

THE 20th CENTURY ISLAMIC EDUCATION IN THE LAND OF MANDAILING A Study of the Intellectual Legacy of Sheikh Ali Hasan Ahmad Ad-Dary (1915-1998)

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Abstract: This article examines Sheikh Ali Hasan Ahmad Ad-Dary's role in Islamic education. The main methodology used in this study is historical analysis using a character study approach. A strong scientific spirit and religious family influences were important contributors to Ad-Dary's activity. Ad-Dary concentrated on three things throughout his life, including bureaucracy, social religion and islamic education initiator. He was an ASN (civil servant) of the Ministry of Religion and the founding Dean of IAIN Imam Bonjol Padang's Faculty of Education Padangsidempuan branch. Ad-Dary was involved in NU's social and religious life, and he was a well-known intellectual figure in the area of Islamic education.

Keywords: Islamic education, Mandailing ulama, Ali Hasan Ahmad Ad-dary

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Introduction

In the history of the Indonesian people, the 20th century deserves careful consideration, particularly in light of Islamic education.¹ With circumstances that, until the second half of the century, were still under the control of colonialists (Dutch and Japanese). Naturally, the colonized nation must adhere to many policies in all facets of society, including economics,² politics,³ legal matters,⁴ including education.⁵ The final topic of discussion was education during the time when the Dutch East Indies still controlled the region. Various policies were brought up at that time, particularly in relation to the practice of Islamic education that took place in Islamic boarding schools, dayahs, rangkang, suraus, and of course in the homes of ulama or kiyais.

Even though it was acknowledged that Islamic education in particular was outside the scope of the Dutch East Indies' efforts to advance education, figures emerged who continued to pay attention and even established institutions to foster the growth of religious knowledge-related skills. As a result, the religious scholar appeared to be seriously interested in the community by developing a variety of educational institutions and learning opportunities. Of course, these scholars were already experts in Islamic doctrine and most of them were hijaz graduates.⁶

The social class system of the period, which could entrance (the priyai) in educational institutions run by the Dutch East Indies, was the attention of many specialists who offered critical observations on the implementation of education at the time,⁷ As a result, the general public could only profit from locally run, socially managed educational institutions, as was the case with Islamic educational institutions.

The scientific attitude fostered by the scholars of that era flourished in the framework of building Human Resources

(HR), which was separate from educational practices in the early 20th century, such as the appearance of the Dutch East Indies government law on Islamic education. With Ulama as the dominant player, Indonesia's future will have a more progressive face as it develops as a nation, state, and religion.⁸ It should be noted, for instance, KH. Hasyim Asy'ary, KH. Ahmad Dahlan, and so on.⁹ Additionally, on a local level in North Sumatra, people like Syekh Musthafa Husein,¹⁰ and Syekh Ali Hasan Ahmad ad-Dary, who paid attention to the educational and teaching system and had a significant impact on the dynamics of Islamic education in the area, are also worth mentioning.¹¹

The Middle East network¹² was the primary force that significantly influenced the face of Islamic education in Indonesia, and North Sumatra was no exception. This flow of transformation and scientific formulation was becoming more and more apparent. Location and program interventions are two important variables impacting the development of social networks. Many academics traveled to Mecca at the beginning of the 20th century to study religion.¹³ The premise was that Makkah is the preferred location for acquiring religious knowledge,¹⁴ which naturally begun with the start of the ship-based pilgrimage. Those who were studying, lived and studied in the haram mosque when they had arrived in Makkah, as well as at the clergy members' homes or the prayer madrasah. The Middle East higher education sector's usage of social networks had the potential to encourage and motivate students to develop professional and life skills for their studies.¹⁵

The Ulama's contribution to the advancement of Islamic education is becoming more and more apparent since their return to their native country. Further investigation and elaboration are required to make it simpler to trace the contributions of the desired players, such as those from Sulawesi, Kalimantan, Java, and Sumatra. Research by Zaini Dahlan,¹⁶ Ja'far,¹⁷ M. Syahnan,¹⁸ as well as Muhammad Ali.¹⁹

According to a review of earlier studies, Ja'far Ulama Mandailing's term was one of the research agendas that were deemed important in the field of Islamic education and emanated from the Mandailing regio.²⁰ In particular, Syekh Ali Hasan Ahmad Ad-Dary (hence known as Syekh Hasan) has made a significant contribution to the field of Islamic education, various hadith-related concepts, movements, and information. A study of the autobiographies of historical personalities in the field of Islamic education, which has its epicenter in the Padangsidempuan region, would be then prompted by this foundation.

Methodology

This study is a character study based on Syahrin's²¹ and is a form of qualitative procedure. In order to obtain data, the researcher went through three stages of data collection: orientation, exploration, and concentrated study. The next step in data analysis is to act after gathering information about the statistics discussed from the field. Find some patterns first. Finding a logical connection between the characters is the second step, which can be done by applying different fields of thought in order to determine the characters' deeper meanings. Lastly, grouping the character's ideas.

Result and Discussion

The biography of Syekh Ali Hasan Ahmad Ad-Dary

His life was influenced by his upbringing in a family of clerics, including his mother Siti Amas Nasution bint Jamompang bint Haji Harun Nasution and father Syekh Ahmad Zein. His mother raised Sheikh Ali Hasan. His mother was the second wife of Sheikh Ali Hasan's father, who had three marriages. Jalaluddin Sayuti Hasibuan was the only sibling of Sheik Ali Hasan.

While his father's name is Salamah Hasibuan, Soridinding Hasibuan, Fatimah Hasibuan, Zubeir Ahmad, Baharuddin, Kamil, Ali Husin Ahmad, Rukimah, Zaleha, Siti Mayur, Saharo, and Maryam, there are twelve siblings by his mother's side.

