

IMPLEMENTATION OF MODERNIZATION OF ISLAMIC EDUCATION CURRICULUM IN MTS AL WASHLIYAH PADANG MATINGGI RANTAUPRAPAT

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Abstract. This study aims to describe qualitatively the portrait of children's education in the perspective of the Banjar tribal fishing community in Karang Anyar Village, this phenomenon is very interesting and important to study scientifically. The methods used in this research are observation, interview and documentation methods. The data analysis techniques used are data reduction, data display and data verification. This is dominated by parents who have misconceptions (misunderstanding) with education who think that there is no point in sending their children to school because it only adds to the economic burden and they are simply given education at home so that it is better for these children to help their parents earn a living at home. sea because of going to school in the end to get a degree and earn an income. This is what makes the level of education of children in this region is very minimal. The factors causing the lack of children's education in this village are the lack of parental participation in education, economic conditions and environmental influences that are too urgent and the children's income too early, the crisis of solidarity, the relatively high pessimistic attitude of the community, the lack of cooperation between teachers, parents, community leaders, and religious leaders.

Keywords: education of the child; public perception; Banjar ethnic

I. INTRODUCTION

The movement for the empowerment of people through Jam'iyatul Washliyah is a renewal movement or called the modernization movement. Because people's problems are so complex and universal they often occur due to the friction of understanding of a sect. Hence the historical social presence of Al-Jam'iyatul Washliyah's religious education is an expectation in coloring and influencing the civilizational order of the people in the midst of unconstitutional turmoil. The social history of Islamic education of the people in Indonesia is certainly inseparable from the role and contribution of Al-Jam'iyatu Al Washliyah itself in the role of education. Not only that, this movement of Islamic organizations has a basic *khittah* for the development and dissemination of Islamic understanding in a *comprehensive manner*. How not, the establishment of this people's organization is to fortify the schools or teachings of Minangkabau. Dr. al-Rasyidin. M. Ag in a book Al-Jam'iyatul Washliyah explained that the arrival of Muhammadiyah teachings brought directly to East Sumatra influenced people to go to school and even follow the recitations taught [1]. The al-Jam'iyatul Washliyah Islamic organization movement is one of the mass organizations that always pays attention to the world of education. The beginning of the development of this mass organization in North Sumatra and then in other

provinces in Indonesia, such as Aceh, South Sumatra, South Kalimantan and so on. Al Washliyah was very active in providing enlightenments in the field of religious science. Al Washliyah alumni also play an active role in politics, science and technology. Because the vision and mission of this Islamic organization movement is universally to send humans to become *خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ* (the best human beings are those who can provide benefits to others) means that this Islamic organization movement is really eager to build Islamic civilization through its scientific organization [2]. In connection with the theory and facts above, it is inseparable from the existence of education itself. The meaning of education (*al-tarbiyah*) is not only interpreted in the meaning of 'lexical' which is to encourage students in schools to achieve scientific science only, but also to encourage or place education and education in the vision and mission of education in proportionality. Students who grow in educational acquisition will rise in comprehensive or plenary education [3]. That's what happens in the implementation of education at the Tsanawiyah Madrasah level. In essence, the concept is an education that is organized with its vision and mission in facilities and inequality of universal child growth and development, in fact on the aspects of student development in totality and accountability. Therefore, education in MTs, transformatively the same as madrasahs and other schools. Given the opportunity to develop its

potential to the maximum ('high transdentional'). Thus educational institutions in MTs formally, cognitively, lexically linguistically or lughowiyah, socially, physically and motorily get a place conditionally [4]. The above aspect can be understood that the implementation of education can be utilized and can be given to children comprehensively (totality). This becomes a barometer and parameters with the intelligence that the protégé himself has can be a testament to placing them on the assumption of learning. As an educator, the quality is paying attention to, understanding every development and growth of students through aspects of their development and motor growth. Thus, it can be understood whether the protégé has talents jam'iyah or not, after such achievements it can be understood whether the protégé has good aspects of development and growth [5].

One of the subjects aimed at shaping or creating and providing stimulus or stimulation of the basics of religious knowledge for students is Islamic religious education ('Islamic education'). The 'Islamic education Trust' contains Islamic religious knowledge in a designed and processed manner, this is inseparable from the asbab an-nuzulnya of the Koran as a source of design and conditional process of learning the Islamic religion. Therefore, this becomes a pattern or principal base for students as a conductor to explore, learn, understand, seat educational values in a continuous and transformative manner. MTs education has a pioneering position and role, because through this education the partiality of students can be translated through the introduction of learning classes, both in the classroom called intra-curricular, and outside the classroom known as extra-curricular, and co-curricular [6].

