

AL-JAM'IYATUL WASHLIYAH: CONTRIBUTIONS TO THE SOCIETY OF NORTH SUMATRA

Fakhrul Adabi

Email: fadabi67@gmail.com

Lecturer, Department of Da'wa and Human Development, Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur, Malaysia.

Sopian Ilyas

Email: yansguntany@yahoo.com

Doctoral Candidate, Department of Da'wa and Human Development, Academy of Islamic Studies, University of Malaya, 50603, Kuala Lumpur, Malaysia.

Abstract Al-Jam'iyatul Washliyah is a prestigious Islamic organization that was established in North Sumatra, and has made significant contributions to the society and greatly influenced the lives of Muslims, especially in the region. Hence, Karel A. Steenbrink said that Al-Washliyah emerged as a reformist organization in North Sumatra. In the education field, the contribution of this organization is substantial, especially in improving education in North Sumatra in accordance with the local people's expectations and ideals of advancing the nation's education system, through the combination of traditional and modern education methods. Chalidjah Hasanuddin stated that Al-Washliyah had extraordinary influence due to its rapid development, and had a very large contribution in spreading the symbol of Islam to all corners of Indonesia, especially in the Batak Lands of North Sumatra. This success is the result of Maktab Islamiah Tapanuli students' persistence; who were the pioneers of this organization.

Keywords: Al-Jam'iyatul Washliyah, Contribution, Society of North Sumatra.

INTRODUCTION

In the course of Indonesian history and the struggle to maintain Indonesian independence, Al-Washliyah organization has been one of the Islamic organizations that has had a major contribution to this struggle. This organization continues to play an active role in carrying out its work, based on its vision and mission to unify the ummah. Al-Washliyah occupies a very influential position in the lives of North Sumatran people. This position is achieved because the Al-Washliyah organization does not only have

authority in the religious fields, but also has very large contributions in political, educational and socio-economic fields. The existence of da'wah institutions, formal and informal educational institutions, as well as social institutions in North Sumatra, is the evidence of this organization's contributions to North Sumatran people, such as madrasas, schools, mosques, suraus, orphanages and so on. This paper will discuss the extent of Al-Washliyah's contributions to the North Sumatran people, especially regarding some of its main contributions in the struggle for independence, politics, da'wah, education, economics and social charities.

Society of North Sumatra

North Sumatra is a multi-ethnic province with various tribes, with Malays as the original inhabitants of this province, alongside Batak, Javanese, Nias, Minang and Chinese tribes. North Sumatra in general is a mountainous area, which accounts for about two-thirds of its territory, while the rest is plains and coastal areas. The highest mountain is Mount Sibuatan, with an altitude of 2,457 meters above sea level. While the famous highlands are the Karo highlands, the lowlands are the coast of the Melaka strait. In essence, North Sumatra is divided into the east and west coasts, the Bukit Barisan Mountains, the Batu Islands, Nias, and Samosir Toba Island.¹ The number of islands in North Sumatra is about 419, which were known as the State of East Sumatra during the Dutch colonialism.²

Most people of North Sumatra who live in the mountains and Lake Toba are from Batak tribes, while the Malays generally live on the west and east coasts of North Sumatra. Those who live in Medan city are the mixture of various ethnic groups such as Batak, Malay, Javanese, Minang and Chinese. Based on the population data recorded by the Indonesian Central Statistics Agency, it is stated that the population of Sumatra is mostly Batak, including all parts of sub-ethnic Batak, followed by Javanese, Malay, Nias, Chinese, Minangkabau, Acehnese and Banjarese.³ Furthermore, North Sumatera is the province in Indonesia with the fourth largest population after East Java, Central Java and West Java. The capital city of North Sumatra is Medan, the third largest city in Indonesia after Jakarta and Surabaya. Medan city certainly has its own characteristics, especially in terms of the culture of its people who are diverse in ethnicity and religion.

Al-Jam'iyatul Washliyah

Al-Jam'iyatul Washliyah is an Islamic organization that was established on November 30, 1930 AD in Medan, North Sumatra, through

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the initiative of a group of young people studying at Maktab Islamiah Tapanuli Medan.⁴ These MIT students joined a discussion group known as the Debating Club, and this club was led by Abdurrahman Syihab. After several meetings, through holding in-depth discussions, they agreed to establish an organization named Al-Jam'iyatul Washliyah.⁵ The name of the organization Al-Jam'iyatul Washliyah was given by a teacher at MIT Medan, namely Sheikh H. M. Yunus. Al-Jam'iyatul Washliyah means an association that connects a person with his God, with other humans, and his natural environments.⁶ The purpose of The Al-Washliyah organization establishment was to unite people who were divided and had different views on the issue of furu'iyah in terms of worship between the old (traditional) and the young (modernist). The differences and divisions were part of the Dutch political strategy known as *Divide et impera*,⁷ so that they could continue to rule and colonize the land of Indonesia.

The main focus of this organization was to encourage Muslims to advance themselves in education, da'wah⁸ and social charities.⁹ The purpose of establishing this organization was to practice and fulfil the Islamic teachings completely (kaffah) for the sake of both worldly and afterlife bliss. In addition to that, they hoped to create a society of faith and piety, as well as a safe, peaceful, righteous, and prosperous country that attains the blessings of Allah SWT in the unitary state of Indonesia. They did this based on Pancasila, so that it creates a strong impetus for the Indonesians to participate actively in national development.

The role and contribution of the Al-Washliyah organization for North Sumatra cannot not be denied, because it reached great heights in developing Islamic teachings, especially in spreading Islam in remote parts of Indonesia, and in various areas in the land of the Batak tribes; North Sumatra in particular. The discussion of the legacy of this organization will be explained further by the Author in the next section.

Contribution

Contribution in the English language implies a variety of things, among which are involvement, participation and donation. In this case, contribution can be in the form of materials or actions. Through contribution, an individual or organization seeks to improve the effectiveness and position of its role, which can be done through thoughts or professionalism, and it applies various fields, such as education, da'wah, social charity, etc.¹⁰

To assess the value of Al-Washliyah for North Sumatran people, researchers have all stated in their studies that the organization has made very significant and meaningful contributions in Indonesia. This is marked by the rapid development of this organization throughout the country, especially after the independence of the Indonesian nation. This triumph is the result of the efforts and movements of students from the educational institution Maktab Islamiyah Tapanuli, which was established in Medan, North Sumatra. In other words, the current success of the Al-Washliyah organization is the result of previous Al-Washliyah fighters and scholars' efforts.¹¹ In the paragraphs to come, the author will elaborate on Al-Washliyah's contribution for the North Sumatran people.

