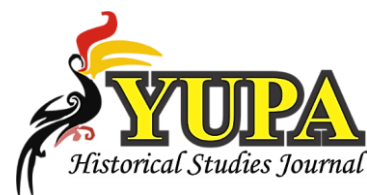


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The Dynamics of Mandailing Society in the Development of Maktab Islamiah Tapanuli in Medan (1917-1947)

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Abstract This article analyzes the dynamics of the Mandailing community during the development of the Tapanuli Islamic College. The focus of this study lies in explicating the historical traces of the formation of Islamic Maktab, the Al Washliyah organization, and the contribution of the Mandailing community to the development of these institutions. This research employs a qualitative research approach, utilizing historical research methods. Historical research involves four stages: heuristics, source criticism, interpretation, and historiography. Regarding the type of study, this paper falls under the domain of social history, examining the Mandailing community as a social group and the Islamic College as a social institution. The conducted research has yielded several conclusions. Firstly, the Mandailing community played a crucial role in advancing Islamic Colleges and made significant progress in the socio-religious sphere, notably exemplified by establishing the Al Washliyah organization. Secondly, the part of the Mandailing community can be observed in their accommodating nature, as demonstrated through various social activities.

Keywords: Mandailing Society, Islamic College, Al Washliyah

Abstrak Artikel ini membahas mengenai dinamika masyarakat Mandailing dalam proses perkembangan Maktab Islamiah Tapanuli. Fokus kajian membahas terkait tinjauan historis Maktab Islamiah, dan terbentuknya organisasi Al Washliyah serta peran masyarakat Mandailing dalam perkembangan lembaga tersebut. Tujuan penelitian adalah mengungkap dinamika masyarakat Mandailing dalam perkembangan maktab Islamiah Tapanuli. Penelitian ini termasuk jenis penelitian kualitatif dengan menggunakan metode penelitian sejarah. Penelitian sejarah terbagi dalam empat tahap yaitu, heuristik (pengumpulan sumber), kritik sumber, interpretasi dan historiografi. Penelitian ini menggunakan dua jenis sumber yakni primer yang merupakan catatan pribadi dari Muhammad Ya'kub dan sumber sekunder yaitu tulisan (artikel, jurnal, dan surat kabar digital) yang berkaitan dengan Maktab Islamiah Tapanuli dan Al Washliyah. Kemudian jenis kajian, tulisan ini termasuk dalam bidang sejarah sosial yang membahas masyarakat Mandailing sebagai kelompok sosial, dan Maktab Islamiah sebagai institusi sosial. Berdasarkan riset yang dilakukan, penelitian menghasilkan beberapa kesimpulan yaitu, pertama masyarakat Mandailing merupakan bagian penting dalam perkembangan Maktab Islamiah dan kemajuan bidang sosial keagamaan ditandai dengan terbentuknya organisasi Al Washliyah. Kedua, peran masyarakat Mandailing terlihat dalam sifat akomodatif melalui kegiatan-kegiatan sosial.

Kata kunci: Masyarakat Mandailing, Maktab Islamiah, Al Washliyah



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INTRODUCTION

During the initial two decades of the 20th century, the characteristics of Islam in Indonesia were oriented toward socio-political movements. In the field of education, numerous institutions emerged, including the Adabiyah School in Minangkabau, the Thawalib Madrasah in Padang Panjang, and the Al-Ihsan School in Palembang (Ismail, 2014, p. 118; Rahman, 2015, p. 177; Seno, 2010, pp. 56–57). According to Deliar Noer (1994), from the early 20th century until the end of colonialism in Indonesia, there were efforts by Islamic figures to initiate movements driven by moral considerations, as they observed the underdevelopment and backwardness of the Muslim community compared to Western countries (Aritonang, 2022, p. 57).

The early 20th-century development of Islam in North Sumatra exhibited noteworthy growth, characterized by the establishment of diverse Islamic educational institutions. Apart from the Maktab Islamiyah Tapanuli (1336 H/1918 M), several other notable educational institutions emerged, including the Syekh Abdul Wahab Sungai Lumut Islamic Boarding School, the Syekh Hasan Ma'sum Islamic Boarding School in Medan (1916 M) and Labuhanbilik Beach (Labuhanbatu), the Abdul Hamid Tanjung Balai Islamic Boarding School/Madrasah in Asahan, and the Syekh Sulaiman At-Tambusy Islamic Boarding School in Maslurah (1331 H/1912 M) and the Aziziyah Madrasah (1923 M) (Ependi et al., 2019, p. 28).

