized as a national hero who has added the pleasure of Allah Almighty and achieved happiness in the world and the hereafter and he always adheres to these two goals. For a student, he taught the spirit of sacrifice, striving sincerely in the service of the Islamic community, and the courage to resist evil, despite difficulties. Through the education he provided, he inspired the community to increase the spirit of learning, form a strong character, and increase people's knowledge. The da'wah approach he applied was to educate the community to achieve independence, provide education according to their needs, and guide the generation of young people who could contribute positively to society. He also instilled confidence in oneself and the importance of being responsible in defending the homeland.

### 2.3 Ukhuwah Islamiyah conducted by Sheikh Ismail Abdul Wahab

The word "Ukhwah" comes from the root word "akh" which refers to the meaning of a very close friend or sahabat. The concept of "ukhwah" basically describes the similarity and harmony in various aspects (Hamidah 2014). In the Qur'an, there is an emphasis on peace in offspring, so two individuals who differ in this regard are considered brothers. It also includes similarities in characteristics that result in fraternal bonds.

Mr. Sheikh Ismail Abdul Wahab is an Indonesian scholar, writer and politician. He once served as the first chairman of the Asahan DPRD. Sheikh Ismail Abdul Wahab is a cleric who is buried next to Dr. Tengku Mansyur Hospital and is recognized as one of the ulama figures who spread Islam in Asahan Regency which is currently included in the Tanjungbalai City area. In addition, he often teaches Indonesian children and lectures to people and youth in the fields of religion and political awareness.

Its activity focuses not only on the acquisition of knowledge. He was also active in politics, vigorously resisting the invaders. He raised the fighting spirit of Muslims against the invaders and issued a fatwa that the blood of the invaders was halal. Unfortunately this fatwa made him face death by receiving twelve bullets when he died, He asked permission to perform two rakaat circumcision prayers in Tanjungbalai prison/class II B penitentiary.

Dissatisfied with the standardization of science in Mecca, he continued his studies at al-Azhar University in Cairo, in 1930. He completed various levels including, Aliyah, Alimiyah, Shahadah Kulliah Shar'iyah and Takhassus for two years. Shahadah Aliyah at that time was at the same level as scholars. Alimiyah is at the same level as the master. Shahadah Kuliah Syar'iyah is a specialization education. Takhassus is a doctorate level education in accordance with the Islamic curriculum at that time. Shaykh Ismail Abdul Wahab did not feel hampered by his long education,

although he had to leave behind his young daughter, who was born before he left for Mecca. He also focused not only on the acquisition of science but also the political world to oppose Dutch colonialism. Various activities that led him to be appointed Chairman of 'Jamiatul Khoiriyah', an Indonesian student organization in Egypt. The struggle against colonialism was not only limited to certain groups, but included all Malay groups that were within the clutches of the colonizers. He was also elected as Chairman of the Indonesian Malayan Association for three years, during his tenure, he succeeded in building solidarity and nationalism among Malaysian Indonesian youth who were studying in Egypt. He is a scholar who is close to the community and teaches many people related to religious science such as one of the books he wrote, namely *burhan al-ma'rifah* (postulates about God) as a response to the social theological conditions of society, to strengthen the spritulisasi ummah islam.

#### **2.4 Application of Scientific Integration in the Community by Sheikh Ismail Abdul Wahab**

According to his view, da'wah must not only be delivered in front of many people, but there is a more effective method, namely through education. One of the educational institutions headed by him at that time, as previously stated, the greatest legacy and work called the "Islamic composition" college.

One of the fatwas of Sheikh Ismail Abdul Wahab that surged throughout the asahan hall. By burning the awareness of the creed and nationalism of the youth to continue to defend the independence of Indonesia and make the youth ready to become the guard of independence, as well as pumping the consciousness of the youth to be ready to die to defend the independence of the Republic of Indonesia, even he sacrificed his property and life to defend the independence of the Republic of Indonesia.

Actually, it is undeniable that such works are the legacy of great figures who became valuable memories for the people left behind, as the saying states: "Dead tigers

leave stripes and dead elephants leave tusks" and dead humans leave their services". In addition to education, he is also very instrumental in the political field, namely by trying to free the Indonesian nation from the confines of foreign colonialism, he in the application of scientific integration he continues to work in the midst of human activities filled with social, economic, political, geographical, and theological conditions that do not discourage him from studying and teaching science to the community even he has the spirit of nationalism who was strong to liberate the people of Tanjung Balai from foreign belunggu, so that from the various works he wrote led him to the death penalty, and he was *sahid*.