1. Al-Washliyah's Contribution to Indonesian Independence

Al-Washliyah's contribution in seizing independence was very influential for the survival of the religion and the nation. Besides developing and advancing the education, social affairs, and da'wah fields, this organization provided guidance to its students to repel foreign invaders. This kind of spirit worried Dutch colonialists and other invaders at that time, and in the era of cruelty and injustice of the Dutch and Japanese colonialists in Indonesia, teaching and learning activities in Al-Washliyah madrasah continued. The madrasah became a centre of consolidation between students and their teachers; to ignite the spirit of fighting for Indonesian independence.

This spirit continued to burn, especially when the United States dropped the atomic bomb on the famous Japanese cities, Nagasaki and Hiroshima in August 1945 AD. The Kingdom of Japan and its military had recognized that Japan was on the verge of defeat, so they also made the decision to surrender to the other countries. However, Japan and its soldiers kept the news of this defeat against their colonies a secret, but some Indonesian leaders knew about it and were prepared to take this opportunity. They held a meeting on August 16, 1945 AD, in which it was decided that the independence of Indonesia should be proclaimed as soon as possible. On this occasion, Ir. Sukarno and Hatta continued to proclaim Indonesian Independence on August 17, 1945 AD, at 10.00 am.¹² However, news of the proclamation of independence did not immediately spread throughout Indonesia, as this news only spread in Medan and its surrounding areas in September 1945 AD. When the news reached them, the Al-Washliyah organization with full confidence and gratitude

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welcomed the news of independence. After hearing the news of the proclamation, the central administrators of the Al-Washliyah organization immediately sent a telegram to Ir. Sukarno as President of the Republic of Indonesia. The telegram letter stated: "*Al-Jam'iyatul Washliyah will take part in the effort to defend the independence of the Republic of Indonesia*".¹³ This telegram proved that the Al-Washliyah organization was willing to carry out jihad with bloodshed in fighting for, and defending their homeland and the independence of the Republic of Indonesia from the invaders of foreign colonialism.

With the news of independence, the fighters and students of Al-Washliyah restarted the publication of Islamic magazines such as the Medan Islam magazine which was previously prohibited by Japanese occupation (1941 AD). The magazine has again become an icon of struggle and an information network for all levels of society in various regions in Sumatra. One of the founders of Al-Washliyah, namely Sheikh Muhammad Arsyad also published his writings in the magazine about the guidance of a Sabil War, that increasingly inflamed and raised the spirit of the struggle to maintain independence. Likewise, the youth of Al-Washliyah took part in unifying the vision and mission of the youth, so that the independence struggle movement could be carried out with neat planning through the publication of the Youth Guidelines Magazine. In this way, the members of the Al-Washliyah Youth Movement, such as Bahrum Jamil, were able to raise the Indonesian red and white flag for the first time at Merdeka Square, Medan, North Sumatra. In addition to the use of written media, the youths also used Nusantara radio and the majlis ta'lim to convey the mission and vision of independence. The radio announcer once said that: "*Defending independence is obligatory, and obeying the leadership is a must, independence is the right of all people, therefore defending it is a noble deed*".

In 1945 AD, the Al-Washliyah organization held the 5th congress in Pematang Siantar to form an assembly that would defend Indonesia's independence. The assembly was called the Indonesian Independence Defense Council (MPKI). This assembly consisted of the core troops of Laskar Hezbollah, which was formed by the Al-Washliyah organization as a combat-ready commando force supported by the Indonesian Red Crescent, through information, intelligence, and finances. Through the congress, it was decided that every citizen of Al-Washliyah must attend war drills and regularly recite the qunut nazilah prayer in each of their prayers.

The congress participants also held a fundraiser for the struggle, some of them gave valuables, necklaces, earring, rings, money, and others. They donated to the struggle in defending the independence of the Republic of Indonesia. The funds were managed by the Hezbollah army. The commandos of these troops were Ahmad Tanjung, Ahmad Dahlan, and Yunus Karim. The Hezbollah army was then united with other Islamic armies in Sumatra, and they joined the Indonesian National Army troops, in accordance with the spirit of unity in the struggle for Indonesian independence.¹⁴ That is the essence of the Al-Washliyah movement in fighting for independence; educating the nation's people, fighting for the welfare of the people together, striving for sovereignty and freedom equal to other advanced countries. This is the struggle of the Indonesian nation and people in seizing and maintaining independence, in order to gain justice and prosperity for the Indonesian people overall. Therefore, the struggle must continue.

2. Al-Jam'iyatul Washliyah's Contribution in the Political Field

Since the beginning of the establishment, Al-Washliyah was independent; it did not take part in any political parties. This organization was a social organization engaged in education, da'wah and social activities, and did not affiliate at all with any political parties. It was completely different from organizations that engaged with political parties, where all organizational decisions will lead to political interests. Nevertheless, the Al-Washliyah organization did not prevent its members from developing their careers in politics. This proves that Al-Washliyah was not indifferent to political matters, because politics is also part of the struggle to develop the mission of da'wah. Since the reformation, political dynamics have changed significantly. These include the development of democracy, autonomy, and decentralization. Certain political parties and organizations are required to contribute to certain aspects, one of which is to seize the power in regions. The author will analyse how the role of the Al-Washliyah organization underwent a transformation from a religious movement to a political one, and what movements and strategies were executed by Al-Washliyah in the transformation process.

As a religious organization, Al-Washliyah has a brilliant history in the effort to spread Islam in the Batak Land of North Sumatra. The confirmation of this success was marked by the establishment of thousands of educational institutions, orphanages, and financial institutions which

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were all owned by this organization in North Sumatra. However, as a modern organization, Al-Washliyah could not avoid the various dimensions of life that surround an Islamic society. The affiliation of an organization with politics is considered important to guarantee the organization's finances for the continuity of their existence. There may be a very strong affiliation between religious and political organizations when there is a threat that can weaken the organizations, such as fierce competition or oppression by an unjust government. This situation caused the Al-Washliyah organization to have a multiple roles, between da'wah, education, social life, economics, as well as politics. Since its establishment, this organization indirectly had been part of politics, and at a certain phase this organization even became involved and active in practical politics through the approaches of the latest political parties.

It is undeniable that since the establishment of this organization, Al-Washliyah had a strong relationship with the Masyumi political party during the era of Ir. Sukarno. Sheikh Abdurrahman Syihab at that time served as the chairman of Al-Washliyah, while concurrently serving as the Masyumi commissioner for North Sumatra and Aceh. Sheikh Abdurrahman Syihab became a model for other Al-Washliyah activists who later became active in parliamentary politics, at the central and regional levels. Islamic political sentiment strengthened at the eighth Al-Washliyah congress in 1952 AD, when Al-Washliyah proposed a shari'ah law (Islamic marriage law). This was implemented, with the aim that Muslims in Indonesia got legal certainty from the state in fostering Islamic families according to the shari'ah. In addition, there were also responses and pressures regarding general elections, so the congress urged that elections should be held as soon as possible, and fought for Al-Washliyah members to sit in parliament.

