



## THE DYNAMIC OF ISLAMIC EDUCATION IN THE DISTRICT OF DAIRI - NORTH SUMATRA PROVINCE

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**Abstract.** *The dynamics of Islamic education in the district of Dairi could not be separated from the process of entering and developing Islam in this district. Islamic education developed as many figures carrying Islam established Islamic educational institutions ranging from mosques, Islamic boarding schools and madrasah. This study aims to discover the dynamics of Islamic Education in the district of Dairi. This is descriptive qualitative research where the data are taken from the interview between researcher and correspondents or stakeholder regarding Islamic Education institution and the government. The findings show that the condition of Islamic education in the district of Dairi shows a good development for the advancement of Islamic education in the midst of areas where the majority of the population is non-Muslim.*

**Keywords:** District of Dairi, the Dynamic of Islamic Education, Islamic Education Institution.

### INTRODUCTION

The development of Islamic education in Indonesia, among others, is marked by the emergence of various educational institutions in stages, ranging from very simple, to the stages that have been calculated modern and complete. Islamic educational institutions have played their roles in accordance with the demands of the society and its era. The development of these educational institutions has attracted the attention of experts both from within and outside the country to conduct scientific studies in a conference. Now there are many research works by experts that inform about the growth and development of Islamic education institutions. The aim is to enrich the treasures of Islamic nuances of science, as well as reference materials and comparisons for managers of Islamic education in the following periods. This is in line with the principle generally adopted by the Indonesian Islamic community, namely to maintain the traditions of the past that are still good and take a new tradition that is good again.

It is known that Islamic education is a process of transfer of knowledge and also at the same time the transfer of values based on the Qur'an and hadith. This aims to gain a balance between science and charity in the practice of everyday life. Islamic education is

also oriented to the creation of a civilized human life order. Institutionally, the implementation of Islamic education in Indonesia has developed from a traditional system to a modern one.

The district of Dairi has an area of 1,927.8 km with a total of 280. 610 people in the region as recorded in the 2016 Dairi District Government statistics. In Dairi district, there are 15 sub-districts and 124 sub-districts. In its development, Dairi Regency was divided into two districts, namely Dairi Regency as the parent Regency and Pakpak Bharat district which is regulated in Law Number 9 of 2003 concerning the Establishment of South Nias district, Pakpak Bharat district and Humbang Hasundutan district.

Religious adherents in Dairi district can be seen as Protestant Christians 72.90%; Islam 15. 80%; Catholic 11. 33%; Buddha 0.10%; and Flow of Trust 0.01%. From this statistical data the number of followers of the majority in Dairi district is Protestant Christianity which is then followed by Islam. Based on the statistical data above where Islam is the second largest religion, it will have a bearing on the development of Islamic education in Dairi District. Therefore this article will discuss the dynamics of Islamic education in the Dairi District.

## LITERATURE REVIEW

Islamic education always comes from religious values. Instill and shape a life attitude that animates these values, also develops knowledge in line with the underlying Islamic values. One of the specificities of Islamic education and its advantages is that what is planted in the form of Islamic values is one hundred percent correct because it comes from the Qur'an and al-Hadith. It is very difficult to find maybe even no education in the world whose material is guaranteed to be true. And that becomes the main capital of Islamic education because the output produced is guaranteed well and it is a problem. The basic principle of Islamic education about human life in the world is that humans in this world grow to be harvested later in the afterlife. Therefore, all educational activities carried out must also be directed at the interests of the hereafter. A constant and continuous spirituality education is the basis of Islamic education.<sup>1</sup>

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<sup>1</sup> Anzar Abdullah, *Pendidikan Islam Sepanjang Sejarah: Sebuah Kajian Politik Di Indonesia*, Jurnal Kajian Sejarah dan Pendidikan Sejarah, 1 (2) September 2013.