Education has external and internal functionality, because through education it can shape the spirituality and physicality of students fluctuatingly depending on how capable students are to understand it [7]. In the educational process, there are several elements, including business elements, namely in the form of activities and implementation, elements of students, elements of educational power and infrastructure such as educational mobility [8]. This element is a matter of superiority in its transcendence and its communal according to what is desired, thus the implementation of education becomes the central objectivity [9]. The implementation of activities or the development of activities, namely the scope is extra-curricular activities in schools such as the development of tiláwati al-Qurán, tahfizu al-Qurán, al-Khottotiyáh al-Jabbáriyah, al-qhiná'ut tabarruj, the development of proselytizing such as khutbatul al-minbariyah training, and extra-curricular development training in the form of al-jináyát training, Islamic-based scouting training, al-mahdháh and ghairu al-mahdhah training. The implementation of the eight above is a holistic extra-curricular development activity and is an activity that supports the extra dimensions and superiority of the quality of education in schools and madrasahs [10].

Modernization of education that not only applies in the classroom, but also applies outside the classroom [11]. The current extracurricular development activities at MTs Al Washliyah Padang Matinggi Rantauprapat are modernization

activities including objectives, namely; a) Increase the existence of students' experiences in piety to Allah SWT, b) Increase the competence of students as Islamic products and be useful for society, c) Increase the talents of students' self-development in religious contexts, and d) Improve the quality and quantity in accordance with the vision and mission of the school. In connection with the above theory and history, which is relevant to the modernization of the movement of educational institutions in MTs Al Washliyah Padang Matinggi Rantauprapat. Private MTs Al Washliyah Padang Matinggi is a secondary level educational institution under the auspices of the Ministry of Religious Affairs. In order to develop Curriculum 13 (K13) this school still refers to the following legal foundations: "Based on the Law of the Republic of Indonesia Number 20 of 2003 (Law 20/2003) concerning the National Education System and Government Regulation of the Republic of Indonesia Number 19 of 2005 (PP 19/2005) concerning National Education Standards mandates that the curriculum at the primary and secondary education levels be prepared by the National Education Standards Agency (BSNP)". With the above mandate, the 2013 Curriculum of MTs Al Washliyah Padang Matinggi was compiled. K13 This revision is a set of plans and arrangements regarding the objectives, content and learning materials as well as the methods used as guidelines for the implementation of learning activities to achieve educational goals in this madrasa. This goal includes national education objectives that are adapted to the peculiarities, conditions and potentials of the region, educational units and learners owned by this institution. Curriculum 13 This revision refers to the National Standards of Education. The use of this reference is intended to ensure the achievement of content standards, processes, competencies of graduates, education personnel, facilities and infrastructure, processing, financing and assessment of education [12].

In general, the development of the 2013 Curriculum mainly aims to provide direction and guidelines for madrasah residents and their stakeholders in managing and advancing MTs Al Washliyah Padang Matinggi in the long, medium and short term so that they become madrasahs that can be competent at the local and national levels in the future. In particular, the 13 Revised Curriculum was prepared to provide greater opportunities for students of MTs Al Washliyah Padang Matinggi in order; Learn to have faith and piety in Allah SWT, learn to understand and live, Learn to be able to carry out and do effectively and responsibly, Learn to live together and be useful for others, Learn to build and find oneself through an active, creative, effective, innovative, fun process and learn to understand and develop regional culture and apply it to the era of globalization [13]. The modernization of the Al Washliyah movement in MTs Al Washliyah Padang Matinggi Rantauprapat is a movement that is compiled through the curriculum movement (where the 13 curriculum movement is used even though in 2022 the government has intensively implemented an independent curriculum or prototype curriculum), but the social typology developed through the 2013 curriculum, MTs Al Washliyah Padang Matinggi Rantauprapat continues to strive to

implement the consistency of Al Washliyah's teachings to People, especially people studying in schools, especially understand the understanding of ahlu sunnah wal jama'ah.