The Masyumi party was later banned by Ir. Sukarno in 1960 AD, due to its conflicting attitude with the government. Internal divisions in Islam represented by the traditional (NU) and Modern (Muhammadiyah) groups made it difficult for Islamic groups to act as a strong political force during the Orde Lama era.¹⁵ Although Masyumi was formed by the cooperation of several Islamic groups in Indonesia, the unity of the party was broken when NU withdrew from Masyumi in 1952 AD. One of the reasons was the dominance of the modernists in Masyumi and the position of religion minister in the Wilopo government.¹⁶ This split resulted in the

disillusionment of the Muslims and Islamic parties. The votes of Islamic parties in 1955 General Election only confirmed 43%, Masyumi 20%, and 18.4% for NU and other Islamic parties.¹⁷ After that, Masyumi was banned by the government; this made the Al-Washliyah organization more focused in the movement towards social activism and distanced itself from practical politics, taking the path of cultural movements by concentrating on the development of da'wah and education as social charity.

After being marginalized from national politics and economic life in the last years of the Soekarno regime, Muslims seemed to have high hopes for the next ruling regime. Indeed, the Orde Baru under Suharto's leadership offered the possibility of Muslims being able to re-unite in political views. However, there were signs that some of the regime's advisers were ambivalent about Islamic political organizations and civic politics as a whole. Muslim activism was suppressed, and the government took a tight control of political Islam by supporting Islamic spirituality movements. The Regime's strategy viewed organized religion as the basis for public morality, a shield against Western liberalism, and an antidote to communism. With this belief, the Orde Baru regime did not only depoliticize religion but also expanded their penetration to all corners of society. During Suharto's Orde Baru (1966-1998 AD),¹⁸ the regime's bizarre tactics suppressed Muslim politics while Muslim piety was encouraged by offering more community-based Muslim space. Muslim associations became the center for political discussions and public morality. Even under the Orde Baru, Muslims were better able than others to resist state control and nurture alternative ideas according to the public interest. Furthermore, in 1986 AD the Orde Baru government required the use of the Pancasila ideology as the Single Principle for every social organization. In response to this policy, a heated debate within the management was unavoidable. In the 14th Congress, Al-Washliyah finally stated that it accepted the single principle of Pancasila as the organizational principle. Al-Washliyah also had a large stake in the United Development Party (PPP), although it did not seek to reapply the Jakarta charter. Until now, in the reform era, Al-Washliyah cadres have various kinds of political parties and ideologies, and have their own political polarizations. The final state of the Al-Washliyah organization before the reformation was the decline in organizational activities. The enthusiasm for reviving these activities in various fields was felt to be decreasing; cadre activities were increasingly quiet, and the

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personnel didn't change at all.¹⁹

Thus, the achievements of the political Al-Washliyah organization, have never been close to the highest achievements in the fields of education and social welfare; its achievements were only at the level of the judicial and legislative parliaments. In contrast to Nahdatul Ulama who founded the PKB (Partai Kebangkitan Bangsa), and Muhammadiyah which founded PAN (Partai Amanat Nasional), Al-Washliyah chose not to establish a political party, and did not want to be affiliated with any political parties in the post-Soeharto era. However, Al-Washliyah's position was very unique, because members of this organization were actively involved in various political parties, especially in North Sumatra such as PPP (Partai Persatuan Pembangunan), Golkar (Golongan Karya), PDIP (Partai Demokrasi Indonesia Perjuangan), Democrats, and other parties. They often attended meetings held by Al-Washliyah, and even became the core administrators in it. Finally, two conflicting occurrences emerged, first, Al-Washliyah was politically divided, and less organizationally cohesive, therefore this organization only functioned as a safe meeting place. Second, although the political diversity in Al-Washliyah was very real, Al-Washliyah still offered a common platform for Muslims, which seemed paradoxical while maintaining its political credibility.

Practically, Al-Washliyah might have functioned as a big organization that protected various interests of its members, who were active in political parties, and as a mediator who gave a sense of unity among Muslims if any political coalitions were needed. As a result, the role of Al-Washliyah was very large and expansive. In general, Al-Washliyah's political interests were in line with the principles of amar ma'ruf, nahi munkar, thus voicing the interests of Muslims, and raising the welfare of Muslims in the reform era. In reality, there were many Islamic political parties that shared the same views, and could help to achieve the goals of Al-Washliyah.

Al-Washliyah continued to participate in the establishment of a democratic society. This commitment was shown in the involvement of its members in various political parties, general elections, and local elections. Quite a few parties participating in the election asked for support from the Al-Washliyah organization and in every regional head election, candidates

also came asking for support. They did this to gain sympathy from the majority of Al-Washliyah residents. To organize the participation of members in electoral politics, Al-Washliyah had provided rules (conventions) for providing support to political parties and regional head candidates. Every member who wanted to run for a political party must provide a notification letter to the Al-Washliyah regional administrator. Meanwhile, Al-Washliyah members who wanted to nominate regional heads, must obtain permission from the organization management at their respective regional levels.

Al-Washliyah's steps were getting bolder in politics when it approached the election of the Governor of North Sumatra in 2012 AD. This time Al-Washliyah nominated Hasbullah Hadi as a candidate for Governor of North Sumatra. Hasbullah Hadi was a genuine Al-Washliyah member, because since becoming a student, Hasbullah was active in the Al-Washliyah subordinate organization until he served as chairman of the Al-Washliyah North Sumatra region 2010-2015 M. Hasbullah's political career progressed when he was active in the Democratic party, because in the 2004 general election, he managed to get a seat in the North Sumatra DPRD (Regional People's Representative Assembly) and served as a co-leader of the DPRD. Then, during the general election in 2009 AD, Hasbullah also returned to be a member of DPRD. The decision to nominate Hasbullah Hadi was considered during the Regional Work Meeting II Al-Washliyah North Sumatra which was held on March 31, 2012 AD. A letter was released in support of Hasbullah Hadi as a candidate for Governor of North Sumatra 2013 AD, through an independent channel. The decision of the discussion received a warm welcome from all regional leaders of Al-Washliyah, a sign that the spirit of political activism within the body of the Al-Washliyah organization was sprouting. An instruction from the leadership of Al-Washliyah was issued to ask all subordinate organizations and cadres to participate in the struggle for supporting this candidacy. Interestingly, at the same time, Hasbullah Hadi as a member of the Democratic Party, was one of the candidates nominated by the Democratic Party to participate in partnership with Aziddin (ex PB Al-Washliyah Jakarta and former member of the DPR RI) as a candidate for deputy governor in the 2013 AD North Sumatra provincial election. The steps taken by Al-Washliyah were new steps for the history of this organization, because this organization now directly supported its members to become independent candidates as

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going through a declaration.