Four times were married to Sheikh Ali Hasan. Syarifah Nasution was his first wife; they had a daughter, Faizah Hasibuan, altogether. Malianur Nasution was the second wife. Ramlah was the third one. This third marriage resulted in the birth of five children: Fauziah, Salmawati, Ramadhan, Mahfuz Budi, and Masykur. While Jamilah Lubis was the fourth spouse.

Since he was a young child, Syekh Ali Hasan had studied Islam, beginning with the Albaghdady technique of acquiring the letters of the hijaiyah. In addition to studying with his uncle Malim Haji Husein, Syekh Ali Hasan also studied under Lobe Kasim. thereafter pursued studies at the Islamic school. Syekh Ali Hasan not only studied religion, but he also attended the Vervolk School in Siabu. From 1924 to 1927, he pursued his study at the Islamic boarding school Musthafawiyah Purbabaru. Syekh Ali Hasan continued his study in Makkah Al-Mukarramah when he was 12 years old. Syekh Ali Hasan spent six years in Mecca studying at Shouladiyah al-Hindiyah before transferring to Dâr al-'Ulûm. Syekh Ali Hasan spent twelve years in school in Makkah Almukarramah to study with numerous other scholars. He studied under Sheikh Abdul Kadir Sabir al-Mandily, Sheikh Abdul Jabbar, Sheikh Abdul Abu Bakar Tambusai, Sheikh Mukhtar Bogor, Sheikh Umar Sumbawa, Sheikh Ahmad harosani, Sheikh Umar Hamdan al-Mahrusy, Sheikh Husen Abdul Ghani, Sheikh Janan Thaib Minangkabawi, Sheikh Hamid Faqih al-Mishry, Sheikh Hasan al-Masysyad, Sheikh Ahmad Rawwas, Sheikh Abdul Razzaq Ali Hamzah al-Mishry, Sheikh Ahmad Turkey al-Hanbaly, Sheikh Abu Samah, Sheikh Mukhtar al-Bughury, Sheikh Abdullah bin Nuh from Kelantan, Sheikh Zaharuddin Asahan,

By studying hadith and its interpretation, Arabic, nahwu, sharaf, fiqh, mantiq falak, dates, and tasawuf from his teachers, Syekh Ali Hasan gained knowledge in a wide range of scholarly fields.

With a conceptual justification of historical figures who are born from internal variables that strongly influence one's destiny, the researcher will explain more critically about internal factors in the review previously offered.²² Similar to Syekh Ali Hasan's experience, which has a component of what scholars refer to as a figure's complexity beginning with the internal life he led. The family element comes first. Syekh Ali Hasan had always been tenacious in his pursuit of Islamic education, even as a young child. Due to family reasons, Syekh Ahmad Zein Hasibuan is the father figure in this circumstance and is important to the community's understanding of Islam.²³ One's existence depends on how familial and personal factors (personality) interact.²⁴

The second consideration is education. Examining Syekh Ali Hasan's reputation requires a thorough understanding of education. According to historical statistics, schooling began with the family and lasted until age nine. Like other youngsters in his village, he attended Arabic schools and Koran evenings during his formative years.²⁵ The fact that it extended beyond the school's focus on Islamic religious studies is a benefit, nevertheless. He did, however, then enroll at a Dutch school. The discussion of the familial variables that positioned Syekh Ali Hasan as a youngster and the age of children who had a scientific attitude to seek knowledge gave hope for maturity. Evidently, after spending nine years in the village as a location of study, he moved to Purba Baru Village to "nyantri" from 1924 to 1927, specifically under the guidance of Syekh Mustafa Husein Nasution.

It is understandable that Sheikh Mustafa Husein Nasution's Musthafawiyah Islamic boarding school, which he chose to

attend in order to further his education and concentrate on Islamic subjects, was the best option for him. Because it can be argued that the founders developed an Islamic educational school right away after returning from Makkah after a 12-year journey. But instead of going into greater depth on the importance of Musthafawiyah institutions in Islamic education, this writing will focus on Sheikh Ali Hasan's educational initiatives, who went on to make a significant contribution. After spending roughly three years as a santri in Musthafawiyah, he proceeded to Mecca to further his studies of religion. Of course, this is where it gets intriguing to talk about and ask why coming to Mecca is a possibility as a location to learn more information. Exactly who made the recommendations?

Historical information about Mecca's role in Indonesian society as a center of continuing education can be used to address these two questions. According to Martin van Bruinessen's analysis, the Islamic community in Indonesia at the time chose Makkah as its primary location for study after the Silk Road's opening. Makkah, the spiritual center for Indonesian Muslims and the location of their pilgrimage, undoubtedly increases their desire to travel. Additionally, making the journey when one is young and inspired by a desire to learn about religion makes one live for an unforeseen period of time. They subsequently departed for their country of origin with the knowledge that the allotted amount of time in Makkah would be altered to suit their needs.

Syekh Ali Hasan Ahmad Ad-Dary on Islamic Education

One might infer from Syekh Ali Hasan's past performance that the tendency towards education cannot be excluded from his lifetime. It began with a life that was so steadfast in its pursuit of knowledge, moving from town to neighboring village

to boarding in Makkah al-Mukarramah, and it developed into a record that gave its educational endeavors a foundational worth.

Of course, he had a personal commitment to perform his duties as a seeker of knowledge. It was a common practice prior to Sheikh Ali Hasan. What is intriguing is that the community appears to be developing or receiving the knowledge that might be considered to be faqih of the Islamic religion (the content of religious literature). With this knowledge, the pursuit of knowledge does not end at the individual level but rather extends to the process of knowledge transmission and the transfer of values that he felt as an educator. His hometown of Padangsidempuan's vision of varied knowledge was documented by the Movement to Establish Islamic Educational Institutions. Because he was aware that the Japanese and Dutch East Indies governments still controlled educational institutions at the time. This, at least, can be cited as a reason why the establishment of Islamic educational institutions is accelerating.

