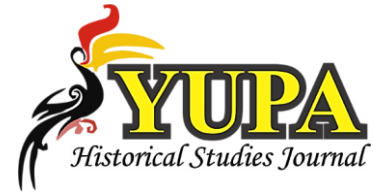


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Al-Jam'iyatul Al-Washliyah Educational Institutions (1930-2000): Existence, Typology of Education, and Its Issues

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Abstract Al-Jam'iyatul Al Washliyah is an Islamic educational institution in Indonesia founded in 1930 in Medan, North Sumatra by Haji Mohd Arsyad Al Banjari, it aimed to disseminate Islamic teachings and strengthen the identity of Muslims in Indonesia. This research employs a literature study method relying on bibliographic sources from recent journal articles and books related to the core issues and data interpretation through expert insights with a constructive approach and content analysis interpretation. The scope of the study encompasses the period from the establishment of Al Washliyah in 1930 until the end of the 20th century, specifically the year 2000. Al Washliyah was established during the Dutch colonial period to unite Muslims and advocate for Indonesian independence. They demonstrated a high commitment to education by establishing schools and madrasas and forming the Education, Teaching, and Cultural Council. During the 14th Al Washliyah Congress, they formulated educational development plans focusing on household education, madrasa/higher education, and community education. The Al Washliyah management was dedicated to education, having its curriculum for madrasas.

Keywords: Al-Jam'iyatul Al-Washliyah, Educational Institution, Literature Study.

Abstrak Al-Jam'iyatul Al Washliyah merupakan lembaga pendidikan Islam di Indonesia yang didirikan pada tahun 1930 di Medan, Sumatera Utara oleh Haji Mohd Arsyad Al Banjari dengan tujuan untuk menyebarkan ajaran Islam dan memperkuat identitas umat Islam di Indonesia. Penelitian ini menggunakan metode studi literatur yang mengandalkan sumber bibliografi dari artikel-artikel di jurnal dan buku-buku terbaru yang berkaitan dengan isi pokok permasalahan dan pembacaan data dengan pemikiran ahli dengan pendekatan konstruktif dan interpretasi isi pokok pembahasan. Lingkup penelitian meliputi tahun berdiri Al Washliyah yakni 1930 hingga akhir abad ke-20 yaitu tahun 2000. Al Washliyah didirikan pada masa penjajahan Belanda untuk mempersatukan umat Islam dan memperjuangkan kemerdekaan Indonesia. Mereka mempunyai komitmen yang tinggi terhadap pendidikan, mendirikan sekolah, madrasah, dan membentuk Dewan Pendidikan, Pengajaran, dan Kebudayaan. Pada Kongres Al Washliyah XIV mereka merumuskan rencana pengembangan pendidikan dengan fokus pada pendidikan rumah tangga, madrasah/ perguruan tinggi, dan pendidikan masyarakat. Pengurus Al Washliyah serius dalam bidang pendidikan dan mempunyai kurikulum tersendiri untuk madrasah.

Kata Kunci: Al-Jam'iyatul Al-Washliyah, Lembaga Pendidikan, Studi Literatur.



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INTRODUCTION

Education is considered a valuable investment for society (Hasan & Anita, 2022, pp. 85–97). Education that promises benefits for society signifies a significant change within that society. Furthermore, the diverse evolution of educational models in realizing its urgency cannot be separated from the demands of the intended societal situation and conditions (*thibaqahu li muqtadhal maqami*). The developmental process of education within society often loses its nurturing essence, indicating a connection to the development of Islamic education (Drajat, 2018, p. 193). Islamic education can regain its vigor through its nurturing essence, by comprehensively understanding the concept of Islamic education, two crucial elements emerge. Firstly, nurturing related to the educator, where educators refine their knowledge so that it becomes complete and integrated within themselves. Secondly, nurturing related to others, indicating the educator's efforts in educating individuals with the knowledge they possess. Despite efforts to prioritize education over other societal aspects, internal issues within community education, which are comprehensive, require attention and optimal solutions, especially for communities unable to access formal education (Hanipudin, 2019, p. 93).

Given Indonesia's predominantly Islamic population, Islamic educators have become an integral part of the country's educational landscape. This poses a challenge for Islamic educational institutions to enhance the quality of their educators. In Indonesia, Islamic educational institutions have evolved over time, producing many high-quality institutions, yet some have experienced a decline in quality. Consequently, a deeper discussion on the dynamics of Islamic educational institutions is needed (Defnaldi et al., 2023, pp. 164–174).

According to Steenbrink, four key driving factors influenced the change in Islam in Indonesia at the beginning of the 20th century. Firstly, the emergence of a desire to return to the Quran and Hadith as a basis for evaluating existing religious and cultural practices. Secondly, national resistance against Dutch colonial rule. Thirdly, strong efforts from Muslims to strengthen their organizations in the social and economic spheres, both for public and individual interests. Fourthly, renewal in the field of Islamic education. He asserts that these four factors strongly propelled changes in the Indonesian Muslim community during the colonial period, although the existence of other supporting factors cannot be denied.