Studying the dynamics of Islamic education in Dairi District of North Sumatra cannot be separated from discussing Islamic education institutions, because this is where the history of the process and development of Islamic education institutions occurs. Etymologically, an institution is the origin of something, a reference, something that gives shape to another, a body or organization that aims to conduct scientific research or do something business. In English, an institution is called an Institute (in a physical sense), that is a means or organization to achieve certain goals, while an institution in a non-physical or abstract sense is called an Institution, which is a norm system to meet needs. Institutions in the physical sense are also called buildings, and institutions in the non-physical sense are called institutions. Educational institutions are a system of rules that are abstract, a conception consisting of codes, norms, ideologies and so on, whether written or not, including material equipment and symbolic organizations: a group of humans consisting of individuals formed intentionally or not, to achieve certain goals and places where the groups carry out these regulations are: mosques, schools, and so on.<sup>2</sup> In general, there are three discussion materials in Islamic education; first about the faith in the form of the main points of faith, which became the fortress of a Muslim in living life in the world. The second is shari'ah which covers Islam and the core of Islamic teachings. Then the third is morality which is the person of faith and mercy. If a person is able to obtain and implement all three, there will be growth and development in a balanced life.

## **METHODOLOGY**

This study uses a qualitative method. Qualitative research begins with assumptions and the use of interpretive / theoretical frameworks that shape or influence the study of research problems related to the meanings imposed by individuals or groups on a social or human problem. To study this problem, qualitative researchers use a sophisticated qualitative approach in research, collecting data in a natural environment that is sensitive to society and research sites, and analyzes inductive and deductive data and the formation of various patterns or themes. The final written report or presentation

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<sup>2</sup> Ramayulis, Ilmu Pendidikan Islam, hlm. 281-282

includes various voices from the participants, reflexivity from the researcher, description and interpretation of the research problem.<sup>3</sup>

The focus of this research is the dynamics of Islamic education in the Regency of North Sumatra. The focus of such research is more explanatory and leads to the use of case studies.<sup>4</sup> Case studies are research strategies in which researchers carefully investigate a program, event, activity, process, or group of individuals. Cases are limited by time and activity, and researchers gather complete information using various procedures for collecting data based on a predetermined time.<sup>5</sup> Creswell defines case studies as in-depth exploration of the bounded system (activities, events, processes, or individuals) based on extensive data collection. Bounded means that the case is separated to be examined in relation to a certain time, place, or physical limit.<sup>6</sup>

## FINDINGS AND DISCUSSION

### A Brief History of the District of Dairi

During Aggression 1 based on the Resident Tapanuli letter Bomor 1256 dated September 12, 1947, Paul Manurung was appointed as Regional Head of the Regional Office. He first in Dairi Regency domiciled in Sidikalang, starting from 1) October 1947. Then in the period after 1960, Dairi District was established based on Government Regulation in Lieu of Law Number 4 of 1964 concerning the Establishment of Dairi District. Furthermore, the determination of territory is determined based on Law Number 15 of 1964 concerning the sub-district in Dairi Regency which is the division of North Tapanuli Regency. The Acting District Head of the First Regional Office was established by Rambio Muda Aritonang in charge of preparing the DPRD.

If seen from the general data, Dairi Regency has an area of 192.780 hectares, which is about 2.69% of the total area of North Sumatra Province (7.160,000 hectares) which is located in the North West of North Sumatra Province. In general, Dairi Regency is at an

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<sup>3</sup> John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, Second Edition, (London: Sage Publications, 2007), hlm. 37.

<sup>4</sup> Robert K. Yin, *Case Study Research: Design and Methods* (Newbury Park, CA: Sage, 1984), Terj. M.Djauzi Mudzakir, *Studi Kasus, Desain dan Metode* (Jakarta: PT. RajaGrafindo Persada, 2009), hlm. 9.