Ismet Batubara said that Al-Washliyah did not want to be a supporter, like being the supporter in the victory of Syamsul Arifin-Gatot Pujo Nugroho in the 2008 provincial election, but rather the Al-Washliyah organization wanted to be the main player; with a significant and dominant role. However, Al-Washliyah's move to support its chairman Hasbullah Hadi as an independent candidate for the Governor of North Sumatra was thwarted by KPU (General Election Commissions) of North Sumatra, because it did not meet the administrative requirements.²⁰ To maintain the consistency of the organization's political stance, Al-Washliyah did not offer support to any other candidate for Governor or Deputy Governor at that time, as a neutral organization. Regarding the political choices of individual members, the organization gave freedom to choose.

3. Al-Jam'iyatul Washliyah's Contribution in the Education Field

The importance of the role of education in Islam, compounded by the backwardness of the development of education in Indonesia during the colonial era, kindled the initiative of the Al-Washliyah organization to make changes in education. Their main goal was to improve and increase the level of education for people in the area. Due to the great responsibility in offering education to people, Al-Washliyah as an Islamic organization did not simply allow this problem to continue. On the contrary, the organization hastened to take steps that should be given priority in this field. In this context, an Al-Washliyah scholar, namely Prof. Nukman Sulaiman put forward his views as follows: "*Due to the vastness of Al-Washliyah's goals, they saw which areas should be prioritized. Of course, people cannot do politics if they are not knowledgeable, and neither can people improve the dignity of their lives if they are not knowledgeable. That is why Al-Washliyah prioritizes its activities in the field of educational development.*"²¹

In spirit with the statement above, the Al-Washliyah organization tried its best to create educational institutions such as building madrasas and schools. The principle of this organization in establishing its institutions is as follows: "*The basis and purpose of all Al-Washliyah educational institutions is to foster students who have a firm faith, are obedient to their religious orders, have a strong spirit and have the potential to become leaders for the Ummah on the path that is blessed by Allah SWT*".²² Al-Washliyah's education aims as

follows: "*Forming believers and pious people, of high character, broad knowledge, who are smart and persistent in fighting for the happiness of this world and the hereafter, and determined in developing the religion of Islam*".²³

Al-Washliyah's vision and mission in advancing the world of education is that this organization should continue to strive to elevate the level of education in the society, as education is part of the edict of the founding of the Al-Washliyah organization. Stated in the AD/ART (Anggaran Dasar/ Anggaran Rumah Tangga) of Al-Washliyah in article 4, paragraph D, regarding one of the activities of the organization in the field of education, is as follows: "*Establishing college houses and the perfecting of lessons and education*".²⁴ The statement above shows the genuineness of the Al-Washliyah organization in developing education. The attitude of this organization to prioritize the education field is a must, because the Al-Washliyah organization emerged from an institution of scientific study, the *Debating Club*, which was established by a group of students.

Al-Washliyah's attention to the education field is somewhat more than other fields, because according to Prof. Nukman Sulaiman, to realize the message of the establishment of Al-Washliyah is to build madrasahs or public schools.²⁵ According to him, a student of Al-Washliyah must identify with the purpose of establishing this organization, especially for the generation that will continue the struggle for khittah Al-Washliyah. He then emphasized his statement: "*Let us not feel inferior when we see that our activities are centred in the field of education, whereas members of Al-Washliyah must feel that education is the most important*".²⁶

There is no doubt that the Al-Washliyah organization had a very large contribution in education, especially in educating the nation's children. This statement is proven through the establishment of this organization, through the role of intelligent students in Maktab Islamiyah Tapanuli. Thus, they could bring changes for Indonesian Muslims in Indonesia in general, and in North Sumatra. As a side note, Steenbrink said that the Al-Washliyah organization is one of the three largest organizations in Indonesia that fought for the renewal of Islamic education in Indonesia.²⁷ Therefore, Al-Washliyah had a pivotal role in developing and advancing the quality of education in Indonesia.²⁸ Based on the AD/ART of Al-Washliyah, it is stated that in an effort to achieve its goal of developing Islamic teachings, and fostering a community that is faithful, devoted, intelligent, trustworthy, prosperous and attains the pleasure of Allah SWT,

it is necessary to build educational institutions at all levels.²⁹ This is in accordance with the *wijhah* of Al-Washliyah, which states that with education Islam can be steadfast, and education is a mandatory requirement for both men and women.³⁰ In the book 'Personality of **Fakhrul Adabi And Sopian Ilyas: Al-Jam'iyatul Washliyah: Contributions To The Society Of North Sumatra** future.

In the effort to advance education, the Al-Washliyah organization formed a council that managed education in 1934 AD. The *majlis* was called as the *Majlis Tarbiyah*, which then changed its name to Teaching and Cultural Education Council (MPPK) in 1955 AD. The task of the MPPK was to regulate the continuity and completeness of education; teaching in accordance with the AD/ART article 4, part D, as mentioned earlier. The tasks of the MPPK, as decided by the Executive Board of Al-Washliyah on January 25, 1979 AD are as follows:

- 1) Regulate the completeness of education and teaching administration at every level of education.
- 2) Build madrasahs, schools and colleges.
- 3) Provide teaching staff and scholars.
- 4) Promote scholarships.³¹

The stages of Al-Washliyah's education system are divided into four parts, as regulated by the management of Al-Washliyah:

- 1) Preschool education such as Kindergarten (TK), the Al-Washliyah organization first officially opened a kindergarten in Pematang Siantar in August 1983.
- 2) Elementary schools such as Al-Washliyah Elementary School/ Al-Washliyah Ibtidaiyah Madrasah, Al-Washliyah Junior High School/ Al-Washliyah Tsanawiyah Madrasah.
- 3) Secondary schools such as Al-Washliyah Public High School, Al-Washliyah Vocational High School/Madrasah Aliyah and al-Qismul Aliy Al-Washliyah/Muallimin Al-Washliyah.
- 4) Higher diplomas, such as universities, institutes, colleges, and polytechnics.³²

The goals of these educational institutions should be in line with the latest Al-Washliyah educational goals as follows:

- 1) Fostering people who are faithful, pious, and knowledgeable, have

noble character and are victorious in the hereafter.

- 2) Master and disseminate science and technology.
- 3) Build quality human resources to continue the struggle of Al-Washliyah.
- 4) Produce scholars who will become role models for the people.

To foster scholars, the Al-Washliyah organization had prepared two madrasahs that were devoted to shaping the characteristics of future scholars. The two madrasahs are Madrasah Al-Qismul Aliy and Madrasah Muallimin Al-Washliyah. In other words, since its establishment the Al-Washliyah organization had developed and implemented two types of education, namely general and religious education. These two types of education were not radically different, because both would instil competitive religious and scientific teachings in accordance with the main objectives of Al-Washliyah education as mentioned above.