The change was driven not only by individual reformers but also collectively. According to Deliar Noer, the reform movement in Indonesia was launched by both individuals and groups. Individually, there emerged reformist figures such as Thaher Jalaluddin, Muhammad Djamil Djambek, Haji Rasul, Haji Abdullah Ahmad, Ibrahim Musa, and Zainuddin Labai el-Yunusi. Meanwhile, collectively, several organizations emerged, including Nahdlatul Ulama (NU), Muhammadiyah, Persatuan Islam, Sarekat Islam, Jami'at al-Khair, al-Irsyad, Persatuan Tarbiyah Islamiyah, al-Ittihadiyah, and Al-Jam'iyatul Washliyah. These reform movements were heavily

influenced by the ideas of Middle Eastern thinkers. A number of these figures and organizations did not originate from a single region but came from diverse areas (Noer, 1994, p. 113).

According to Steenbrink, Al-Washliyah emerged as a reformist organization in the North Sumatra region. This organization is known as one of the organizations that focuses on education, preaching, social, economic, and political aspects. Al Jam'iyatul Washliyah, more commonly known as Al Washliyah, was founded on November 30, 1930, in Medan, North Sumatra. This organization originated in Indonesia under Dutch colonial rule, which aimed to maintain its power in Indonesia and did not want to see the strength of the Indonesian nation and the Islamic community united. The Dutch implemented a divide and rule political strategy known as *divide et impera*. What was unavoidable at that time was the emergence of differences of opinion regarding the *furu'* syariat laws among the leaders and Islamic religious teachers themselves, sometimes triggered by minor issues. This has been happening for centuries and seems to be common outside Indonesia (Sarifah et al., 2023309).

In the Al-Washliyah document, it is mentioned that Al-Washliyah considers education and teaching to be essential elements for the establishment and firmness of Islam. The recognition that whoever holds education today will be the leader of tomorrow, becomes the personality of Al-Washliyah members and officials. Thus, normatively, Al-Washliyah pays great attention to the development of education.

Until now, among the problems faced by Al-Washliyah is the loyalty of some Al-Washliyah educational institutions to this organization. This issue can be well observed. For example, from the accountability report of Al-Washliyah in the city of Medan during the 2003 Al-Washliyah regional assembly in the city of Medan. The leadership of the city of Medan reported that many Al-Washliyah educational institutions were taken over by the government and the community. The Al-Washliyah city of Medan once had the city of Medan divide the pattern of Al-Washliyah higher education into 3 categories: 1. Loyal to the Al-Washliyah organization (curriculum, education system, teacher certification originating from Al-Washliyah); 2. Some merely use the name, but the schools do not use the curriculum and education system of Al-Washliyah; 3. Al-Washliyah educational institutions are turned into foundations.

Observing these various phenomena, it is intriguing to understand the conditions of Al-Washliyah educational institutions, how Al-Washliyah evolved throughout its historical trajectory, encompassing its existence, educational typologies, and their problems, thus giving birth to intellectual explorations among thinkers, scholars, and intellectuals regarding the dynamics of Islamic education in classical and contemporary times around the Indonesian region (Asmanto et al., 2023, p. 263). People are so caught up in the currents of globalization and technological advancement that they are unable to think clearly. This does not exclude the possibility of many negative impacts alongside positive ones, hence it is important for society to be able to anticipate

these negative impacts. Foreigners who have administered very powerful anesthetics to this country may have very negative consequences for all layers of society, especially the younger generation who will succeed them as the country's replacement (Aliyah et al., 2023, pp. 175–186).

Departing from the above basic assumptions, at least it can generate intellectual explorations among thinkers, scholars, and intellectuals regarding the dynamics of Islamic education in classical and contemporary times around the Indonesian region today (Anshori et al., 2022, p. 238). Intellectual concern about Islamic education, stemming from the problems of education in general in Indonesia today, can be explained by Yahya Muhaimin as follows: 1) the still low level of education distribution; 2) the still low quality and relevance of education; 3) the still weak educational management (Aliyah et al., 2023, p. 5). This study focuses on the historical dynamics and education of Al-Washliyah from 1930 to 1998. The year 1930 marks the starting point of the research, which is the year of the establishment of Al-Washliyah, while 2000 marks the end of the 20th century and the end of the research period. The year 2000 marks the end of the research as it also concludes the pattern of Al-Washliyah education in the mid-to-late period, transitioning towards modernity.

METHOD

This study belongs to the qualitative research type with a library research model, involving an investigation into a problem considering a historical approach as a way to find its solution (Wardah, 2014, p. 167). The research method used is the historical research method consisting of four stages: heuristic or source collection, source criticism, interpretation or historical interpretation, and historiography or writing. The data sources used in this study consist of journals discussing the history of Islamic educational institutions in Indonesia, as well as history books on organizations in Indonesia. Generally, the sources in this study are divided into two categories: primary sources and secondary sources. Primary sources include several personal documents published directly by the PB Al Washliyah. Meanwhile, secondary sources mostly consist of similar research results published in various scholarly journals. To collect data in this study, the researcher documented various research findings and literature discussing the dynamics of Islamic education in Indonesia, then reduced historical data regarding Islamic educational organizations. Subsequently, these historical data are presented objectively. The researcher then critically analyzes the referenced data regarding the history of Islamic education. Finally, the researcher provides interpretations of the obtained data findings, while maintaining objectivity without incorporating personal opinions (Imanullah et al., 2024, p. 30).