In terms of basic and secondary Islamic education, Syekh Ali Hasan had the idea to build a mosque and construct the Madrasah Ma'hadul Ishlahiddin, which he oversaw for nine years (1941-1951). In 1958, the Al-Iman Religious Teacher Education School was founded in Padangsidempuan. This institution, which is today known as the Padangsidempuan MAN 2 Model (Islamic upper-secondary school), was the progenitor of the Padangsidempuan State PGA (Islamic Teacher College). started the process of establishing an Islamic higher education preparation school. Syekh Ali Hasan participated in the founding of the Nahdlatul Ulama Islamic College (PERTINU) at the Islamic tertiary level. Syekh Ali Hasan started the creation of STAITA (Tapanuli Islamic School) in 1962. Next, Syekh Ali Hasan's ideas concerning the teaching and learning processes in Islamic education focus on the fundamentals

of teaching, teaching structures, and teaching strategies in Arabic-related topics.

Regarding the aforementioned institutions, particularly the higher education institutions—in this case, the Tapanuli Islamic College (STAITA) in Padangsidempuan—that were later developed by his successors. The Syekh Ali Hasan Ahmad Addary Padangsidempuan State Islamic University (UIN) is the product of the nationalized faculty's quick development. The university's name derives from its important contribution to the development of education in the southern region of Tapanuli (Tabagsel), as well as the fact that it was the first actor to hold the position of dean at that time.

Additionally, it is discovered that Syekh Ali Hasan's figure exhibits a variety of characteristics, as noted in the numbers on his work. This trend is intended to be the subject of monotheism, which addresses faith, fiqh, which addresses sharia, tasawuf, which focuses on adab, and hadith. Syekh Ali Hasan has produced works from each of the aforementioned scientific fields that can be consulted, read by the general public, and disseminated to serve as a community's guide. The crucial query is: What and how does Sheikh Hasan perceive the field of Islamic education? This topic is raised in order to express Sheikh Ali Hasan's ideal educational activities and serve as a benchmark for the spirit of educational activities that he continued to promote through lecturing and founding educational institutions.

In relation to the aforementioned query, so far as the study has been done, there hasn't been a work that directly discusses education, and even when a book title or discussion specifically discusses education-related issues, the researcher could not have been located. This undoubtedly creates room for studying this limitation regarding to the absence of work related to that matter. Although there are no works that speak particularly

about education, the researcher attempts to group ideas by talking about monotheism, fiqh, tasawuf, and hadith in the works he publishes. In the field of education, this is used as teaching material. Because one's historical thinking approach can be grouped together with the work he made during his lifetime. Despite the fact that the text makes no mention of the category it is competing in. The Tawhid cluster comes first. His work, Arkan al-Iman, allows one to observe this monotheistic cluster. The author can provide more details on the debate in the book in the table below:

Tabel 1: Tawhid (Islamic Monotheism) content in Kitab Arkanul Iman

School: Asharite

Items	Note
<p>In terms of pillars o faith. First and foremost, you must believe in God. Secondly, have faith in angels. Third, trust the book. Lastly, have faith in the messengers.</p> <p>Fifth, have faith in the hereafter. Sixthly, have faith in levels. Concerning the rejection of faith. about the various religious traditions. Keep confidence in God and in prayer.</p>	<p>First, the unbeliever, who is opposed to the believer. Muslim, second. Mulid, third. And lastly, hypocrisy. The book's validity period is: The Psalms were applicable before the Torah was revealed, the Torah was applicable before the Gospel was revealed, the Gospel was applicable before the Qur'an was revealed, and the Koran was applicable throughout the Apostolic Age. God will always favor one community over another. the best in terms of progeny, height, and mental perfection.</p> <p>Things existing in the end of the day: 1) <i>şur</i>, 2) <i>Nasyr</i>, 3) <i>Hasyr</i>, 4) <i>Syafa'atul kubra</i>, 5) <i>hisâb</i>, 6) <i>Mizân</i>, 7) <i>haud</i>, 8) <i>şirât</i>, 9) <i>al-Nâr</i>, 10) <i>al-Jannah</i>.</p> <p>Faith is canceled by: 1) being desperate for God's mercy, 2) feeling safe from God's deception, 3) holding fast to laws that were not revealed by God, 4) twisting verses and God's laws, 5) showing mercy to enemies of Allah and His Messenger, 6) being an enemy of Allah's Beloved and His Messenger, 7) speaking words that disbelieves, 8) acting in ways of disbelievers, 9) having confident faith that disbelieves, 10) and others.</p>

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The most fundamental concept a Muslim must comprehend is the strategic position of faith, which is the center of the debate included in the table above. The discussion in the book is described as a *matan* (problem) in a writing tradition, which serves as a kind of essence of the significance of this faith. This book does, however, also serve as a good reminder of the significance of a Muslim community's command over religious matters. By posing a query regarding religion, Islam, and *ihsan* from the

Angel Gabriel, who at the time was in the guise of a human in general, this work also evokes a conversation between the Prophet and the Angel Gabriel that actually took place and was personally experienced by the Prophet. Up to this point, these three beliefs have been regarded as the foundations of religion (*arkan al-din*). The relationship to Syekh Ali Hasan's work can also be seen as a means of educating the public about faith and its foundations in the face of opposing forces like faith cancelling.