Islam occupies a prominent role in shaping the dynamics of Mandailing society in Medan. This interrelationship between the development of Islam and the societal dynamics becomes apparent through the institutionalization of the Maktab Islamiah Tapanuli. The emergence of the Maktab Islamiah Tapanuli in Medan indicates a continuation of the long-standing process of Islamization. Mandailing is one of the ethnic groups in North Sumatra, which, in general, comprises eight ethnic groups, namely Melayu, Simalungun, Toba, Mandailing, Angkola, Pakpak, Karo, and Nias (Damanik, 2018, p. 10). These eight host ethnic groups have long existed in North Sumatra, even before the colonial period. In contrast, migrant ethnic groups, such as Javanese, Chinese, Acehnese, Indian, Minangkabau, Arab, and others, started to emerge during the colonial plantation period in 1863 (Damanik, 2016). Over time, the Mandailing ethnic group has dispersed to various regions, including Medan (Wahyuni, 2019, p. 145).

During the Dutch colonial period, Medan was one of the Onder Afdeeling regions within the Residency of East Sumatra. The Residency of East Sumatra was further divided into four regions: Onder Afdeeling Beneden Deli, with Medan as the capital; Onder Afdeeling Serdang, with Lubuk Pakam as the capital; Onder Afdeeling Padang Bedagai, with Tebing Tinggi as the capital; and Onder Afdeeling Boven Deli, with Pancur Batu as the capital (Anwar, 2022, p. 469).

The historical bond between the Mandailing community and the Maktab Islamiah Tapanuli can be traced back to the institution's early establishment. This enduring relationship was further strengthened by the generous material support provided by the community in the

form of donations and endowments, which played a vital role in facilitating the establishment and subsequent development of this educational institution after the issuance of *Bouwvergunning* No. 24/17 dt. De Voorzitter Van Den gemeente Raad Van Medan on March 8, 1918, the construction of the institution began (Ya'qub, 2020, p. 19). The primary objective behind establishing this institution was to create a prominent learning center for Islamic studies, which subsequently produced notable figures in Medan (Arditri et al., 2022, p. 1081).

From the *Maktab Islamiah Tapanuli*, another organization called *Al-Washliyah* emerged in 1930 as an effort to further develop Islam in Medan. *Muhammadiyah*, an organization from Java, established its presence in North Sumatra two years before that. During this period, modern Islamic organizations spread widely across various regions of Indonesia, including Medan (Siddik, 2017, p. 11).

This research centers on a historical analysis of the influence and role played by the Mandailing community in the development of the *Maktab Islamiah Tapanuli* and the subsequent emergence of the *Al-Washliyah* organization. The spatial scope of this study is limited to the Medan area. In 1917, Medan was designated as one of the capitals of *Onder Afdeeling Beneden Deli*, falling under the jurisdiction of the Residency of East Sumatra. As for the temporal scope, the research period commences in 1917, which marks the founding year of the *Maktab Islamiah*. The study concludes in 1947, primarily due to the availability and utilization of sources that cover this specific time range.

METHOD

This study adopts a social history methodology with a sociological approach. As Sartono (1992) described, social history constitutes a branch of historical research that delves into the dynamics of various groups, organizations, institutions, or social classes within a given society (Kartodirdjo, 1992, p. 50). Within the scope of this study, the term "social field" encompasses groups of people, social institutions, and social organizations. The application of a sociological approach proves instrumental in examining the various phenomena associated with the role and function of the Mandailing community in the development of the *Maktab Islamiah Tapanuli* in Medan. Furthermore, the sociological approach can be utilized to map the research variables and elucidate the phenomena outlined in the research problem. This mapping illustrates that the Mandailing ethnic group represents the Community Group, the *Maktab Islamiah* as a social institution, and *Al-Washliyah* as a social organization. Subsequently, this mapping is analyzed to reconstruct the historical dynamics of the Mandailing community's involvement in the development of the *Maktab Islamiah Tapanuli* in Medan.