RESULT AND DISCUSSION

Al Jam'iyatul Washliyah Throughout History

Al Jam'iyatul Washliyah, abbreviated as Al Washliyah, was born during a period of oppression under the Dutch colonial rule that still dominated the Indonesian nation. The impetus to establish the organization at that time aimed to unite people with different views triggered by the colonizers. Additionally, it was based on the aspiration to make Indonesia an independent nation. This is evident from the involvement of its leaders and members in striving for the independence of the Republic of Indonesia, even though initially, students from Maktab Islamiyah Tapanuli (MIT) in Medan, led by Abdurrahman Syihab, only formed a student association called the "Debating Club," whose initial goal was only about academic matters. According to historical records, Muhammadiyah was established in Medan in 1928, and its religious ideology was quite different from the way Islam was practiced in East Sumatra, which generally followed the Shafi'i school of thought (Batubara, 2022a). Unlike Muhammadiyah, which was not affiliated with any particular school of thought and rejected blind adherence to the opinions of jurists.

The Debating Club sought to address these issues and attempted to mediate. In early October 1930, a meeting was held at the residence of H.M. Yusuf Ahmad Lubis in Gelugur Medan, under the leadership of Abdurrahman Syihab, attended by H.M. Yusuf Ahmad Lubis, Adnan Nur, M. Isa, and others. The purpose of the meeting was to discuss how to expand the student association because there was no consensus. A week later, another meeting was held at the residence of Abdurrahman Syihab in Petisah Medan, chaired by Abdurrahman Syihab and attended by Ismail Banda, H.M. Yusuf Ahmad Lubis, Adnan Nur, A. Wahab, and M. Isa. After deliberation, an agreement was reached to establish a larger association with broader efforts to involve other Islamic teachers and students. A larger meeting was planned for this purpose (Batubara, 2022b).

On October 26, 1930, a significant meeting took place at the Maktab Islamiyah Tapanuli in Medan, attended by scholars, students, teachers, and other Islamic leaders from Medan and its surrounding areas, led by Ismail Banda, the eldest member at that time. During the meeting, Ismail Banda, Arsyad Thalib Lubis, and H. Syamsuddin outlined the form of the organization to be established. With the approval of those present, Sheikh H.M. Yunus was asked to name the association, which was later named AL-JAM'IYATUL WASHLIYAH, meaning an association that connects and strengthens (Azizy, 2006, pp. 65–67).

The Sultanate of Deli and the Dutch East Indies government approved the Al Jam'iyatul Washliyah organization with the following management structure: chairman: Ismail Banda and Abdurrahman Syihab, secretaries: M. Arsyad Thalib Lubis and Adnan Nur, treasurer: M. Ya'kub, H. Syamsuddin, H. A. Malik, and A. Aziz. Sheikh Muhammad Yunus, the head of the Maktab Islamiyah Tapanuli at that time, was appointed as an advisor.

Two years after its establishment, Al Jam'iyatul Washliyah began expanding its organization by inaugurating branches in Langkat, followed by Deli Serdang and Asahan Regency. Initially, Al Jam'iyatul Washliyah had only one management board in Medan, but after the establishment of branches in 1934, a large board of directors was formed, also based in Medan. Since then, Al Jam'iyatul Washliyah has experienced rapid growth. Key figures who played significant roles at that time were Abdurrahman Syihab, Arsyad Thalib Lubis, and Udin Syamsuddin.

From its establishment until 1986, the headquarters of this organization was in Medan. Based on the decision of the 16th Mukhtamar (congress) of Al Jam'iyatul Washliyah in Jakarta, and to facilitate the organization's activities and expand its reach across the country, the headquarters were relocated from Medan to Jakarta in 1986. With the relocation of the Central Board of Al Jam'iyatul Washliyah to Jakarta, the organization continued to grow and established branches in several provinces.

Founding Scholars of Al Jam'iyatul Alwashliyah

1) Sheikh H. Muhammad Yunus

Sheikh H. Muhammad Yunus, may Allah have mercy on him, was born in the village of Pecukaan, Binjai, North Sumatra, in 1889. He hailed from Gunung Beringin, Penyabungan District, Mandailing Natal Regency (Madina). His father's name was H. Muhammad Arsyad. He received his early education in the city of Binjai. He then pursued knowledge under Sheikh H. Abdul Muthalib in Titi Gantung, Binjai, and studied fiqh and logic under Sheikh H. Abdul Wahab Rokan Naqsyabandi at Babussalam School in Langkat. He also acquired knowledge from Sheikh Muhammad Idris Patani in Kedah, and Sheikh Jalaluddin Patani and Sheikh Abdul Majid in Kuala Muda, Pulau Pinang, Malaysia. Later, he continued his studies in Makkah, Saudi Arabia, where he studied under Sheikh Abdurrahman, Sheikh Abdul Qadir Mandili, and Sheikh Abdul Hamid. Upon completing his studies and before returning to his homeland, he taught at the Sultiah School in Makkah.