What is the *manhaj* of Sheikh Ali Hasan's monotheistic thinking? this can serve as a starting point for the following discussion with a succinct explanation, as was noted above. For researchers to be able to put together religious activities with the *manhaj* they have, this question is vital. Naturally, it is quite simple to get the answer to this question utilizing the different justifications that can be found in his book, namely using the *manhaj* of Abu Hasan Asy'ray and Abu Mansur al-Maturidi.

Even if the essay is brief, there is something fascinating for academics to consider while studying the meaning of the presence of faith by highlighting the four groups of people who oppose believers: unbelievers, polytheists, *mulehid*, and hypocrites. This classification is undoubtedly seen seriously enough to cause a Muslim to renounce their faith. Of course, there needs to be more discussion about the content of the monotheistic material produced by the groups named. However, the researcher is sufficient for the objectives of this study to inform these findings for more comprehension.

Even though Syekh Hasan's work contains monotheism in a much more concentrated form, this finding can still be categorized as belonging to the scientific school of monotheism that Syekh Hasan has adhered to. Of course, Syekh Hasan made him aware of the scientific activities that occurred when

he was a “student” at Musthafawiyah and of his education during his childhood. North Sumatra, for instance, continues to adopt the manhaj from Abu Hasan Asy’ary and Abu Mansur Al-Maturidi when considered in a larger context. This knowledge is utilized even by the vast majority of Muslims in Indonesia. Even though it is acknowledged, the upheaval and developments that took place in the Makkah region during that time in the 1920s were a type of royal political escalation supported by religious ideas (Wahabiyah) that had been powerful and successful in the conflict, so the royal had already used the ideas of manhaj Muhammad bin Abdul Wahab.

This circumstance likewise had no effect on the students who were studying in Mecca at the time in terms of their monotheistic beliefs. Until they left for their home countries, they all maintained to hold to their original beliefs, including Sheikh Ali Hasan. However, it must be acknowledged that certain Indonesian students were practicing a different monotheistic manhaj at that time after returning to their country.

Secondly, the Fiqh Cluster. In the second cluster, Syekh Hasan gave a fiqh lecture. The two-volume book titled *Arkan al-Islam* provides evidence for this. The researcher will provide a more detailed explanation below:

Tabel 4.2 Fiqh (Islamic Jurisprudence) in Kitab Arkanul Islam

<i>Subjects</i>	<i>School</i>
Regarding the Pillars of Islam Regarding the Creed Regarding Prayer Statements of uncleanness	<i>Shafiite</i>
Description of purification	
Description of hadas Description of female blood Description of genitalia	
Description of qadâ and cash. The meaning of cash, the meaning of qadâ, prayers that must be recited, prayers that are forbidden to be recited	
Description of the deceased	

The foregoing explanation makes it seem easy to comprehend the fiqh in Syekh Ali Hasan's writing. It's not too far removed from the earlier debate of the monotheistic cluster, which was dominated by merely summaries and technical instructions. Despite being brief, there is undoubtedly a topic that has to be raised in this particular instance. In particular, for whom and from where did Sheikh Hasan compose his work of fiqh thought? Of course, it makes sense that there would be a pressing need for an answer given that writings on fiqh that are so complex are intended for the general audience, under the guise that it is just a technical manual for comprehending the fiqh. Furthermore, the discussion of the work in question is only an issue related to Islam's five pillars. It can truly be categorized as Shafi'iyyah in the manhaj of fiqh thought based on the Syekh Hasan discussion. For researchers studying qada in prayer, there is no need for further discussion on the placement of manhaj (school of thought) because it may be characterized as a justification for School of Shafi'iyyah.

The existence of the Shafi'iyyah fiqh school undoubtedly creates a forum for discussion of its historical significance in Indonesia. the Syafi'iyyah is the school to which the majority of Muslims in Malaysia and Indonesia belong. Because the Shafi'iyyah school was the foundation for Islam's introduction to Indonesia, if history is to be believed. Sheikh Hasan has also received cultural education in the Shafi'i school of thought. With an assessment of the historical and cultural backdrop as indicated above, Sheikh Hasan's justification for utilizing the Shafi'iite, of course, may be utilized as a strong justification for classifying it as Shaf'iyyah.

The Akhlaq Sufism Cluster comes in third. Muslims place a lot of importance on the practice of akhlaq tasawuf, which is theoretically related to ihsan as was already stated. Ihsan becomes

the medium position when compared to the akhlaq tasawwuf (Ihsan) position with the two prior discussions, namely faith and Islam. Because a Muslim's daily activities can frequently demonstrate how they live their faith and practice Islam. When this activity starts to appear, it moves into the ihsan domain, which is more associated with the meaning of divine values. A servant who adheres to and upholds Islamic teachings must therefore enter the sphere of ihsan for researchers. Of course, entering the world of ihsan does not include using the Sufistic formula that many people believe it to, especially when it comes to the tarekat and other practices.

Through his mini-works on the topic of adab (mannerism), Syekh Ali Hasan illustrated the ethical principles of sufism. Adab is regarded as vital in terms of show and is simple for people to judge. Adab also has to do with how we engage with other people. The research findings revealed that Sheikh Hasan's explanation started with a discussion of adab to God, then to the messengers, then a succession of topics relating human social interactions. Similar to how there are for parents, educators, neighbors, friends, guests, and so on. Additionally, there are detestable traits that people should avoid.

when it is confirmed by the three concepts of deity, humanity, and nature. It is clear that Syekh Ali Hasan spent a lot of time talking about fellow humans after explaining his position on the topic of divinity. Beginning with how to relate to the prophet, your neighbors, visiting the ill, and even paying your respects at graves. It's only that no one has yet noticed how Sufi morality discussions relate to environmental or natural problems. In fact, when considering as a location to dwell for humans, environmental challenges are frequently a pressing one. In fact, discussions about current events have taken on a global dimension and are still accorded special attention. So how does Sheikh Hasan

approach the topic of education from a tasawuf moral perspective?