According to the national statement of MPPK PB Al-Washliyah in 2009, the total number of Al-Washliyah educational institutions is 700 madrasahs and schools, including 12 higher education institutions. Meanwhile, according to the general report of the leadership of Al-Washliyah North Sumatra in the X Mesyuarah in July 2003, MPPK Al-Washliyah North Sumatra has 148 public schools and 461 madrasahs, a total of 609 schools. The types of schools were 9 Kindergartens (Kindergarten), 96 elementary schools, 39 junior high schools, 5 senior high schools, and 9 units of vocational high school. The types of Al-Washliyah religious schools were 3 Islamic Kindergartens, 283 Madrasah Ibtidaiyah and Tsanawiyahs, 112 Madrasah Aliyahs, 58 Madrasah Al-Qismul Aliy, 5 Madrasah Aliyah Muallimins. All levels of education were made a reality by the leader of Al-Washliyah in every province of Indonesia.³³

However, according to the latest report organized by MPPK Al-Washliyah North Sumatra in 2011, chaired by Abangda Dedi Iskandar Batubara, there are currently 627 schools and madrasahs at various levels of education. Al-Washliyah educational institutions in North Sumatra experienced an increase between 2003 to 2011 including an increase in higher education institutions.³⁴ There are 2 institutes of higher education in Medan: Al-Washliyah University (UNIVA) and Muslim Nusantara University (UMN), 1 institute in Sibolga: The College of Economics (STIE), 1 institute in Rantauprapat: The Islamic High School (STAI), the institute of Al-Washliyah University in Labuhanbatu, and 3 institutes in Aceh: STKIP

(High School of Education Teacher Training) Al-Washliyah, STISIP (High School of Socio-Political Science) Al-Washliyah, STAI Al-Washliyah Banda Aceh. There was also the STIT (High School of Tarbiyah) Al-Washliyah in Binjai, the Faculty of Tarbiyah (STIT) in Barabai, South Kalimantan, and currently one institute is currently being built: STIE (Higher School of Economics) Al-Washliyah in Aceh.³⁵ However, the educational institutions of this organization are still considered of a lower tier compared to the ones

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4. Al-Jam'iyatul Washliyah's Contribution in the Da'wah Field

Although at the time it was founded Al-Washliyah was not an official da'wah institution, the contribution of this organization in the da'wah field has been brilliant. The mission of this organization in the field of da'wah had started before the independence of Indonesia, especially the da'wah mission of Al-Washliyah in the Land of Bataks, North Sumatra. The Al-Washliyah da'wah movement officially started when the Al-Washliyah organization formed a majlis called the tabligh. This Majlis functioned to regulate all affairs and activities of this organization's da'wah; oral and written da'wah activities such as holding lectures, speeches, counselling and news writing in various newspapers with the aim to provide a deep religious understanding of Muslims.

Basically, Al-Washliyah had carried out tabligh among its members (*internal da'wah*) and externally, like preaching to the general public in the Land of Bataks of North Sumatra.³⁶ The reality is that the Al-Washliyah tabligh assembly at that time had succeeded in delivering da'wah to the people of North Sumatra, especially among the people in Land of Bataks, such as the North Tapanuli, South Tapanuli and Nias Islands. The previous Al-Washliyah preachers were enthusiastic in preaching in the area, and they travelled around the area to convey Islamic teachings, in order to advance the vision and mission of the Al-Washliyah organization in the field of da'wah.³⁷ The vision and mission of Al-Washliyah in da'wah are as follows:

- 1) Regulating and conveying Islamic da'wah to people who have not been Muslims or are new to Islamic teachings.
- 2) Ensuring the enforcement of amar ma'ruf and nahi munkar.
- 3) Spreading da'wah activities throughout the society through the latest da'wah media.
- 4) Prepare preachers to become impactful da'wah conveyers.

- 5) Conducting da'wah counselling regarding people's lives, as well as distributing Islamic education books and writings on da'wah.

With this statement, it is clear that Al-Washliyah's contribution in the world of da'wah is very large, especially in bringing about changes in people's beliefs about Islam in the Land of Bataks, North Sumatra. On the other hand, there are also failures and shortcomings that need to be corrected in the future, for example, lack of funds and inadequate facilities and infrastructure for the da'is to carry out da'wah activities in the Land of Bataks. In the future, the aforementioned problems may hinder the smooth implementation of da'wah tasks in the Land of Bataks of North Sumatra.

However, the reality of recent developments, according to Ismed Batubara, is that da'wah activities of this organization are starting to decline. In the practice it is now hard to find real mujahid of da'wa; the task of Zending Islam which was mandated by the MIAI congress in 1941 AD in Solo is now just a memory,³⁸ because the office of Zending Islam in Medan is currently controlled by the Guru Kitab Sibarani family.³⁹

5. Al-Jam'iyatul Washliyah's Contribution to the Economy

As one of the largest Islamic community organizations in North Sumatra, Al-Washliyah continued to strive to foster the economy of North Sumatran people. The Al-Washliyah organization had repeatedly formed institutions that dealt with the economic field, including the establishment of the Khazanah al-Islahiyah. Initially, the purpose of its establishment was to provide financial assistance to those in need and to improve the people's economy. For example, helping to provide care for orphans and the poor, building mosques, madrasas, sponsoring converts to Islam, as well as holding courses to improve the people's financial planning. This idea was raised by a famous scholar of Al-Washliyah, namely Sheikh Hasan Maksum, in order to raise funds to progress Al-Washliyah's efforts in the economic field.⁴⁰

The intellectuals who founded Al-Washliyah organization were religious people with a clear vision and mission for the development of the economy. They were religious figures who feared Allah, wara', not only in words but also through deeds. They were aware that they were responsible for continuing the legacy of the prophet s.a.w (*warasatul ambiya'*), therefore they came up with broad and far-sighted ideas and insights. They understood well that an organization can be strong and sustainable if it is supported by an established economic power. Through such thoughts, the

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founders of Al-Washliyah were successful in laying a strong foundation for the sustainability of this organization. Al-Washliyah leaders who paid attention to the economy had succeeded in opening plantations, building hospitals, as well as successfully establishing universities such as the Islamic University of North Sumatra (UISU) and Al-Washliyah University (UNIVA). These three economic developments for the people were very decisive for the progress and empowerment of the community until this day.⁴¹ Indeed, the founders of the Al-Washliyah organization realized the importance of the Economic Council to support the progress of an organization. Al-Washliyah had formed this assembly many times, but the results had not been as desired. It was not because there were no benefactors who helped, but this economic assembly just did not go well for other reasons. During Japanese colonialism, BAPAW (Al-Washliyah Economic Agency) was established, but the results were disappointing. Later during the independence period, this assembly had hundreds of thousands in wealth, and 3 lorries, but was eventually destroyed. Likewise, during the United Indonesia era, until it became a unitary nation, this assembly managed a "devoted" unit for economic management, but the results were not satisfactory. This failure was not surprising, because its management was less willing to manage the many branches of Al-Washliyah's commerce, which required sufficient and skilled workers.⁴²