This study employs a historical research method comprising four stages: heuristic, source criticism, interpretation, and historiography (Abdurahman, 2011, pp. 100–101). The historical

sources or data for this research are categorized into two groups: primary sources, such as personal archives of Muhammad Ya'kub with annotations, reports, and newspapers related to the Maktab Islamiah Tapanuli; and secondary sources, comprising books, articles, journals, and academic research (theses and dissertations). During the source criticism stage, the researcher employs two steps of criticism: internal criticism and external criticism. Internal criticism is utilized to validate the content of the sources and assess their coherence with other available sources. For example, Muhammad Ya'kub's notes, as a primary source, may lack clarity in their language structure, necessitating adjustments and validation through corroboration with other reliable sources. External criticism involves validating the sources from a physical aspect, both primary and secondary sources, to ensure their reliability and authenticity.

During the interpretation stage, the researcher meticulously reconstructs each event and rigorously analyzes historical facts based on the sources (both primary and secondary), skillfully interweaving the data into a cohesive narrative. Subsequently, the research findings are presented in written form as historiography. This study is categorized as modern historiography, employing a historical-analytical approach to examine the subject matter thoroughly.

RESULT AND DISCUSSION

Historical Overview of Maktab Islamiah Tapanuli

The establishment of Maktab Islamiah Tapanuli has a long historical trajectory. Based on historical accounts, the founding of this institution is closely linked to the migration of the Mandailing community to Medan, particularly in the Kesawan area. Owing to its strategic geographical location in the central area of the city, Kesawan became an attractive settlement choice for Mandailing traders. The interaction between the indigenous population of Medan and the Mandailing migrants was marked by positive relations from the outset (T. Batubara, 2022, p. 89). This acceptance of the Mandailing community led them to become an integral part of the social and religious fabric of the Medan community. As time progressed, the Mandailing migrants further dispersed to various regions, including Padangbolak, Bilah Pane in Labuhan Batu Regency, and Tanjung Balai Asahan, extending their influence and presence in these areas.

Remarkably, the mobilization of the Mandailing community was facilitated by the involvement of Mandailing religious figures who were, in all likelihood, also engaged in business activities. Among these prominent figures was Syekh Muhammad Yakub, who settled in the Asahan region. Following his settlement, Syekh Ja'far Hasan also became part of the community.

In 1914, Syekh Ja'far Hasan founded a study group, a traditional educational institution dedicated to Islamic sciences such as Nahwu, Sharaf, Manthiq, and others. Following a considerable period of conducting teaching activities at Syekh Ja'far Hasan's residence, establishing a maktab, a fundamental-level Islamic educational institution, emerged from within

the community. Syekh Mohammad Ya'qub played a crucial role in establishing Maktab Islamiah Tapanuli. After discussions with individuals from Tapanuli Selatan (Mandailing, Padangbolak, Sipirok, and others), they agreed to establish an educational institution.

With the assistance of Datuk H. Muhammad Ali, who endowed the land, the construction of Maktab Islamiyah Tapanuli commenced. Information regarding the waqf land is documented in the "spirit wakaf" written in Arabic script with registration number 80, dated Medan Kesawan, 5 Jumadil Awal 1335/26th February 1917 AD. As per Muhammad Ya'qub's records, three individuals were designated as nazhir (trustees) responsible for managing and developing the endowed assets in adherence to the agreed-upon terms. The appointed trustees were H. Ibrahim (Chairman of Sarekat Islam Tapanuli Medan), Syekh Muhammad Ya'qub Mandailing, and H. Ibrahim (head of the Mendan village) (Ya'qub, 2020, p. 20). Moreover, the waqf document also articulates the purpose behind the establishment of Maktab Islamiyah Tapanuli:

It is also stated in this waqf letter that:

- The intention is to establish a waqf house dedicated to studying Islamic knowledge.
- In the event of the death of one of the nazhir, the responsibility will be transferred to their respective heirs.

This waqf letter was signed by Datuk Haji Muhammad Ali, witnessed by Ahmad and Poleh, and scribed by Onlesbaar. It was acknowledged by Paduka Sri Tengku Besar, representing the Deli Tengku Amaloeddin State Government (Ya'qub, 2020, p. 21). According to these records, the establishment of Maktab Islamiah Tapanuli involved various segments of the Mandailing community, comprising religious scholars, merchants, and individuals from the middle and standard classes. This historical overview offers a preliminary understanding of the dynamic relationship between Maktab Islamiah and the Mandailing community in Medan during the formative years of its establishment.