<sup>5</sup> Robert E. Stake, *Studi Kasus*, dalam Norman K. Denzin, dan Yvonna S. Lincoln, *Handbook of Qualitative Research*, Terj. Dariyatno, dkk, *Handbook of Qualitative Research*, Cetakan I, (Yogyakarta: Pustaka Pelajar, 2009), hlm. 303.

<sup>6</sup> John Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative*, (Boston: Pearson, 2012), hlm. 465.

average of 700 to 1,250 m above sea level with 15 sub-districts. The population of Dairi Regency at the end of 2004 was 271. 521 people with a total of 59. 197 households. The population distribution was not evenly distributed in 14 definitive sub-districts.

### **The Dynamic of Islamic education in the District of Dairi**

Studies of the development of an institution both social and educational, such as the development of Islamic education, can be exposed to diachronic or synchronous historical writing models. The diachronic pattern presents historical exposures of an event by following the sequence of events in a range of time from the beginning to a certain time limit - usually quite long covering tens to hundreds of years - and putting aside the broader context. In contrast, synchronous patterns describe events or circumstances within a limited time frame, but are broken down in a broader and deeper context and trace their relevance to other current events. The first pattern is the main pattern of historical studies in this paper, although in certain problems researchers' present diachronic patterns.<sup>7</sup>

Changes in a particular social system can be endogenous and exogenous. Endogenous changes are changes in a system caused by interdependent forces and feedback effects in the system itself; whereas exogenous changes are changes in a system that are influenced by causes that originate outside the system. The principle of interdependence and feedback in a system raises endogenous changes, because the action (action) of one element of the system will lead to counteraction from another element; likewise changes to a variable will give rise to changes that are opposite or reinforcing from other variables.<sup>8</sup>

From the perspective of endogenous dynamics Islamic education is seen as a separate system equipped with elements that shape it, such as Islamic boarding schools, mosques, Madrasas, colleges, to recitations held at mosques or surau.

From the perspective of exogenous dynamics, Islamic education institutions are seen as one of the subsystems in a larger system, for example the Islamic education system or even greater is the national education system. In this context pesantren are in

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<sup>7</sup> Kuntowijoyo. *Metodologi Sejarah*. Edisi ke-2 (Yogyakarta: Tiara Wacana, 2003), 43-46;

<sup>8</sup> Nancy Brandon Tuma, —Social Dynamics, dalam *Encyclopedia of Sociology*, Second Edition, Vol. 4, eds. Edgar F. Borgatta and Rhonda J. V. Montgomery (New York: Macmillan Reference USA, 2000), 2663.

interaction with other systems around it. Therefore, at one time and on a certain side, the dynamics of pesantren are influenced by the dynamics of other systems, and at the other time and on the other hand, pesantren have an influence on other systems.

### **The History of Islamic Movement in the District of Dairi**

Islamic education in Indonesia has been going on since the entry of Islam into Indonesia.<sup>9</sup> The history of Islamic education in Indonesia goes hand in hand with the development of Islam itself. This is because every time the Muslim community meets, then there is Islamic education spreading out. Furthermore, after the Islamic community has been formed, the main concern is to build houses of worship, namely mosques, *surau* or *langgar*. Because Muslims are ordered to carry out five daily prayers a day and it is highly recommended to carry it out in congregation at the mosque. Along with the increase in the Muslim population in Indonesia, Islamic educational institutions are also developing. Institutions are one of the most important components and play a large role in the implementation of education. In general there are three educational institutions, namely formal, informal, and non-formal. The three institutions must work together in providing education to create a complete human being. The early non-formal Islamic Education Institutions provided valuable contributions to the progress and development of Islam itself.<sup>10</sup>

The spreading of Islam in Dairi District was greatly influenced by King Koser Maha.<sup>11</sup> King Koser was the first person to teach Islam in the area when no one has embraced Islam. Raja Koser Maha came to Aceh in 1908 AD to deepen the knowledge of Islam. Initially King Koser Maha carried out propaganda secretly and carried out in the family and closest friends. Some of the villages carried out by King Koser Maha's da'wah included: *Kampung Kneppen, Kuta Delleng, Central Kuta, Pengkirisen, Kutantuang, Kuta Tanduk, Mbinara, Tuntung Batu, Bintang*.<sup>12</sup>

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<sup>9</sup> Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional* (Medan: IAIN Press, cet. 1, 2002), h. 3..