Upon his return, he dedicated his efforts and knowledge to the Maktab Islamiyah Tapanuli in Medan, North Sumatra, where he became a prominent teacher at the school. The school was the oldest madrasa in East Sumatra (now North Sumatra). He mentored his students to foster unity without regard to ethnicity or social status. Among his famous students were H. Abdul Rahman Syihab, H. Baharuddin Ali, OK.H. Abdul Aziz, H. Ismail Banda, and Abdul Wahab. One of the student unions he formed was the "Debating Club." It was from this union that the idea of establishing an organization called "al-Jamiyyatul al-Washliyyah," meaning "the connecting association," emerged in 1930. Sheikh Muhammad Yunus devoted his time to learning, teaching, and preaching. On July 7, 1950, corresponding to 1 Syawwal 1364H, he was called by Allah Subhanahu wa Taala at the age of 61.

2) Syeikh Hasan Maksum

He was a great scholar who contributed significantly to the Muslim community. His name was Hasanuddin, the son of Sheikh Muhammad Maksum, born in 1884 in Labuhan Deli, Medan. At the age of ten, he attended an English school until the third grade. He was then sent by his parents to Mecca to deepen his knowledge of Islamic education.

At a young age, around twenty years old, he was already married. He then pursued further studies in Mecca and Medina for eight years. In 1916, he returned from Saudi Arabia and took over his parents' position as qadi in the Sultanate of Deli. Within the Al Washliyah organization, he played a significant role by continuously providing support and guidance to its leaders. Among the leaders and scholars of Al Washliyah who were his students was Sheikh H. Muhammad Arsyad Thalib Lubis. In the leadership transition in July 1931, he was appointed as an advisor to the organization. However, at the age of 53, precisely on January 7, 1937 AD, or 24 Syawal 1353 H, he passed away.

3) Syekh H. Muhammad Arsyad Thalib Lubis

He was a highly renowned scholar in his time, possessing extensive knowledge. Many of his books were considered essential readings in Islamic higher education institutions and Madrasahs. Sheikh H. Muhammad Arsyad Thalib Lubis was born in October 1908 in Stabat, Langkat Regency, North Sumatra. He hailed from the Mandailing village of Tambangan in the Nopan District. After completing his primary education and Madrasah Ibtidiah in Stabat in 1923, he continued his studies at Madrasah Ulumul Arabiah in Tanjung Balai. From 1925 to 1930, he studied at Madrasah Al-Hasamah in Medan, and later deepened his knowledge of Tafsir, the Quran, Hadith, and Ushul Fiqh under Sheikh Hasan Maksum's tutelage.

Since the establishment of Al Washliyah, he remained a member of the organization's executive board until 1956. From 1945, when the Higher Islamic Council was convened to form the Islamic Party of Masyumi, he repeatedly served as a regional leader and was a member of the Central Advisory Council of Masyumi (1953-1954). Between October 12, 1928, and November 1956, he was delegated by the Indonesian government to visit the Soviet Union (Russia), touring Tajikistan, Samarkand, Moscow, Beijing, Rangoon, and Bangkok. Among his notable works are popular books such as "The Secrets of the Bible," "Leadership in Islam and Christianity," "The Spirit of Islam," "Guidance for Jihad," "The Science of Inheritance Division," and "The Imam Mahdi." In addition to serving as a professor at Al-Washliyah University (UNIVA) in Medan, he also lectured at the Islamic University of North Sumatra (UISU) until 1972. He passed away on July 7, 1972, in the city of Medan.

4) H. Abdurrahman Syihab

H. Abdurrahman Syihab was one of the founders of Al Jam'iyatul Washliyah, also a scholar who imparted knowledge across the country. He was born in 1910 in Kampung Paku, Galang, Serdang Bedagai Regency, North Sumatra, the son of H. Syihabuddin, a Qadi (chief judge of Islamic court)

from the Serdang Kingdom. Around 1918-1922, he attended the Government School (SD) and studied Islamic studies at Maktab Sairus Sulaiman in Simpang Tiga Perbaungan. He continued his education at Maktab Islamiyyah Tapanuli under the guidance of Sheikh H. Muhammad Yunus in Medan and later became a teacher at the madrasah.

Since the establishment of this organization, he continuously served as one of its leaders. In 1939, he performed the Hajj pilgrimage to Makkah. There, he dedicated himself to acquiring religious knowledge and studying under Sheikh Ali Maliki, Umar Hamdan, Haan Masisat, Amin Al Kutubi, and Muhammad Alawy.

H. Abdurrahman Syihab then founded the first Al-Washliyah Madrasah on August 1, 1932, on Sinagar Street in Medan, together with Udin Syamsudin, one of the Washliyah scholars. In 1936, he became the director of Al Washliyah Tsanawiyah Madrasah on Kalkuta Street, and in 1939, he became the director of Al Washliyah Mualimin/Muallimat Madrasah. Subsequently, in 1940, he became the director of Al Washliyah.