Al-Washliyah's intellectuals fully understood the importance of establishing an economical unit to make an Islamic economy based on Shari'ah a reality for the people. This is expected, because the Indonesian nation is more dominant in practicing the capitalist economic system, which results in it being trapped with elements of riba that are difficult to avoid. Therefore, an Islamic economic system based on Islamic Shari'ah is crucial solution to answer the challenges of current economic development. Among the recent Al-Washliyah scholars who had promoted economy based on shari'ah are Dr. Lahmudin Nasution and Dr. Ramli Abdul Wahid. These intellectuals are known for their sharpness of thinking in the field of economics, and they also took part in fostering the Al-Washliyah Rural Bank. Dr. Lahmuddin's thoughts on Islamic economics can be studied through his book entitled: *Kapita Selekta Pemikiran Lahmuddin Nasution pada Doktrin Muamalat Syariah dalam Ekonomi Islam*. This book explains that economics is a field that studies how humans earn and use their income. Therefore, economy cannot be separated from humans, because it is part of

their life.⁴³ Based on the contents of the book, Dr. Lahmuddin gave an order that studying and implementing Islamic economics as a whole is a must, so that Muslim individuals can lead a blessed life. He also tried to make Muslims aware of Islamic teachings which should be applied in all economic activities, so that the existence of Islamic economics can be impactful at all levels of society.

However, when the powerful Islamic empire was overthrown by Western powers, it caused a massive change in the Islamic community's lifestyle. Muslims have openly been subjugated by the West through the force of their economic system that adheres to the secular concept of capitalism.⁴⁴ Dr. Lahmuddin also stated that although the knowledge of the Islamic muamalat economy is neatly written in the Muslim turath books, unfortunately it is no longer applied in Islamic communities. This is caused by the influence of colonialism that lasted for so long, making the people deprived of Islamic teachings regarding the shari'ah economic system. The independence that the Indonesian people have won is only limited to independence in the political field, but colonial ties still apply in the economic field, cultural influence and law enforcement until now.⁴⁵

Dr. Ramli Abdul Wahid was one of the supervisors of the BPRS (Islamic People's Credit Bank) Al-Washliyah organization. During his career in the field of bank supervision, he strongly promoted economic development that prioritized Islamic shari'ah. Among his various works that are widely recognised is *Urgensi Perbankan Syariah dalam Pandangan Islam*. According to him, Islamic banking is necessary to save this nation from the ongoing economic crisis and turmoil. The conventional banking system that prioritizes interest, both on a domestic and foreign scale, makes poor countries subject to the orders and power of world capitalist countries. This causes problems, producing loan interest the debtor cannot afford, let alone repay the loan debt. The use of this Riba' system is very stifling, and the profit-sharing system implemented by Islamic banks is the only way to save the economy.⁴⁶

Recently, the reality is that most Muslim countries have fallen into the western capitalist economic system, which is detrimental and not in accordance with Islamic law. This matter has been proven by experts in Islamic economics, through seminars and scientific studies. With the issuance of fatwa by scholars regarding the prohibition of bank interest applied by conventional banks, Muslim bank customers have been driven

to look for alternative shari'ah-based financial institutions by using a profit sharing system (*mudharabah*), without using an interest system.

Based on this, it can be concluded that the scholars of Al-Washliyah had a major contribution in relation to the development of the Islamic economy and the establishment of the Islamic Bank Credit Agency, especially in Medan, North Sumatra. Besides this, there have been several contributions by the Al-Washliyah organization in simple projects in the economic field, such as establishing cooperatives, running qurbani animal trade, providing rice processing machines, etc.⁴⁷

6. Al-Jam'iyatul Washliyah's Contribution in Social Charity

The social charity movement is one of the ways of Islamic da'wah practiced by the Al-Washliyah organization, including the implementation of community programs in the form of social services such as caring for orphans, the poor, providing medical services to the community and so on.

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for the surrounding areas.

The contribution of this organization in social charity is very encouraging, such as establishing homes for orphans and poor children. This organization also often holds discussions and seminars, in order to raise the spirit of solidarity and to promote the awareness of caring for the surrounding communities, including helping people in need. It inaugurated an assembly called the Social Charity Council, which aims to:

- 1) Provide care as well as education for poor children, orphans and neglected children.
- 2) Build and repair places of worship.
- 3) Expand medical clinics and hospitals.
- 4) Form a mutual assistance company within the Al-Washliyah families.⁴⁸

To realize Al-Washliyah's efforts in the social field, on June 29, 1934 AD, this organization began to establish a *Majlis* for the Care of Orphans and Poor Children, as a forum to maintain and educate orphans and the poor.⁴⁹ This shows that Al-Washliyah has a vision and mission that is far ahead in caring for and providing education to the nation's underprivileged children, whose maintenance is basically a state obligation. Al-Washliyah's efforts in establishing and managing a foundation for orphanages and poor homes was a futuristic view at that time, because the United State of the

Republic of Indonesia had not yet been formed. This organization had a forward view of these problems and how to overcome them.⁵⁰

The attitude of Al-Washliyah organization in establishing a special union to manage the orphanage and poor foundation is further strengthened by the opinion of Muhammad Ridwan Lubis as the former head of Al-Washliyah organization center. He said that educating the orphans, the poor and abandoned children is an important duty for Al-Washliyah. This task is a noble task; and that on the contrary, neglecting the fate of these underprivileged groups will cause disaster to easily descend on the community.⁵¹ The leaders of the Al-Washliyah organization were committed to continue the vision and mission of the founders of Al-Washliyah in the education field, da'wah, economics and social charities such as establishing a foundation for orphanages and the poor. Al-Washliyah's organizational principle is establishing orphanages as homes for orphans and the poor, based on the Islamic view on the issue of protecting orphans and loving the poor. The Qur'an also explains about this issue, in surah al-Ma'un, where Allah SWT states this matter through His words: "*Do you know (people) who deny religion? That is the one who rebukes the orphan, And does not encourage feeding the poor.*"⁵²

Explaining the important issues in the three verses above, Sayyid Qutub stated that those who deny religion (ad-Din) are those who rebuke the orphan, namely hurting him, and those who are reluctant to feed the poor.⁵³ The Orphanage was established in order to accommodate the orphans and the poor - who would be cared for and educated until they are adults.