Shaykh Ismail Abdul Wahab conveyed his thoughts in his writings in the form of books and magazines, using Javanese and Arabic script. One of his known works is *burhan al-ma'rifah* which contains about knowing God. The Book of *Burhan al-Ma'rifah* was created as a response to the temporal conditions of society in the 30s and 40s. Political and religious nuances became an inseparable part of motivating the presence of the doctrines of the book. The contents of the book *Burhan al-Ma'rifah* related to doctrines for enlightenment of the spirit of jihad of the community not to surrender to conditions that surrounded him, the presence of the *kiab* as a response to the socio-political conditions of Tanjung Balai and Nusantara at that time.

The Book of *Burhan al-ma'rifah* solves actual theological problems but also aims to spiritualize political temporal consciousness. According to Shaykh Ismail Abdul Wahab in the book *Burhan al-Ma'rifah*, the creed is the spirit of a Muslim's life. *Akidah* according to him is the spirit of a Muslim's life. A Muslim without a creed can be presented as a human-shaped idol but has no soul, life, and spirituality. From this view, Shaykh Ismail Abdul Wahab motivated himself in building the foundation of *da'wah* and *jihad* based on the creed movement. The true creed of Islam in a person can be mobilized into one sacred goal, such as against oppression, imperialism, and injustice. Because political and social consciousness always begins with theological consciousness (Wahab 1941).



The struggle carried out by Sheikh Ismail Abdul Wahab can be seen in various dimensions for religion and nation in the field of education he also had a great role he founded an Islamic composition college that has graduated thousands of young people in Tanjungbalai. Shaykh Ismail Abdul Wahab believes that the effectiveness of writing to influence the human mindset, one of his works *Burhan al-Ma'rifah* as a response to theological and social conditions as one of the movements for purification and spiritization of the creed of Muslims.

According to him, with the right creed the people will be mobilized into one sacred goal, such as against oppression, imperialism, and injustice, because political and social consciousness will arise from their theological consciousness. Before Shaykh Ismail Abdul Wahab Bagan Asahan, cling to the truth, there is no other way but the way of Allah, and no life other than a life of worthwhile, has indeed become my belief, truly you are the successor of the ideal. Thou shalt not die unless the ideals have vanished, and the establishment of that freedom with the excitement of ideals. While Indonesia's independence is in the hands of the youth. Get up and fight in a commendable place. Correct yourself before people correct them. God's help is at hand. And convey it to the believers. Verily to the god of all we return (Mansyur 1947).

In terms of politics, movements and thoughts, Sheikh Ismail Abdul Wahab said that he was a scholar, thinker and political actor. In accordance with the context at that time it was intended as a political fighter who sought to free the Indonesian nation from Dutch confinement. As defined by Abdul Wahab Khallaf on politics or *siyasa*h (shari'iyah), namely "the management of general problems for the Islamic government that guarantees the creation of fame and the avoidance of harm from the Islamic community, without contradicting the provisions of Islamic shari'a and its general principles even though it is not in line with the opinions of the mujtahid scholars" (Kallaf 1977).

For Shaykh Ismail Abdul Wahab, that prosperity cannot be achieved and harm will not be avoided if the people do not have a free and independent self-government.

Dutch aggression was the aggressor's cunning way to re-colonize Indonesia. So Shaykh Ismail Abdul Wahab firmly rejected and opposed all forms of foreign interference in the management of the Indonesian government. Because of that, he issued a "jihad fatwa" which legalized the blood of feudal lords who collaborated with the Dutch to impoverish Indonesian society, especially Tanjungbalai (Matondang 2017).

The election of Sheikh Ismail Abdul Wahab as Chairman of the National Committee of Asahan Tanjung Balai Regency, shows that he is well known as a religious leader and as a political figure. So with this position his busy life grew, but he still took the time to galvanize the enthusiasm of the youth to defend the newly proclaimed independence with the famous fatwas, martyrdom sabilillah for those who fought to eradicate the colonial government and its accomplices. The dedication of Sheikh Ismail Abdul Wahab that exists to this day is that this Islamic composition school is giving lectures to adults (general), as well as to young people in the field of agagma and political awareness, which are usually held at night.

#### 4. CONCLUSION

From the above writing, it can be concluded that Sheikh Ismail Abdul Wahab was a Muslim intellectual and cleric who sacrificed himself for the benefit of the people in Tanjungbalai. He has a significant influence, both in the family environment and in the community. At the age of 20, Sheikh Ismail Abdul Wahab had shown leadership talent and continued to be involved in various teaching and community service activities. He also founded Islamic organizations to promote unity and the development of science.

After completing his education in Egypt, his influence expanded not only among his family but also the general public. This can be seen from the hanat welcome when he returned to Kembilik Village which was warmly welcomed by the community with prayers. This is not surprising since the great expectations of society depend on

him, the expectations of which include life in this world and the afterlife. He not only cares about the knowledge of the world, but also with the science of the afterlife.

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