From 1937 to 1939, he served on the Committee to confront the Ordonantie Nikah Bercatet (Marriage Registration Ordinance), was a member of the Indonesian Muslim Journalists Committee (PMWI), and a member of the Indonesian Intellectual Ulama Brotherhood (Ikhwanushshofa Indonesia). From 1945 to 1946, he was a member of the central committee of the Higher Islamic Council of Sumatra, the president of the Higher Islamic Council of East Sumatra, and the deputy chairman of the Masyumi Party of Sumatra. He also served as the Indonesian Muslim representative in special consultations with King Ibn Saud of Saudi Arabia in Makkah and in 1941, he represented the Al Washliyah Executive Board at the Indonesian Muslim Congress in Solo. In 1945, he represented East Sumatra at the Sumatran Islamic Congress in Bukittinggi. Until the end of his life in 1954, he was the chairman of the Central Muslim Council in Jakarta.

As a member of parliament (Central DPR), H. Abdurrahman Syihab played a significant role in the development of North Sumatra. In late 1954, he fell ill in Medan and passed away on Monday, February 7, 1955, at the age of 45. He left behind a wife and ten children, five sons, and five daughters.

5) H. Ismail Banda

H. Ismail Banda was an Al Washliyah scholar whose lifelong dedication was directed towards the interests of the nation and the state, particularly in the realm of diplomacy. He was born in the city of Medan in 1910 and received his early religious education from the scholars of Al-Washliyah. Upon the establishment of the Al-Washliyah organization, H. Ismail Banda was entrusted with a leadership position.

In 1938, H. Ismail Banda traveled to Egypt to further his education at the Faculty of Islamic Studies at Al Azhar University in Cairo. He obtained a Bachelor of Arts (BA) degree in 1940 and a Master of Arts (MA) degree in philosophy. In the land of a thousand pyramids, H. Ismail Banda

collaborated with Islamic leaders in the struggle for independence against colonial oppression. In Egypt, he united his compatriots and formed an association among overseas students, including Sheikh Ismail Abdul Wahab Tanjung Balai.

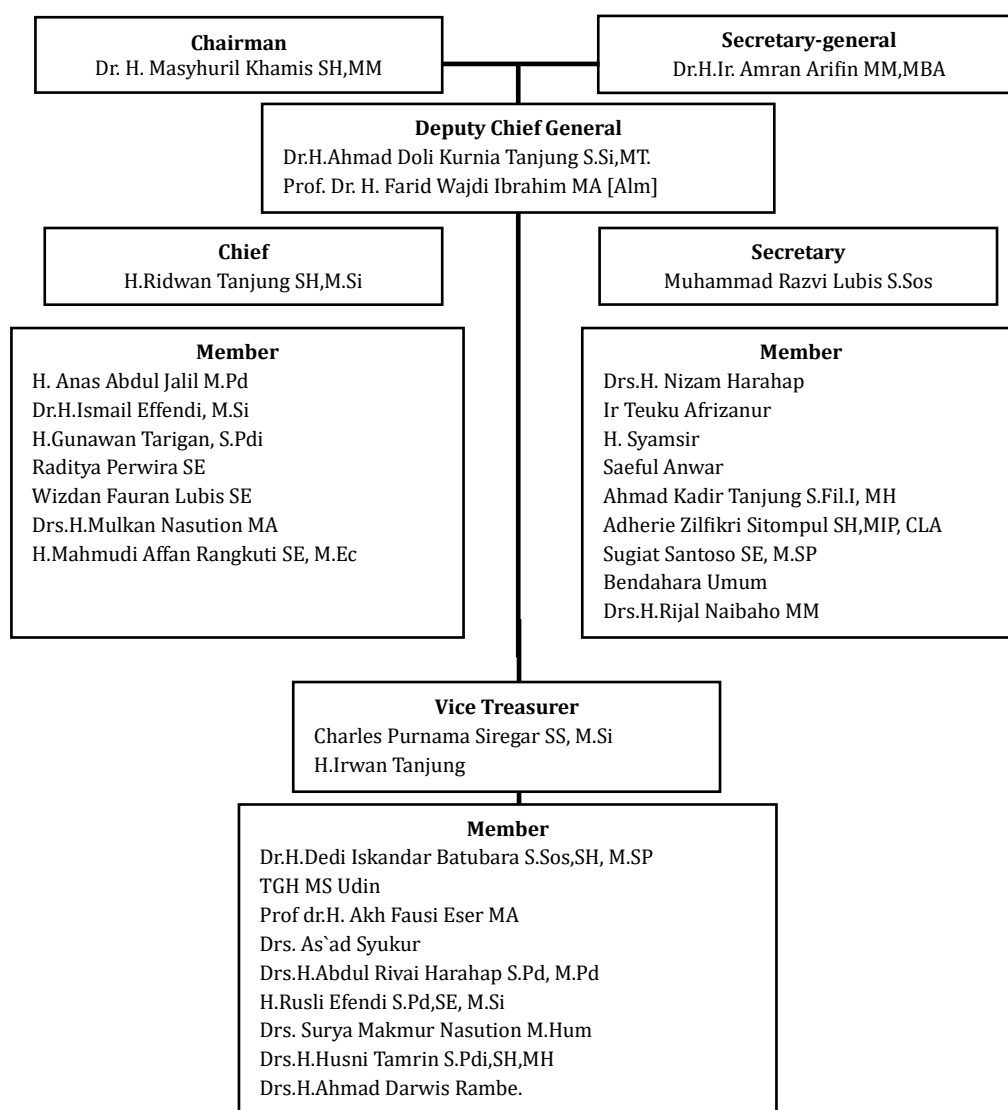
During the Japanese occupation (1945), he served as a member of the Preparatory Committee for Indonesian Independence (PPKI), acting as a liaison between the Egyptian government, political parties, newspapers, and foreign embassies in Cairo. Through the student movements in the Middle East, protests and demonstrations against Dutch aggression in Indonesia took place. These demonstrations proceeded peacefully, leading the Egyptian society to become acquainted with and support the Indonesian people's struggle for independence and sovereignty, culminating in the transfer of sovereignty from the Dutch to the unitary state of the Republic of Indonesia in 1949.