<sup>10</sup> Neliwati (Ed), *Lembaga-lembaga Pendidikan Islam di Sumatera Utara* (Medan: IAIN Press, 2013), hlm.9.

<sup>11</sup> Harahap, M. Fadlan Ridho, *Peranan Raja Koser dalam Sejarah Perkembangan Islam di Pakpak Dairi*, Tesis Master (Medan: Pascasarjana UIN Sumatera Utara, 2011).

<sup>12</sup> Harahap, M. Fadlan Ridho, *Peranan Raja Koser*, hlm. 1.

### **The Dynamic of Islamic Education Institution**

Judging from the aspects of the person in charge, Islamic education institutions are divided into 3 parts, namely:

#### **1. Informal Islamic Education Institution (Family)**

Family as the smallest unit in society is an alliance between groups of people who have patterns of interest in educating children who are not yet in their environment. Educational activities within this institution without a strict organization. No time and evaluation programs.

#### **2. Formal Islamic Education Institutions (Schools / Madrasah)**

The definition of formal Islamic education institutions is when education is held in a certain place, regularly, systematically, has an extension and in a certain period of time, runs from basic education to higher education, and is carried out based on official rules that have been set.

Formal Islamic education institutions in Indonesia are: a) Raudhatul Athfal or Busthanul Athfal, or other names adapted to the founding organization; b) Madrasah Ibtidaiyah (MI) or Islamic Elementary School (SDI); c) Madrasah Tsanawiyah (MTs), Islamic Junior High Schools (SMPI), or other names equivalent to this education, such as the Mu'allimin Mu'allimat (MMA) Madrasah, or Upper Mu'allimin Madrasah (MMA); d) Universities, including the Islan College of Religion (STAI), the State Islamic Institute (IAIN), the State Islamic University (UIN), or similar institutions belonging to Islamic foundations or organizations.

#### **3. Non-Formal Islamic Education Institutions (Communities)**

About non-formal Islamic education institutions are regular institutions but do not follow strict and strict regulations. According to abu ahmadi, interpreting non-formal educational institutions to all forms of education that are intentionally, orderly and planned outside the activities of school institutions (formal education institutions) while continuing to grow the Islamic breath in the process of implementation

Islamic education in Dairi Regency experienced dynamics with the activities of Islamic education institutions such as those carried out by Al-Washliyah. The Al Jam'iyatul Washliyah Islamic mass organization wants to make Dairi District, North Sumatra a missionary field. In addition, the area will also be a stronghold of Islamic faith. This was conveyed by PB Al Washliyah Secretary General Masyhuril Khamis during the laying of the first stone for the construction of the Al Washliyah madrasa in Dairi

Regency. "Dairi will be a stronghold of the faith of the Ummah, therefore Muslims here must help each other to realize these noble ideals," PB Al Washliyah Secretary General also hopes that the educational institution will become the basis for the development of hafizd and qualified scholars. This is very possible because the location and atmosphere of the place where the madrasa was set up is so beautiful and located between the mountains.<sup>13</sup>

The laying of the first stone of the construction of the Al Washliyah madrasa was officially conducted by the Chairman of the North Sumatra DPRD Ajib Shah. He was also asked to sign an inscription with the Chairman of the PW Al Washliyah North Sumatra Prof. Saiful Akhyar Lubis marks the start of a development project. On that occasion the Chairperson of North Sumatra DPRD Ajib Shah provided assistance of Rp. 55 million. While PB Al Washliyah will provide support of Rp. 5 million. According to PD Al Washliyah Dairi Wahlin Munthe Chairman, the Al Washliyah situation in the district has actually been around for a long time. But the new Al Washliyah will build a fairly representative educational institution. "After Al Washliyah's 60 years in Dairi, we can now establish madrassas," said Walhin Munthe. The building for the Al-Washliyah education center is the endowment of the Bintang clan community.<sup>14</sup>