The Emergence of the Al Washliyah Organization

After approximately 12 years since the establishment of the Maktab Islamiah institution, an idea emerged to form an organization that could accommodate all graduates of Maktab Islamiah Tapanuli. Additionally, it is mentioned in other sources that some of the founders of Al Washliyah also originated from the Madrasah Hasaniyah. The Madrasah, led by Syekh Hasan Maksum, was another well-known Medan school alongside the Maktab Islamiah Tapanuli. Syekh Hasan Maksum was an ulama of the Deli Sultanate (Ja'far, 2019, p. 195). The organization's establishment served as a means to expand, promote, and disseminate Islamic teachings in Medan. Before its official recognition as an organization, Al Washliyah originated from the activities of Mandailing students from the Maktab Islamiah (Ja'far, 2019, p. 195). The Debating Club, a discussion group, primarily focused on topics related to Islam and society (I. Batubara & Ja'far, n.d., p. 2). Among the founders

of Al Washliyah were Ismail Banda, M. Yusuf Ahmad Lubis, Abdurrahman Syihab, and M. Arsjad Thalib Lubis. The name of the organization, "Al Jam'iyatul Washliyah," which translates to "The Association that Connects and Strengthens," was given by Syekh Muhammad Yunus, a prominent figure from the Maktab Islamiah Tapanuli (Ja'far, 2019, p. 197).

According to Karel A. Steenbrink (1986), Al Washliyah was considered a reformist organization, despite retaining certain traditionalist religious aspects (Abdullah, 1987, p. 29; Steenbrink, 1986, p. 77). Intellectually, Al Washliyah adhered to Sunni teachings, and its intellectual cadre consisted of notable individuals such as Muhammad Arsyad Thalib Lubis, Ismail Banda, Abdurrahman Syihab, M. Yusuf Ahmad Lubis, and Adnan Nur (Ja'far, 2016, p. 2). Their intellectual foundation came from Syaikh Hasan Maksum and Syaikh Muhammad Yunus, who were followers of the Shafi'i school of thought (Ja'far, 2017, p. 416). Ja'far points out three leading indicators demonstrating the intellectual genealogy of Al Washliyah. Firstly, all officials and members of Al Washliyah adhere to the Shafi'i school. Secondly, the Shafi'i school of thought is generally followed by the people in the East Sumatra region. Thirdly, this preference for the Shafi'i school stems from significant ideological disputes in East Sumatra, leading to a consensus on adopting it as the primary guide for societal fiqh (Ja'far, 2019, p. 199).

Chronologically, the formation process of Al Washliyah occurred in October 1930. The pivotal meeting of the student association was convened at the residence of M. Yusuf Ahmad Lubis, a prominent figure, and scion of Ahmad bin Musa and Halijah. His father, Haji Ahmad, was a farmer from the Sayur Maincat region, Kotanopan, South Tapanuli (Ja'far, 2020, p. 228). Furthermore, Abdurrahman Syihab, Adnan Nur, and M. Isa also attended the meeting. Unfortunately, the first meeting did not reach a decision, necessitating a second meeting led by Abdurrahman Syihab. Like the first, the second meeting involved senior students, including Ismail Banda. The outcome of the second meeting was the decision to establish a larger and more expansive organization. The plans for a third meeting involving various groups, such as scholars, teachers, and students, further reinforced this decision. Finally, on October 26, 1930, a significant meeting was convened at the Maktab Islamiah Tapanuli, attended by scholars (Ja'far, 2019, p. 196).

Upon thorough examination, the emergence of Al Washliyah appears to be closely connected to the perceived void within the da'wah sphere, which prompted religious figures to acknowledge the imperative of establishing an organization to foster the development of the Maktab Islamiah. Remarkably, this establishment also underscores the community's and teaching staff's conscientiousness concerning disseminating Islam through the Maktab Islamiah. The symbiotic relationship between the Mandailing community and the Maktab Islamiah patronage facilitated and fortified these earnest endeavors (Ependi et al., 2019, p. 29).

1932 Al Washliyah founded its first madrasah on Sinagar Street, Petisah, Medan, during its developmental phase. At the outset, the school's teaching and learning activities occurred in a

rented house. This early madrasah had already adopted a class system reminiscent of Western educational institutions. In terms of curriculum, the madrasah established by Al Washliyah also encompassed religious subjects, including Tafsir and Hadith, aligning with the framework of modern Islamic educational institutions. This depiction makes it apparent that the madrasah adopted a blend of Western school models and Islamic concepts, albeit in a rudimentary form during its initial stages.