In 1947, he returned to Indonesia and worked at the Ministry of Religion from July 1 to September 1, 1947, when the capital of the RI was in Yogyakarta. In 1948, he was appointed as a referendays at the Ministry of Foreign Affairs and became the first Hajj mission to Saudi Arabia Makkah. In 1950, he was appointed as a consulate at the Indonesian embassy in Tehran (Iran) and subsequently on September 30, 1951, he became the Charge D'affairs at the Indonesian embassy in Kabul (Afghanistan). On his way to his new assignment in Afghanistan, the plane he was on crashed. He passed away on December 22, 1951.

6) H. Muhammad Ismail Lubis

He was a renowned scholar born in 1900, who began his education at a Dutch elementary school and later attended the Makhtab Islamiyah Tapanuli in Medan. Upon completing his studies in 1921, he taught in Binjai. Continuing his quest for knowledge, he moved to Medan, where he was appointed as the regional Qadi by the Sultanate of Deli in Percut.

He was also an author of religious books and served as the editor of the Voice of Islam magazine. He provided numerous reviews and religious rulings within the Al Washliyah organization. Amidst the sorrow of the Muslim community over the passing of Sheikh Hasan Maksum, on Saturday, January 9, 1937, or 26 Shawwal 1355 H, he was called by Allah SWT at his residence on Mabar Street in Medan at the age of 37, leaving behind a wife and four young children. Below is the organizational chart of the Aljam'iyatul Alwashliyah Board of Directors.



Al-Washliyah and Education

Historically, education has a lengthy lineage. Islamic education was formed concurrently with the rise of Islam itself. In Arab society, where Islam aimed to culminate in educational attainment, this framework represented a significant shift, as pre-Islamic Arab society lacked a formal schooling system. Since its inception, Al-Washliyah has shown a keen interest in the realm of education. This is because Al-Washliyah is one of the reformist organizations and has played a significant role in changing the conditions of the Muslim community in Indonesia. Steenbrink refers to this organization as the third-largest organization after NU and Muhammadiyah. He even labels Al-Washliyah as one of the reformist organizations in Islamic education in Indonesia.

In the field of education, Al-Washliyah has always maintained collaborative relationships with educational centers and scholars, both domestically and internationally. This effort is aimed at developing the educational landscape and preserving its scholarly traditions. This is evidenced

by the direct visits of Sheikh al-Akbar, the Rector of Al-Azhar University in Egypt, Mahmoud Syaltut (1893-1963) in 1960, and Muhammad al-Fahham (1894-1980) in 1971.

As a reformist Islamic educational organization, Al-Washliyah is deeply committed to enhancing the quality of education in Indonesia. The Basic Statutes and Articles of Association of Al Jam'iyatul Washliyah mention that one of Al-Washliyah's efforts in achieving its goals—awakening Islamic teachings to create a community that is faithful, pious, intelligent, trustworthy, just, prosperous, and pleasing to Allah SWT—is by establishing educational institutions at all levels and types of education and by regulating the perfection of education, teaching, and culture. Another effort of this organization is to implement *amar ma'ruf nahi munkar* by increasing outreach, reminders, education, enlightenment, and guidance among the community. In the *Wijbah Al Washliyah*, it is mentioned that Al Washliyah considers education and teaching as essential elements for the preservation and firmness of Islam, obligatory for both men and women. It is also stated in the *Personality of Members and Officers of Al Washliyah* book that those who hold the education of today are the leaders of tomorrow. It is further mentioned that the primary profession of Al Washliyah is to nurture the intentions of the Muslim community in the fields of education, preaching, and social work. Normatively, Al Washliyah exhibits a high spirit for developing the educational sphere.