If categorized in an institution, Islamic education can be broken down into 4 parts, namely: First, Islamic boarding schools, are Islamic education that is traditionally conducted, departs from the teaching of the Quran and hadith, and designs all educational activities to teach Islamic students as a way of life , as a way of life. Second, school education, is Islamic education held in Western-style educational institutions, which uses classical teaching methods, and seeks to instill Islam as the foundation of life into students. Third, general education that breathes Islam is Islamic education which is organized through the development of an atmosphere that is Islamic education in educational institutions that carry out general education programs; and fourth, Islamic religious studies held in public education institutions as a subject or course.

Thus, it can be constructed an understanding that Islamic education is a process of transfer of knowledge as well as the transfer of values based on the Qur'an, Sunnah,

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<sup>13</sup> <http://kabarwashliyah.com/2015/06/04/al-washliyah-akan-jadikan-kabupaten-dairi-benteng-akidah-umat-islam/>

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and Hadith. This aims to gain a balance between science and charity in the practice of everyday life. Islamic education is also oriented to the creation of a civilized human life order. Institutionally, the implementation of Islamic education in Indonesia has developed from a traditional system to a modern one.

In a historical perspective, Islamic education in Indonesia began in the early period of the spread of Islam, even though the system was still traditional. Kuntowijoyo said that the initial type of Islamic education in Indonesia was Islamic boarding schools, which were part of the adaptation of Islam to similar institutions in the past, namely Buddhist Hinduism. Islamic boarding schools are usually owned by a cleric, both huts, mosques and other wealth. Then in the period of the 1920s, Islamic education began to adopt the madrasa system (class system) which was the same as the system applied to public education at that time.<sup>15</sup>

The dynamics of education in Dairi Regency are not only in the form of Islamic educational institutions such as Islamic boarding schools, and madrasas, but also run in mosques that hold various Islamic education. The following are mosques that dynamize the development of Islamic education.

**Mosque as an Educational Institution in Dairi Regency** <sup>16</sup>

<b>Name of Mosque</b>	<b>Year of Establishment</b>	<b>Address</b>	<b>Kind pf Mosque</b>
Agung Mosque	1970	Street Barna No.5 Sidikalang	State Mosque
The Nosque of Telaga Zam-Zam	1986	Sreet Bantangberuh Sidikalang	Biggest Mosque
The Mosque of Lama	1921	Street Sudirman Pasar	Jami Mosque
The Mosque of As-Syuhada	1989	Komplek Pesantren Dairi	Jami Mosque
The Mosque of Al-Muhajirin	1996	Perumnas Kalangsimbara	Jami Mosque
The Mosque of Jami Bintang	1912	Street Lae Pinang	The Historical Mosque

<sup>15</sup> Mursalat Kalap, Perkembangan Pendidikan Islam dan Humanisasi di Gorontalo Awal Abad ke 20. Edukasia: Jurnal Pendidikan Islam, Vol.12. No.2, Agustus 2017.

<sup>16</sup> <https://www.dream.co.id/sim/sumatera-utara/kab-dairi/sidikalang/>

The mosques in the table above are the Jami Mosque 'which became the initial means of developing the dynamics of Islamic education in Dairi District. Through mosques and mosques in Dairi Regency, madrasas and various religious teaching activities have emerged with various religious activities..

## CONCLUSION

Based on the data and description above, it can be concluded that the dynamics of Islamic education in Dairi Regency cannot be separated from the process of entering and developing Islam in Dairi District. Islamic education developed as many figures carrying Islam established Islamic educational institutions ranging from mosques, Islamic boarding schools and madrasah.

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