Al-Washliyah's continuous efforts in taking care of orphans and the needy culminated in the expansion of the Majlis for the Care of Orphans and the Poor, which later changed its name to the Majlis for the Care of Pooors and Orphans, in article 4 letter "h" *it states with regard to supporting and caring for the poor and needy orphans.*⁵⁴ To get support from the government, this majlis is registered under a legal entity. After the legal entity was obtained, the Al-Washliyah Orphanage was officially managed by the Al-Jam'iyatul Washliyah Social Charity Foundation, based on the Notary Deed 67/1955 with Notary Hasan Soetan Pane Paroehoem. With the establishment of the Al-Washliyah Orphanage, it shows that this organization is serious about improving and changing the lives of the nation's children by providing them with proper education. Fundraising

efforts were conducted to build the orphanage through zakat, infaq, alms, grants and through local community benevolence channels. After going through a long process - and with the passage of time - the Al-Washliyah organization was able to establish several foster homes for orphans and the poor in various areas. Now Al-Washliyah has eight orphanages, which are known as the Al-Washliyah Social Charity Foundation Orphanages, as follows:

- 1) Panti Asuhan Jalan Ismailiyah No. 20 Medan
- 2) Panti Asuhan Pulo Brayan, Jalan K.L. Yos Sudarso, Medan.
- 3) Panti Asuhan, Gedung Johor, Medan.
- 4) Panti Asuhan Kampung Lalang, Jl. Pinang Baris, Medan.
- 5) Panti Asuhan Binjai, Kotamadya Binjai.
- 6) Panti Asuhan Lubuk Pakam, Deli Serdang.
- 7) Panti Asuhan Desa Lalang, Tanjung Pura, Langkat.
- 8) Panti Asuhan Pulau Nias, Tapanuli Tengah.⁵⁵

These orphanages are for maintaining, nurturing and providing the **Fakhrul Adabi And Sopian Ilyas: Al-Jam'iyatul Washliyah: Contributions To The Society Of North Sumatra** having parents who were less able, or even passed away.

CONCLUSION

Based on the explanations above, it is clear that the Al-Washliyah organization has made significant contributions to the development of Islam in Indonesia, especially in North Sumatra. The contribution of this organization to the people of North Sumatra cannot be doubted, especially in expelling the invaders from the land of Indonesia and fighting for the independence of the Republic of Indonesia. Likewise, in the field of education and da'wah, the contribution of the Al-Washliyah organization was significant, especially in establishing formal and non-formal educational institutions and spreading Islamic symbols in Batak Land of North Sumatra. However, in the political field it is not so dominant, because this organization does not have its own political party, therefore this organization is independent, that is, it does not take sides and is not affiliated with any political parties. However, this organization does not prevent its members from pursuing a career in political parties. Where as in the economic field, the Al-Washliyah organization needs solid support from the Islamic communities, especially the Al-Washliyah residents themselves,

to increase the economic growth of the Al-Washliyyin residents and Muslims in general. While in the social field, this organization is very successful, especially in carrying out social services such as establishing orphanages, caring for orphans and the poor as well as establishing Al-Washliyah private medical clinics.

From those various contributions, there are things that must be considered, especially the contribution of Al-Washliyah in the field of da'wah. Indeed, the contribution of Al-Washliyah's da'wah is very large, especially in bringing changes in people's beliefs to Islam in the Batak Land, North Sumatra. However, the reality that is developing at this time is that the Al-Washliyah da'wah assembly is not ready to maintain the glory of its da'wah in Batak Land, North Sumatra.

In addition to these successes, there are also failures and shortcomings that need to be corrected in the future, for example the lack of funds, inadequate facilities and infrastructure to carry out activities in education fields, da'wah, economics and social charity, especially in remote areas of North Sumatra region.

Endnote:

¹ Toba Samosir is a tectonic lake island located in the middle of Lake Toba, North Tapanuli, North Sumatra, which is a tourist spot next to Prapat. *Ensiklopedi Indonesia* (Jakarta: Ichtar Baru-Van Hoeve, 1984), p. 6: 3577-3578.

² *Ensiklopedi Indonesia* (Jakarta: Ichtar Baru-Van Hoeve, 1984), 6: 3360-3362.

³ https://id.wikipedia.org/wiki/Sumatera_Utara

⁴ *Al-Djamijatoel Washlijah Congres ke III dan Jubileum 10 tahun 1941* (Medan: Congres Al-Djamijatoel Washlijah, 1941), p. 17.

⁵ The triumvirate of the founders of Al-Jam'iyatul Washliyah, namely: 1. Abd. Rahman Syihab. 2. Arsyad Thalib Lubis. 3. Ismail Banda. M. Nurdin Amin, *Peran Al-Washliyah Dalam Perjuangan Bangsa, Peran Moderasi Al-Washliyah*. (Medan: Univa Press, 2008), p. 40-44.

⁶ *Peringatan Al-Djamijatul Washlijah 1/4 abad (1955)*, ed. 1. (Medan: Pengurus Besar Al-Djamijatul Washlijah, 1955), p. 34-38.

⁷ Divide et impera is a political strategy that divides a nation with the aim that it can be controlled easily. This word is a Roman motto which means to cause division and rule. *Ensiklopedi Indonesia* (1980), p. 2: 840.

⁸ Chalidjah Hasanuddin, *Al-Jam'iyatul Washliyah 1930-1942: "Api Dalam Sekam di Sumatera Timur"*, p. 1.

⁹ *Buku Panduan*, (Medan: Fakultas Hukum Universitas Al-Washliyah, 1995), p. 1.

¹⁰ [Eprints.Uny.ac.id/8957/3/BAB%20202-08502241019](https://eprints.uny.ac.id/8957/3/BAB%20202-08502241019), Pengertian Kontribusi, diakses pada 12 Agustus 2013.

¹¹ Chalidjah Hasanuddin, *Al-am'iyatul Washliyah 1930-1942, "Api Dalam Sekam di Sumatera Timur"*, p. 1.

¹² C. T. S. Kansil, Julianto S. A, *Sejarah Perjuangan Pergerakan Kebangsaan Indonesia*, Cet. 14. (Jakarta: Erlangga, 1993), p. 48.

¹³ *Peringatan Al-Djamijatul Washlijah 1/4 abad*, ed. 1. (Medan: Pengurus Besar Al-Djamijatul Washlijah, 1955), p. 126.

¹⁴ M. Nurdin Amin. *Peran Al-Washliyah dalam Perjuangan Bangsa*, (Medan: SK Harian Analisa) 27 September 2002.

¹⁵ Orde lama is a political term that refers to the reign of the first President of the Republic of Indonesia, namely Ir. Sukarno. The term Orde Lama was not known during Sukarno's time, since the proclamation of the Independence of the Republic of Indonesia in 1945 until the end of the old Order in 1967 which was marked with the issuance of the Warrant of March 11, 1966. Nur'aini Yусyи, *Peranan Mr. Assa'at Pada Masa Orde Lama Tahun 1945-1950*. Thesis UIN SMH BANTEN, 2021. P. 7.

¹⁶ Mitsuo Nakamura, *The Reformist Ideology of Muhammadiyah*, (Canberra: The Australian National University, 1980), p. 281.

¹⁷ B.J. Boland, *The Struggle of Islam in Modern Indonesia*, (The Hague: Martinus Nijhoff, 1971), p. 194.

¹⁸ The Orde Baru (1966-1998) is the term for the reign of President Suharto in Indonesia. This Order replaces the Old Order which refers to the era of Soekarno's government. The birth of the Orde Baru began with the issuance of the on March 11, 1966. Herman Hidayat, *Politik Lingkungan: Pengelolaan Hutan Masa Orde baru dan reformasi*. Jakarta: Yayasan Obor Indonesia, 2008, p. 1.