Another evidence of Al-Washliyah's concern for the field of education can be seen in the efforts of this organization. Since its establishment, the founders of this organization have been very diligent in establishing schools and madrasas. On August 1, 1932, just two years after its establishment, Al-Washliyah had already opened its first madrasa on Sinagar Street in Medan, initiated by Abdurrahman Syihab and Udin Sjamsudin. Successively, Madrasah Al Washliyah Petisah was established in 1932, followed by Madrasah Al Washliyah Kota Ma'sum, Madrasah Al Washliyah Sei Kerah, Madrasah Al Washliyah Kampung Sekip, Madrasah Al Washliyah Gelugur, Madrasah Al Washliyah Pulo Brayan Darat, and Madrasah Al Washliyah Tanjung Mulia in 1933. By 1937, Al-Washliyah had established several branches in various regions of North Sumatra, and had even reached Aceh, with each branch participating in the establishment of madrasas. This means that history attests to the role of the founders of Al-Washliyah in developing education.

In organizing education, Al-Washliyah has formed a council that deals with educational issues. In 1955, this council was renamed the Council for Education, Teaching, and Culture (MPPK). The Articles of Association of Al-Washliyah in 1950 state that the task of MPPK is to "lead and manage the perfection of the operation of schools, teaching, and education, fulfilling Article 4, section d, which is to establish educational institutions and regulate the perfection of lessons and education" (PB Al Washliyah, 1978, p. 228). In the meeting of the Al-Washliyah Central Board on January 25, 1979, it was mentioned that the tasks of the Council for Education, Teaching, and Culture of Al-Washliyah are as follows:

1. Leading and managing the perfection of the operation of schools, education, teaching, and culture at all levels of madrasas/schools, as well as basic, intermediate, and higher education institutions.
2. Establishing religious and public madrasas, pesantren, and schools.
3. Preparing and providing teachers, scholars, and graduates.
4. Providing and managing scholarships.

Clearly, Al-Washliyah's commitment to the field of education can be seen from the outcomes of the Al-Washliyah XIV Congress in Medan. During this Congress, the Council for Education, Teaching, and Culture (PB Al Washliyah, 1978, p. 220) outlined Al-Washliyah's development plans in the field of education, dividing them into three categories: household education (informal), madrasah/school (formal), and community (non-formal). Al-Washliyah perceives that these three educational environments are crucial to manage and develop. If one of these educational environments is weak, it may potentially have negative repercussions on the other educational environments (Anita et al., 2023, p. 512).

Moreover, this Congress has successfully formulated the educational goals of these three educational institutions. It is stated that the goal of informal education in Al-Washliyah is to shape happy, harmonious households, filled with a sense of mutual responsibility and devotion to Allah SWT. Meanwhile, the goal of madrasah education is to cultivate faithful individuals who are knowledgeable, wise, and agile in striving for happiness in both the worldly life and the hereafter. As for community education, the aim is to nurture a community of believers who are devout and pious towards Allah SWT, possess deep social and humanitarian values, and are firmly bound by the bonds of Islamic brotherhood, in accordance with Islamic teachings and Pancasila (PB Al Washliyah, 1978, p. 221).

Furthermore, the educational objectives of Al-Washliyah according to the Al-Washliyah Education System in 2000 are as follows. First, Al-Washliyah education aims to shape faithful individuals who are pious, knowledgeable, morally upright, intelligent, and agile in striving for happiness in both the worldly life and the hereafter. Second, it aims to develop and disseminate knowledge, technology, and/or arts and strive to utilize them to improve the standard of living and promote the growth of civil society (MPK Al-Jam'iyatul Washliyah Sumatera Utara, 1995).

These educational goals of Al-Washliyah were once articulated by Prof. Nukman Sulaiman, one of the Al-Washliyah scholars, in 1967. He stated that the goal of Al-Washliyah education is to "shape faithful individuals who are pious, knowledgeable, morally upright, intelligent, and agile in striving, and seek happiness in both the worldly life and the hereafter."

The seriousness of the Central Board in addressing educational issues is evidenced by the existence of several decisions regarding education. In 2000, the Central Board of Al Washliyah

formulated the Guidelines for the Implementation of Al Jam'iyatul Washliyah Education, which include:

1. The Al Washliyah Education System Decision of the Central Board of Al Washliyah Number: Kep-665/PB AW/XVIII/2000.
2. Implementation Regulations of the Al Washliyah Preschool, Basic Education, and Secondary Education System: Decision of the Central Board of Al Washliyah Number: Kep-667/PB-AW/XVIII/VI/2004.
3. Implementation Regulations of the Al Washliyah Education System regarding Higher Education: Decision of the Central Board of Al Washliyah Number: Kep-666/PB-AW/XVIII/2000.

Moreover, the Education, Teaching, and Culture Council of Al Washliyah (MPKPB Al Washliyah) has developed several specific curricula such as the Curriculum of Al Washliyah Diniyah School at the Tsanawiyah Level (Jakarta: MPK PB Al Washliyah, 2005) and the Curriculum of Al Washliyah Diniyah School at the Qismul'Ali and Aliyah Muallimin Levels (Jakarta: MPK PB Al Washliyah, 2005). These curricula are specifically designed for Al Washliyah-affiliated madrasahs.