In approximately 1933, several privately owned madrasahs decided to affiliate with Al Washliyah, thereby placing these individual educational institutions under the auspices of Al Washliyah. Some of these madrasahs included Madrasah Kota Ma'sum, led by M. Arsad Taib Lubis; Madrasah Kampong Sekip, led by Usman Deli; Madrasah Gelugur, led by Sulaiman Taib; Madrasah Tanjung Mulia, led by Suhailuddin; and Madrasah Sei Kerah, led by Baharuddin Ali.

In the organization domain, earnest endeavors were undertaken to establish assemblies (divisions). The founders meticulously designed a framework for task division through groups. Nonetheless, the fruition of these efforts was delayed until 1934, a four-year gap from the initial attempts. Regrettably, historical records elucidating this delay in establishing the assemblies remain elusive. There were six assemblies, each assigned to its specific field of tasks. The tabligh group was responsible for overseeing Islamic preaching activities through lectures. Next, the tarbiah assembly was responsible for education and teaching development matters. Next came the studie fonds assembly, which dealt with scholarship matters for students studying abroad. The fatwa assembly was responsible for issuing fatwas related to social issues, particularly those with unclear legal status (fiqh) within the community. The hazanatul Islamiyah assembly was dedicated to providing social assistance to orphans and people experiencing poverty. Lastly, the Islamic broadcasting assembly operated in the Toba region (Rozali, 2016, p. 57).

The dakwah (Islamic propagation) of Al Washliyah is also linked to the significant Christianization movement in the Toba region. This situation arose as a response to the challenges presented by the indigenous leaders of Porsea. Al-Jam'iyatul Washliyah employed the Zending method in their social activities to counter the move and minimize Christian influence. They were utilizing the term "Zending" to eliminate the stigma of Christianization and reframe it as Islamization. Consequently, the term "Islamic Zending" emerged. The Islamic Zending method was implemented in Porsea to rival Christian Zending in Tapanuli and entice non-Muslims to embrace Islam. Due to its success, Al Washliyah established the Islamic Zending in Porsea (Ependi, 2019, p. 31). In the concluding years of the colonial period, the relationship between Al Washliyah and MIAI strengthened, as evident from Al Washliyah's participation in the MIAI congress in 1938. Joining the MIAI coalition demonstrated Al Washliyah's substantial influence, particularly concerning issues of nationalism. By that year, the organization had experienced significant growth and had garnered particular attention in the social life of the Medan community.

Madrasahs associated with the Al Washliyah organization are widely distributed throughout different regions, encompassing locations within and outside Medan, including Labuhan Deli and the Simalungun area. In terms of their establishment, these madrasahs display variations, with some predating the establishment of the organization's branches in those regions. This factor has significantly influenced the development of Al Washliyah to the extent that by 1940, the organization had approximately 242 madrasahs with 12,000 students (Ependi et al., 2019, p. 30).

The Influence of the Mandailing Community on the Development of Maktab Islamiah Tapanuli

As previously mentioned, the Mandailing community was pivotal in establishing this institution. Their active involvement was evident in providing both moral and material support through diverse contributions, such as donating waqf land and making monetary contributions, which were generously contributed by the entire community. An intriguing phenomenon was observed during the inauguration ceremony, which was held in a grand kenduri event. According to personal records (books) written by Muhammad Ya'qub during his lifetime, the event garnered high enthusiasm from the community, as evidenced by the sacrificial offerings of buffaloes, cows, goats, and other animals (Ya'qub, 2020, p. 25). Based on historical analysis and considering the community's economic conditions at that time, it would have been challenging to organize such an event without substantial contributions from the Mandailing community. This reasoning is logically connected to the economic livelihood of the Mandailing community, who initially came to Medan as traders.

“During the inauguration of Maktab Al-Islamiyah Tapanuli, an elaborate ceremony took place, accompanied by a lavish kenduri feast, where buffaloes, cows, goats, and other animals were reportedly slaughtered as part of the festivities. During this momentous inauguration, M.I.T.'s nazhir (trustees) appointment and establishment took place. These nazhir were individuals entrusted with the administration and oversight of the waqf land. Specific provisions were made to ensure a seamless transfer of responsibility to their respective heirs in the unfortunate event of a nazhir's demise (Ya'qub, 2020, pp. 25-26).”

Based on historical analysis, the prevailing economic conditions of the community at that time would have made it arduous to organize the event without substantial contributions from the Mandailing community. This reasoning is highly logical when considering the economic livelihood of the Mandailing people, who were primarily traders upon their arrival in Medan.