The answers to the aforementioned queries will help determine whether Sheikh Hasan gave particular attention to the field of education. The study's findings demonstrate that there is a conversation that can be had about education, such as the conversation about adab to instructors as a sub-theme. Sheikh Hasan, it must be said, was only concerned with discussing a student's adab with his teacher. In fact, it is specifically stipulated that students must participate in nine debates of manners, like the concern of respect between teachers and their families.

Discussions about academic ethics in the modern educational environment are more serious when they involve issues like the prevalence of interactions between students and professors that are less amicable and even instances where teachers witness wrongdoing committed by students. It must be a significant note that is included in the development of a unit in a school. It is impossible to avoid talking about affection that must be restrained in educational procedures since teachers feel that violence and more generally wrongdoing are caused by students behaviors, as indicated by Sheikh Ali Hasan. Sheikh Hasan has really foreseen a number of undesirable actions from pupils, in addition to the love that can be conveyed in the prayers that continue to pour from the students. As it is discussed how to behave appropriately in front of the teacher, one should keep their mouth and body in check. Numerous negative activities that plague the field of education, particularly those committed by students toward teachers, will not take place when this discussion is spread further and it is maintained that students' character is upheld.

The concept of adab might then be categorized as Sheikh Hasan's perspective on how the educational system is oriented, with a focus on the interactions between professors and students.

Even while it is acknowledged that other discussion subjects, like monotheism and fiqh, are more focused on the content of the tenets of faith and the tenets of Islam, this one is more focused on the pillars of religion. The ideal academic ethics that must be followed are a part of the adab controversy, nevertheless. Even while the conversation is still only about the adab of students toward teachers, it is not directly about education. This serves as a reminder of the efforts of early Islamic thinkers, which is not solely focused on the topic of education. However, the book's concept, which has a more all-encompassing title about life.

The Hadith Cluster is the fourth. Sheikh Hasan is a hadith authority. It would be fascinating to go into greater detail on the topic of the Hadith in this context. The researcher has provided a plan for discussing the hadith in more detail below.

Table 4: Hadith (The prophet living tradition) in Book of twenty hadiths.

Subjects	Level
1. Hadith about the Pillars of Islam	Upper-secondary
2. Hadith about Muslim fellow etiquette	
3. The hadith about self-employment is better than begging	
4. Hadith about the etiquette of praying	
5. Hadith about adab to animals (alms to animals)	
6. Hadith about the threat of torturing animals	
7. Hadith about manners of finding scattered goods	
8. Hadith about being devoted to both parents	
9. Hadith on how to solve the problem	
10. Hadith about obedience to goodness	
11. Hadith about good deeds	
12. Hadith about major sins	
13. Hadith about not being wrongful to people	
14. Hadith about the attitude of fellow believers	
15. Hadith about responsibility to orphans	
16. Hadith about responsibility to the poor	
17. Hadith about neighbors	

The fifth cluster is methodology. To categorize Sheikh Hasan’s writings on morphology, ulum al-hadith, and ulum al-Qur’an, the methodological cluster is included. There is a study called Special Methods in Arabic that examines morphology in Arabic, and it is undoubtedly quite intriguing.

Tabel 5: Arabic Methodology

Book title	Subjects	Target learners
Particular method of Arabic	<ol style="list-style-type: none"> 1. The principals of teaching 2. The methods of teaching 3. Al-Muthala’ah(Reading comprehension) 4. Al-Muhadatsah (Speaking) 5. Al-Mahfuzhat (Memorizing wise proverbs) 6. Al-Qawa’id (Grammar) 7. Al-Insya’ (Writing) 	University students

Tabel 6: Methodology of Hadith

Book title	Subjects	Target learner
<i>Marâtib ar-rijâl wa ṭabaqâtihim (Men of hadiths and their ranks)</i>	<ol style="list-style-type: none"> 1. <i>Marâtib ar-rijâl al-hadits (The men of hadiths)</i> 2. <i>Tafawut al-Rijal (Contrast of the men of hadiths)</i> 3. <i>Al-Jarh wa at-Ta’dil (The praise and the criticism)</i> 4. <i>Al-Maqbul wa al-Mardud (The accepted and the rejected men of hadiths)</i> 5. <i>Thabaqat ar-Rijal (Ranks of the men of hadiths)</i> 6. <i>Ittishal as-Sanad (Nexus of chain of Hadith transmission)</i> 	University students

The discussion of the concepts and beliefs of Islamic education that the researcher described above reaches its climax when it is realized that Sheikh Hasan has set up a forum for discussion of the subject matter that should be found in the field of education, particularly Islamic educational institutions. In Sheikh Hasan’s life biography, the effort to begin the development of Islamic educational institutions and to focus on high-level institutions can be entrenched as its basic principles.

The Role of Syekh Ali Hasan Ahmad Ad-Dary Bureaucrat, Social Religion, and Islamic Education Initiator

The researcher will outline Sheikh Ali Hasan's position throughout his lifetime in this conversation. A figure of an Islamic education figure from Tabagsel with a variety of ideas and movements that continue to play out in the midst of people's lives is evident based on the concepts and ideas that were discussed in the preceding discussion. What sort of position is therefore more specific? Based on research findings that demonstrate how his lifetime's actions had an impact on society at all levels, this question is urgent. There are three general reasoning strategies presented in this to make it simpler to respond to this. The function of government bureaucracy comes first. The role in the field of education is the second. The three socioreligious roles. These three responsibilities, at the very least, can encompass all of Sheikh Ali Hasan's lifetime activities..