Thus, it is evident that Al-Washliyah places significant emphasis on the development of education. Additionally, the organization has formulated its own educational concepts and implemented various concepts in its educational institutions.

Educational Typologies

History proves that Al-Washliyah has shown considerable attention to three areas: education, da'wah, and social affairs. In the field of education, Al-Washliyah has made significant contributions. Theoretically, the organization has its own concept of education, although this concept shares some similarities with general educational concepts. Al-Washliyah has developed informal, formal, and non-formal education. During the Al-Washliyah XIV Congress in 1978 in Medan, North Sumatra, it was mentioned that Al-Washliyah's development plan in education covers three fields of education: household education, madrasah or school education, and community education (MPK Al-Jam'iyatul Washliyah Sumatera Utara, 1995, p. 1). The organization views these three fields of education as crucial and deserving of attention.

In pursuit of Al-Washliyah's goals and educational objectives, according to the Al-Washliyah Education System in 2003, Al-Washliyah focuses on two educational pathways: formal education and non-formal education. In this educational system, Al-Washliyah does not include informal education as part of its educational system, unlike the formulation of MPK Al-Washliyah in 1973. However, the revision of the Al-Washliyah education system reintegrates informal education (PB Al-Washliyah, 2011, p. 11). In the Guidelines for the Implementation of Al-Washliyah Education, it is mentioned that Al-Washliyah's educational levels consist of four stages: preschool education,

primary education, secondary education, and higher education. Based on these four stages, Al-Washliyah develops several types of education, namely (PB Al Jam'iyatul Washliyah, 2000, pp. 8-9):

1. Preschool education, including Raudhatul Athfal, Al-Washliyah Kindergarten, and Early Childhood Education;
2. Primary education, consisting of:
 - Al-Washliyah Elementary School/Ibtidaiyah Al-Washliyah/Salafiyah Ibtidaiyah Al-Washliyah;
 - Al-Washliyah Junior High School/Tsanawiyah Al-Washliyah/Salafiyah Tsanawiyah Al-Washliyah.
3. Secondary education, consisting of:
 - General High School/Aliyah Al-Washliyah/Qismul 'Aliyy Al-Washliyah/Muallimin Al-Washliyah;
 - Vocational High School (SMK) Al-Washliyah;
4. Higher education, consisting of Universities, Institutes, Colleges, and Polytechnics/Academies (PB Al-Washliyah, 2011, p. 12).

The objectives of these educational institutions are subject to the educational goals of Al-Washliyah. The latest educational objectives of Al-Washliyah are: 1) to produce devout individuals who are knowledgeable, morally upright, successful in this world and saved in the hereafter; 2) to develop and disseminate knowledge, technology, and/or the arts, and strive for their use to improve the quality of life of society to achieve happiness in this world and the hereafter; 3) to produce high-quality human resources as cadres to continue the struggle and practices of Al-Washliyah; 4) to produce exemplary scholars who serve as role models for the community (PB Al-Washliyah, 2011, p. 12).

In order to produce scholars, Al-Washliyah has madrasas specifically dedicated to educating future Al-Washliyah scholars. The Al Qismul 'Aliyy (MAQ) Al-Washliyah and Muallimin Senior High School (MAM) were established by Al-Washliyah to produce future scholars (PB Al Jam'iyatul Washliyah, 2000, p. 34).

It can be concluded that Al-Washliyah develops two educational patterns: general education and religious education. Although divided into two patterns, this organization does not adhere to a radical dichotomy between religious education and general education. This is because both patterns of Al-Washliyah educational institutions aim to instill religious and scholarly values integratively in accordance with the general educational objectives of Al-Washliyah.

CONCLUSION

From various data explorations mentioned, this research draws several conclusions. Firstly, Al Jam'iyatul Washliyah, or commonly known as Al Washliyah, has made significant contributions to the change in educational patterns and reforms in the typology of education in Indonesia, particularly in the Sumatra region. As a transformative movement in its early stages, Al Washliyah successfully established its distinctive characteristics and made meaningful contributions to the intellectual wealth of the archipelago. Secondly, the founding ulama figures of Al Washliyah, such as Sheikh H. Muhammad Yunus, Sheikh Hasan Maksum, and others, played significant roles in the establishment and development of Al Washliyah. Thirdly, Al Washliyah has demonstrated a strong commitment to education by establishing schools and madrasas in various regions and forming the Education, Teaching, and Cultural Council to address educational issues. They also focus on developing formal, informal, and non-formal education with the aim of shaping individuals who are faithful, morally upright, and intelligent. Fourthly, during the 14th Al Washliyah Congress in Medan, the Education, Teaching, and Cultural Council formulated a development plan for Al Washliyah in the field of education, focusing on three main areas: household education, madrasa/institutional education, and community education. Additionally, the Al Washliyah Central Board is serious about addressing educational issues by formulating guidelines for educational management and developing specific curricula for madrasas. All of these efforts demonstrate Al Washliyah's commitment to developing the world of education as part of broader efforts to improve the conditions of the Muslim community in Indonesia.

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