¹⁹ Ahmad Hamim Azizy, *Al-Jam'iyatul Washliyah dalam Kancah Politik Indonesia*, (Banda Aceh: Yayasan Pena, 2006), p. 112.

²⁰ http://www.waspada.co.id/index.php?option=com_content&view=article&id=263957:cagubjalur-independen-dinyatakangugur&catid=41:pilkada-sumut&Itemid=64, diakses pada 31 Oktober 2012.

²¹ Nukman Sulaiman, *Al-Washliyah II*, Cet.3. (Medan: Pustaka Azizi, t.t), p. 10.

²² *Peringatan Al-Jam'iyatul Washliyah ¼ Abad (1955)*, *Op. Cit.*, p. 390.

²³ *Hasil Musyawarah Kerja Pimpinan Wilayah Al-Washliyah Sumatera Utara*, (Medan, 1991), p. 46.

²⁴ *Peringatan Al-Jam'iyatul Washliyah ¼ Abad (1955)*, *Op. Cit.*, p. 296.

²⁵ *Ibid*, p. 26-27.

²⁶ *Ibid*, p. 10.

²⁷ Karel A. Steenbrink, "Kata Pengantar," dalam Chalidjah Hasanuddin, *Al-Jam'iyatul Washliyah 1930-1942: Api Dalam Sekam di Sumatera Timur*, (Bandung: Pustaka, 1988), vii.

²⁸ Karel A. Steenbrink, *Pesantren, Madrasah, Sekolah: Pendidikan Islam dalam Kurun Modern*. (Jakarta: LP3ES, 1986). p. 77.

²⁹ Pengurus Besar Al-Jam'iyatul Washliyah, *Anggaran Dasar dan Anggaran Rumah Tangga Al-Jam'iyatul Washliyah Periode 2010-2015* (Jakarta: Pengurus Besar Al-Jam'iyatul Washliyah, 2010), p. 6-7.

³⁰ Ismed Batubara dan Ja'far (ed.), *Bunga Rampai Al-Jam'iyatul Washliyah*, (Banda Aceh: Al-Washliyah University Press, 2010), p. 18-39.

³¹ PB Al-Washliyah, "Keputusan-Keputusan Muktamar Al-Jam'iyatul Washliyah ke-xv" Tarikh 24-27 September 1978 M/Syawal 1398 H. (Riau: Pekanbaru), p. 220.

³² PB Al-Washliyah, *Pedoman Penyelenggaraan Pendidikan Tinggi Al-Jam'iyatul Washliyah*, p. 12.

³³ Pimpinan Wilayah Al-Jam'iyatul Washliyah, *Laporan Umum Pimpinan Wilayah Al-Jam'iyatul Washliyah Sumatera Utara: Musyawarah Wilayah X Al-Jam'iyatul Washliyah Sumatera Utara* (Medan: PW Al-Washliyah Sumatera Utara, 2003), p. 8-10.

³⁴ Dedi Iskandar Batubara, "Merestrukturisasi Bangunan Al-Washliyah," Waspada, 13 Januari 2011.

³⁵ Hasbi Jasin, *Sekilas Catatan Muktamar Penuh Kasih Sayang Menghasilkan Demokrasi*

Yang Utuh (Jakarta: PB Al-Washliyah, 1997), h. 39.

³⁶ Hasan Asari, *Modernisasi Islam, Tokoh, Gagasan dan Gerakan*, (Bandung: Cita Pustaka Media, 2002), p. 238.

³⁷ *Ibid.*

³⁸ The Al-Washliyah organization was given the mandate to spearhead the mission of Islamic da'wah in Indonesia and free Hj. Rasul (Father of HAMKA) from Dutch colonial prisoners. Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1942*, (Singapura: Qxford UNiversity Press, 1973), p. 242.

³⁹ Guru Kitab Sibarani, before being Muslim he was named Salapis Sibarani. He was born in 1883 AD in Lumban Porsea, as the only child of Papatun Sibarani, a wealthy man who adhered to the pelbegu belief. He continued to broadcast Islam in Porsea (Toba) in collaboration with the missionaries who were there, after he converted to Islam in 1931 AD. In 1934, he became chairman of the Porsea branch of Al-Washliyah. As someone who once embraced the original faith and later embraced Islam, he was successful in attracting non-Muslim Batak people to Islam. Chalidjah Hasanuddin, *Al-Jam'iyatul Washliyah 1930-1942: "Api Dalam Sekam di Sumatera Timur"*, p. 130.

⁴⁰ Ja'far, *Biografi Intelektual Ulama-Ulama Al-Washliyah*. (Medan: Centre for Al-Washliyah Studies, 2012), p. 19.

⁴¹ Saiful Akhyar Lubis, *Peran Moderasi Al-Washliyah*, Medan: Univa Press, p. 168-169.

⁴² *Peringatan Al-Djamijatul Washlijah 1/4 abad (1955)*, *Op Cit.*, p. 338.

⁴³ Azhari Akmal Tarigan, *Menjaga Tradisi Mengawal Modernitas Apresiasi Terhadap Pemikiran dan Kiprah Lahmuddin Nasution*. (Bandung: Citapustaka, 2009), p. 74.

⁴⁴ *Ibid*, p. 77.

⁴⁵ *Ibid*. p. 78.

⁴⁶ Ramli Abdul Wahid, *Peranan Islam dalam Menghadapi Era Globalisasi Sekuler*. (Bandung: Citapustaka, 2014), p. 80.

⁴⁷ *Organisasi Al-Washliyah di Sumatera Utara*, (Semarang: Departemen Agama RI, Balai Penelitian Kerohanian Keagamaan, 1994), p. 278-279.

⁴⁸ *Buku Panduan*, (Medan: Fakultas Hukum Universiti Al-Washliyah, 1995), p. 1.

⁴⁹ Nasution, *Al-Jam'iyatul Washliyah*, p. 297.

⁵⁰ Ismed Batubara, *Peran Al-Washliyah dalam Pemeliharaan Anak Yatim Piatu*, dalam *Keadilan Jurnal Hukum*, 2013, p. 67-69.

⁵¹ H. M. Ridan Lubis, *Keperibadian Anggota & Pengurus Al-Washliyah*, (Jakarta: PP, Himmah, 1994), p. 15.

⁵² Al-Qur'an Surah al-Ma'un ayat: 1-3.

⁵³ Sayyid Qutub, *Fi Zilal al-Qur'an*, Jil. VI, Cet. 17, (Dar al-Syuruq: Qahirah, 1992), p. 3985.

⁵⁴ *Peringatan Al-Djamijatul Washlijah 1/4 abad (1955)*, *Op Cit.*, p. 325.

⁵⁵ Burhanuddin al-Butary, *Ruh Pengembangan Al-Djamijatul Washlijah*, (Kisaran: Bunafitas, 2006), p. 82-84.

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