The area of bureaucracy comes first. During his lifetime, Sheikh Ali Hasan was more valuable than the academics of the day. Following their graduation from Haramain, the Ulama were active in teaching, founding madrasahs and Islamic boarding schools, as well as opening congregations. It found out, however, that Syekh Hasan was not only that, but also employed as a Civil Servant (PNS) from the Department of Religion at the time (now the Ministry of Religion) and actively involved in the bureaucracy. The Office of Religious Affairs, which had previously been in Deliserdang, relocated to Padangsidimpuan in 1950. Researchers can confirm that Syekh Ali Hasan's position as a civil official opens a wide avenue for him to carry on with his job, which at the time of his work became greater and made significant advances in society's education. Given his position as a civil servant, it can also be assumed that he would continue his excellent job in the field of education, which will be covered later.

In terms of experience, he had an edge over other academics because he later served as rector at the university he founded, UNUSU (Nahdhatul Ulama University of North Sumatra), UISTA (Private Islamic University of Tapanuli), where he later became the first dean after it was nationalized and became the Tarbiyah Faculty of the IAIN Imam Bonjol Padangsidempuan branch. It is undoubtedly difficult to uncover activities taken by him during his lifetime that later significantly contributed to the formation of a new movement in other scholars of a similar age or from the 20th century. For instance, Syekh Mustafa Husein, who later served as a partner and an instructor, only gave more attention to the pesantren he built. Additionally, friends who helped build the UNUSU college, like Padang Lawas natives Syekh Muhammad Dahlan Hasibuan and Mukhtar Muda Nasution, only came back to concentrate on their pesantren. This will help academics comprehend Syekh Ali Hasan's bureaucracy as an inevitable component of any discussion of the contribution or role he has so far played. Actually, there are many opportunities in different industries that can be found thanks to this bureaucracy.

The second is social religion. Similar to the research findings discussed in the preceding sub-discussion, Syekh Ali Hasan's activities in the socioreligious sector discovered a lot of activity in the creation of religious groups. He had been active in the Al Washliyah group since enrolling in Haramain, as well as being a member of the group promoting the Republic of Indonesia's independence, as can be observed. This function is obviously a precursor to later, when the desire to get involved in social and religious matters is rising after returning to the country. After returning from Mecca, the amount of religious organizations he has joined makes him more and more noticeable in his hectic life, either as a founder or by affiliating with an existing national group. Al Washliyah, Nahdlatul Ulama, and the Indonesian Ulema Council are a few examples. The second organization

served as his life's anchorage, guiding him through the merger of the *Al-Ittihadul Islamiyah* organization when he was in Padangsidempuan and founding of NU alongside his mentor Syekh Musthafa Husein.

It can be claimed that Syekh Ali Hasan's portrayal of an Ulama with socioreligious activities was a continuation of the role portrayed by his master who was previously discussed. It is just that by designating Sheikh Ali Hasan at the NU Mukhtar in Situbondo as the Ahlu hall and 'aqdi (Ahwa) team who played a significant part in the mukhtar's decision-making at that time, activities and recognition on a national scale were established and occupied a more prominent position.²⁶

The intersection of the three sectors addressed Sheikh Hasan's function in the socioreligious, educational, and administrative spheres. This offers a knowledge of a certain intellectual personality who is also a scholar, or what Antonio Gramsci²⁷ refers to as a "organic intellectual." This goes beyond knowledge in the realm of Islamic studies and generates and propels education in order to help society, the nation, the state, and religion more. Of course, there were numerous academics who operate in Islamic boarding schools merely as school administrators and didn't have any published writings. Furthermore, the Tabagsel region is a far way from the scientific heritage of Javanese academics.

Ad-Dary was a unique ulama in that his movements went beyond simply upholding local customs; rather, he achieved a significant breakthrough that has since been passed down to the present day, including Islamic universities. His interest in organizations up to the national level is evidence of ulama with expertise in the field of hadith, as well as clerics beginning with the bureaucrats of the department of religion (Ministry of Religion), as well as organizational clerics. As a result, this foundation establishes that *Al-Ulama warasatu al-anbiya's* (The Ulama is

indeed the heirs of the prophet) spirit of the clergy in Islamic teachings serves as a contextual guide. When Islamic academics and intellectuals were actively involved in constructing human civilization and the environment, they were not just preoccupied with remembering Allah on prayer rugs or with understanding mahdhah worship. This was motivated by the history of the prophet Muhammad, who actively contributed to instilling societal ideals into the lives of the inhabitants of Medina and Mecca at the time in addition to communicating Allah's revelations. As a forerunner of intelligence, tales about humanity, the economy, nationality, and so forth.

When this narrative about the scholars who remain the Prophet's heirs is understood textually, it must be placed in the context of life at that time. Thus, all aspects of community life are profoundly impacted by the clergy's life. According to this interpretation, contextualization can be determined from the spirit of the sacred text above as long as research on Sheikh Ali Hasan's life is done. Administration with a high level of intellect and involvement in social and religious issues. It served as a foundation for Syekh Ali Hasan's portrayal as a person who embodied the normative spirit of Islam and as a representative of education in Dalihan natolu land (Mandailing).