All community activities, particularly those of the Mandailing community, were centralized at Maktab Islamiah Tapanuli. In 1923, a celebratory ceremony was held to mark the establishment of a waqf land for the Mandailing cemetery in Sei Mati. Furthermore, branches were established in various locations, including Delitua, Kedai Durian, and others (Ya'qub, 2020, p. 44).

Moreover, the community's reciprocal response displayed a remarkable level of enthusiasm. Virtually all endeavors undertaken by Maktab Islamiah received support through material contributions and various other means. Notably, the Mandailing community, historically considered newcomers, adeptly cultivated favorable relations with the local populace, thereby emerging as a pivotal factor in driving progress. Such efforts would have been more accessible with proper attention to social issues. For example, conflicts arose during Islamic development in certain areas outside of Medan. The accommodating nature of the Mandailing community became crucial in determining how Islam could harmoniously blend with the local environment. Several influential figures from the Maktab Islamiah originated from the Mandailing community, subsequently leading to the formation of the Al Washliyah organization. The significance of their innovative approach in determining effective methods of preaching must be considered. These figures, notably Banda and his associates, displayed careful discernment in selecting relevant methods of preaching to cater to the broader community, encompassing both Muslims and non-Muslims (Ependi, 2019, p. 29).

The circumstances undoubtedly emanate from the mobilization of the Mandailing community to Medan, which experienced continuous growth during each period. For instance, based on population data in Medan during the early establishment of Maktab Islamiah Tapanuli, the Mandailing community ranked as the fourth largest group after the Javanese, Minangkabau, and Malay communities. During this period, the Mandailing population was estimated to be approximately 4,688 individuals. Subsequently, in 1930, another population census was conducted, which revealed a remarkable increase of over tenfold in the Mandailing community (Ya'qub, 2020, p. 13). The analysis of this historical data suggests a correlation between population growth and the development of Maktab Islamiah Tapanuli. Other sources provide additional insight; for instance, they explain that the Mandailing people who migrated to Medan subsequently enrolled their children in the MIT institution.

The influx of Mandailing residents not only contributed to the population growth of Medan but also exerted a notable influence on the establishment and development of Maktab Islamiah Tapanuli. The heightened presence of the Mandailing community in Medan played a significant role in shaping the city's socio-cultural landscape. Moreover, the proactive involvement of the Mandailing community in enrolling their children at the MIT institution exemplifies their keenness to prioritize education, especially in the realm of Islamic knowledge, as a pathway to social and intellectual progress. The emergence and growth of Maktab Islamiah Tapanuli can be discerned as a direct response to the mounting need for educational avenues and the community's steadfast commitment to safeguarding their distinct cultural and religious heritage.

The most plausible explanation for the background of the Mandailing community's migration to Medan and its direct link to their involvement in the development of Maktab

Islamiah is evident from historical evidence. The primary driver for this migratory activity is likely the potential for economic growth in the city of Medan, which, during the same period, functioned as a central financial hub. This notion is further substantiated by historical evidence, highlighting several Mandailing individuals' involvement in trade and commerce (Ya'qub, 2020, p. 16). Moreover, during the same period, many plantations were established near Medan, adding another dimension to the factors influencing the community's mobilization. The social conditions, mobilization efforts, and accommodating nature of the Mandailing community collectively played a pivotal role in shaping their contribution to the successful development of Maktab Islamiah Tapanuli as an institution in Medan.

CONCLUSION

Based on the above discussion, this study draws three conclusions: firstly, the development process of Maktab Islamiah Tapanuli was significantly influenced by the mobilization activities of the Mandailing community to the city of Medan, which commenced in the early 20th century. From a social perspective, the formation of Maktab Islamiah Tapanuli resulted from a collaborative effort between religious figures of the Mandailing community and the local population, driven by their shared need for an educational institution. Eventually, this collective idea materialized in establishing an educational institution known as Maktab Islamiah Tapanuli. Secondly, Al Washliyah exemplifies the profound Islamization efforts undertaken by the Mandailing community within the religious milieu of the Maktab Islamiah Tapanuli. Furthermore, during the era of Islamic renewal, Al Washliyah experienced substantial growth, adopting an inclusive stance that embraced conservative elements while accommodating diverse perspectives. Thirdly, the dynamics of the Mandailing community illustrate a progressively active role that runs in parallel with the escalating mobilization activities witnessed during Maktab Islamiah's historical development.

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