Thirdly, Islamic education. Most of Indonesian at that time believed that anyone who attends Haramain and returns home would undoubtedly hold a job as a teacher within the community. It is because of this procession that the dissemination of knowledge and values, which primarily focus on the Islamic faith, becomes his daily endeavor in the educational narrative. He spent his entire life performing the role of a teacher. He started off by instructing students at Musthafawiyah Islamic boarding school, Dar ulum in Makkah, and other institutions. Furthermore, Haramain graduates were of course trusted by

the community and were much anticipated as a source of information and place to inquire about worship, especially when there were issues that were difficult to comprehend or involve novel concepts for the community. The Muslim community in Indonesia is accustomed to directly questioning teachers about the distinctiveness of their particular locations as part of the practice of transmitting knowledge of the Islamic religion. Experts in the Islamic faith are frequently referred to as masters, as in Tabagsel, the Java region, where Kiyai is mentioned, and so on. The community also bestowed the title of Tuan Hasan to Syekh Ali Hasan.

academics in the field of education who already possess the previously specified abilities in the field of bureaucrats discovered focus that is more valuable than the academics in the tabagsel region. Beginning with teaching at the Musthafawiyah Islamic boarding school, a higher education institution was later built, and it has since grown to be a significant one (UIN Padangsidempuan), which was derived from UNUSU, which was established by Syekh Ali Hasan and his team. According to Zainal, who became a professor in 1976, researchers in the field of education are increasingly concentrated in the field of hadith.²⁸ In terms of his output, the printing press he established, dubbed Mahfuzd Budi after a boy's name, released more than 40 books.²⁹

Conclusions

The study's conclusion offers a thorough analysis of Sheikh Hasan's life that is tailored to the study's design. First of all, Sheikh Hasan comes from a line of academics who are also Makkah graduates. His desire to pursue education with the same zeal as his biological father, Sheikh Zein Hasibuan, and the continuation of his religious life are both factors in this family situation. Second, Shaykh Hasan's educational initiatives, which ranged from diverse initiatives for the development of

Islamic educational institutions at the primary level to tertiary institutions, served as a record of his views and thoughts throughout his life. In reality, he established one state Islamic university when he first began studying Islam; today, it is known as the State Islamic University of Syekh Ali Hasan Ahmad Addary Padangsidempuan. Syekh Hasan, who had a distinguished academic career, was named professor of hadith in 1978. As a scientist, he discovered works on a variety of subjects during his life, including monotheism, fiqh, tasawuf morality, methodology, and hadith. Third, Addary's role refers to the duties performed, particularly in the administrative field, with the Dean serving as its apex. The NU organization was then working in the socioreligious sector. Education is the final function. a professor of hadith, a published author, and a pioneer in the establishment of numerous Islamic educational institutions.

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Endnotes

¹ Many scholars have studied Islamic educational practices in the 20th century, including Karel A. Steenbrink with his work *Pesantren Madrasah Sekolah: Pendidikan Islam dalam Kurun Waktu Modren* (Jakarta: LP3ES, 1986).

² R. E. Elson, *The Idea of Indonesia: A History* (Cambridge University Press, 2001).

³ A. Vickers, *A History of Modern Indonesia* (Cambridge University Press, 2013).

⁴ R. Kurniawan, "Historical Reflections on the Integration of Traditional and Modern Legal Systems in Indonesia". *Jurnal Konstitusi*, Vol. 15, No. 3, (2018): 467-493.

⁵ Martin Van Bruinessen, *NU: Tradisi, Relasi-relasi Kuasa, dan Gerakan* (Yogyakarta: LKiS, 1994).

⁶ In Arabic, a divider is referred to as a hijaz. The region around Makkah, which includes the Tihamah seashore and the two Najd mountains, is known as the hijaz. This justification can be found in Mu'im Sirri's writings, *Kemunculan Islam dalam Kesenjangan Revisionis* (Yogyakarta: Suka Press, 2017): 70.

⁷ Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Moderen*, terj. Abdurrahman, (Jakarta: Dharma Aksara Perkasa, 1986).

⁸ Greg Fealy & Sally White, *Expressing Islam: Religious Life and Politics in Indonesia* (Singapura: ISEAS, 2008), juga karya Muh. Amin, "Pendidikan Islam Masa Penjajahan Belanda dan Jepang", *Jurnal Pilar: Perspektif of Contemporary Islamic Studies*, no. 2 (2019): 1-11. See also Zaini Dahlan, "Respons Muhammadiyah Di Indonesia Terhadap Ordonansi Guru Awal Abad XX." *Islamijah* 1, no. 1 (2020): 26-48, doi:[10.30821/islamijah.v1i1.7173](https://doi.org/10.30821/islamijah.v1i1.7173).

⁹ Prior to the 20th century, Indonesian students held a vital place in academia due to their advantages, which included teachers and students who were already employed. As an example, Syekh Nawawi Bantani taught in Masjid al-Haram, and his works include *Tafsir al-Munir*, *Kifayat al-Akhyar*, *Tanhiqul Qaul*, *Tuhfatul Muhadditsin*, *I'annah al-Thalibin*, and so forth. And also Suwarjin, “Biografi Intelektual Syekh Nawawi Al-Bantani”, *Tsaqofah & Tarikh: Jurnal Kebudayaan dan Sejarah Islam*, no. 2 (2017): 189-202., Then it was maintained by Syekh Ahmad Khatib Minangkabawi from educated circles in West Sumatra, according to one of the research that Nadia Nur Indrawati can provide about him, “Peran Syekh Ahmad Khatib Al-Minangkabawi (1860-1916) in Islamizing archipelago” *Jurnal Tamaddun* no. 1 (2016): 177-200.

¹⁰ One of the students, Syekh Mustafa Husein, opened recitations for the neighborhood after spending 12 years in Mecca and then returning home. The community, which had come from various locations in the Southern Part of Tapanuli and had been relocated to Purba Baru village from Tano Bato Village, Mandailing Natal, was evidently pleased about the program he had formed. The institution was established in 1912 and was known as the Musthafawiyah Islamic boarding school. See Salamuddin, “Meneguhkan Islam Nusantara: Nahdlatul Ulama dan Falsafah Pendidikan Pesantren Musthafawiyah”, *Journal of Contemporary Islam and Muslim Societies* no. 1 (2019): 36-67.

¹¹ The results of this study will be further addressed in relation to Syekh Ali Hasan Ahmad Ad-Dary, one of the first generations of graduates from the Musthafawiyah Islamic boarding school, who graduated in 1926 and subsequently departed for Mecca.

¹² Mhd., Syahnan, Asrul Asrul, and Ja'far Ja'far. 2019. “The Intellectual Network of Mandailing and Haramayn Muslim

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¹³ Dan P. Dewey, Spencer Ring, Daniel Gardner, R. Kirk Belnap, “Social network formation and development during study abroad in the Middle East” dalam *System* 41, no. 2, June (2013): 269-282.

¹⁴ Martin van Bruinessen, *Kitab Kuning: Pesantren dan Tarekat* (Bandung: Mizan, 1999).

¹⁵ Tomayess Issa, Sulaiman Ghazi B. Alqahtani , Ibrahim Al-Oqily, Sehnaz Baltaci Goktalay, Utku Kose, Theodora Issa, Bilal Abu Salih, Waleed Khalid Almufaraj, “Use of social networking in the Middle East: student perspectives in higher education” in *Heliyon* 7 (2021).

¹⁶ Zaini Dahlan, “THE INTELLECTUAL TRADITION OF MANDAILING ULAMA IN EAST SUMATRA: Zainal Arifin Abbas, 1912-1979”, *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (2020): 23-257; Zaini Dahlan, “SYEKH ABDUL HALIM HASAN, 1901-1969: Akar Tradisi Intelektual di Sumatera Timur Awal Abad XX”, *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (2018): 128-155.

¹⁷ Ja’far, “Ulama Mandailing Awal Abad ke 20: Gerakan Religius dan Politik Abdurrahman Sjihab (1910-1955), *Islamijah: Journal of Islamic Social Science* 1, no. 1 (2020): 1-25; Ja’far, Ja’far, Mhd. Syahnan, Asrul Asrul, Zaini Dahlan, and Sakti Ritonga. “Discovering the Legacy of Mandailing Ulama: Education, Intellectuals, and Politics in North Sumatra in the Early 20th Century”. *Ulumuna* 26 no. 2, (2022): 296-336. <https://doi.org/10.20414/ujs.v26i2.502>.

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¹⁹ Mohammad, Ali, “PERANAN ULAMA DALAM MEMARTABATKAN TAMADUN ISLAM DI NUSANTARA: TUMPUAN TERHADAP ABDUL RAUF SINGKEL”. *Journal of Al-Tamaddun* 4, no. 1 (2009): 81-98. <http://ijps.um.edu.my/index.php/JAT/article/view/8314>

²⁰ Syahnan, dkk. “The Intellectual Network of Mandailing.

²¹ Syahrin Harahap, *Metodologi Studi Tokoh dan Penulisan Biografi*, (Jakarta: Prenada Media Group, 2014).

²² Pratiwi Wahyu Widiarti, “Konsep Diri (Self Concept) dan Komunikasi Interpersonal dalam Pendampingan PADA SISWA SMP SE KOTA YOGYAKARTA” in *INFORMASI Kajian Ilmu Komunikasi* 47, no. 1. (2017): 137.

²³ One of the scholars who helped establish an Islamic boarding school in Pintu Padang Julu, Siabu District, Madailing Natal Regency in 1901 and an Islamic boarding school in Barumon, specifically in Tanjung Village, in 1926 was Syekh Ahmad Zein Hasibuan (1846–1950).

²⁴ Brian K. Barber, “Family, Personality, and Adolescent Problem Behaviors” dalam *Journal of Marriage and Family* 54, no. 1 (1992): 69-79.

²⁵ His quest for knowledge began when he spent around seven months studying to read the Koran using the Baghdadiy Juz ‘Amma Method. Following this, he attended the Madrasah Islamiyah near to the former Padang Sidimpuan Grand Mosque to continue his studies.

²⁶ The 27th NU Congress took place in 1984 at the Islamic boarding school Asembagus Situbondo. The 27th NU Congress in Situbondo was successful in reaching consensus on a number

of significant issues. The congress, which met from December 8 to 12, 1984, was successful in reaching consensus on the following issues: 1. Recognizing Pancasila as the NU organization's lone guiding concept or fundamental tenet. 2. Restore the supremacy of the clergy's leadership by reiterating Syuriah's legal and status superiority over Tanfidziah. 3. Withdrawal from actual politics by forbidding NU leaders from sharing administration positions within political parties. 4. The election of new leadership with fresh program ideas that place more of an emphasis on non-political fields.

²⁷ According to Gramsci, intellectuals are anyone who serve as an organizer at any level of society, in the fields of production, politics, and culture. In addition to being thinkers, authors, and artists, intellectuals are also organizers, including government officials, political figures, and professionals who are helpful to civil society, the government, and production systems, such as engineers, managers, and technicians, See Endah Siswati, "Anatomi Teori Hegemoni Antonio Gramsci", *Jurnal Translitera* 5, (2017): 11.

²⁸ Shaykh Ali Hasan Ahmad ad-Dary was designated Professor of Hadith for his numerous contributions to Islamic education in North Sumatra. On November 18, 1976, President Soeharto instantly bestowed upon him this title. See Zainal, "Kontribusi Pendidikan Islam Syekh Ali Hasan Ahmad Addary" in *Jurnal Idrak* cited from Dra. Salmawati Hasibuan and H. Mahfuzh Budi Hasibuan, *Syekh Ali Hasan Ahmad: Sebuah Biografi kecil* (Padang Sidempuan: Majelis Ulama Daerah TK.II Tapanuli Selatan, 1985): 46

²⁹ Zainal, "Kontribusi Pendidikan Islam Syekh Ali Hasan Ahmad Addary" In *Jurnal Idrak*, 2, No. 2 (1995): 79.