The objectives of the curriculum developed as a modernization of education in the MTs Al Washliyah Padang Matinggi Rantauprapat environment are to focus on principles, including principles centered on the potential, development, needs and interests of students and the environment, diverse and integrated, responsive to the development of science, technology and art, relevant to the needs of life, comprehensive and sustainable, lifelong learning and balanced between interests national and regional interests. The purpose of modernization education carried out at MTs Al Washliyah Padang Matinggi Rantauprapat lays the foundation, knowledge, personality, noble character, and skills to live independently and follow further education. Based on this formulation, each educational unit can develop a specific formulation according to their respective characters. The competence of graduates of the Madrasah Tsanawiyah Al Washliyah Padang Matinggi education unit is formulated in several ways, including practicing religion in accordance with the stage of child development, understanding one's own shortcomings and strengths, obeying the rules and social norms prevailing in their environment, respecting the diversity of religions, cultures, tribes, races and socioeconomic groups in the surrounding environment, showing logical thinking skills, critical and creative with the guidance of teachers / educators, showing love and pride for the nation, state and homeland of Indonesia, showing skills in listening, speaking, reading, writing and numeracy, showing the ability to solve simple problems in everyday life, showing the ability to recognize natural and social symptoms in the surrounding environment, showing love and concern for the surrounding environment, showing the ability to carry out activities and appreciating local arts and culture, showing the habit of living clean, fit, safe and making use of time, communicating clearly, smoothly and politely and working together in groups, please help and be able to take care of yourself in the environment of family and peers. Based on the background of the problem above, the researcher wants to raise it into a mini or micro research with the title of mini research; "Implementation of Modernization of Islamic Education Curriculum in MTs Al Washliyah Padang Matinggi Rantauprapat".

II. RESEARCH METHODS

This research is of the type or type / specification of research in the form of *field research* (field study) [14] This research will examine how the Implementation of Modernization of the Islamic Education Curriculum in MTs Al Washliyah Padang Matinggi Rantauprapat. In qualitative research, Lofland and Lofland explain that its main data sources are words and actions. Correspondingly, the problem of this research can be answered having to look for words and look at Action [15]. The words in question are remarks from teachers, lecturers, executive boards of the Al-Washliyah Islamic organization movement, principals, and students on

site, according to the information needed. Because it is qualitative, the data collection instrument used is through interview techniques guided by *the interview guide* [16]

The data source is a person directly involved in that history who is treated as *a key person*. In addition, information was also requested from Kepala Sekolah and PKS 1 in the field of curriculum and especially for the executive board of al-Jam'iyatul Washliyah. In determining respondents, it is done through purposives or deliberately selecting people who are considered to be in control of the data while being treated as samples. In qualitative research methods, the researcher is the main instrument. The nature of the researcher as a key instrument is applied in the use of qualitative data collection techniques, which consist of; interviews, observations and documents (notes or archives) [17]. Data analysis techniques are carried out simultaneously since data collection in the field. The purpose of collecting such data is to formulate substantive theories. All collected data are grouped according to type, sorted according to level, categorized in the context of finding topics or data centers to formulate working hypotheses or assumptions as a basis for finding theories [18].

III. RESULTS AND DISCUSSION

The establishment of al-Jam'iyatul Washliyah was motivated by the awareness of several students and teachers who are members of the Tapanuli Islamic maktab college (MIT) to unite in channeling ideas and opinions. In 1918, the Mandailing people who settled in Medan took the initiative to establish an Islamic religious education institution, named Maktab Islamiyah Tapanuli (MIT). These were immigrants from the South Tapanuli area which was directly adjacent to the border of Mandailing Regency (at the time of 1918 the land of Mandailing or in South Tapanuli was still one regency, so it was directly adjacent to the land of Minangkabau at that time). Al-Jam'iyatul Al Washliyah is an Islamic organization that was born on November 30, 1930 or coincided with the 9th of Rajab in 1349 H in Medan City, North Sumatra. The Islamic movement al-Jam'iyatul Washliyah, better known as Al Washliyah, was born when the Indonesian nation was still in the colonization of the Dutch East Indies. So that the founders of Al Washliyah at that time also fought against the Dutch invaders, not a few of these Al Washliyah figures were captured by the Dutch and thrown into prison [19]

Besides being known as a strong community of Muslims, the Mandailing tribe is also relatively better educated than other tribal groups. The maktab is significantly divided into two parts, namely;

1. It was the first formal Islamic educational institution in Medan
2. The establishment of the al-Jam'iyatul Washliyah Islamic movement was the brainchild of the maktab alumni [20]

The educational activities in Maktab Islamiyah Tapanuli (before it became al-Jam'iyatul Washliyah) seem to be trying to combine traditional and modern systems. In terms of content, what was taught at MIT was not much different

from the traditional Islamic boarding schools at that time. However, his teaching has been done classically using modern media such as benches, blackboards and so on.

From a social point of view, the establishment of Al-Jam'iyatul Washliyah made educational progress. In 1938 Al-Jam'iyatul Washliyah had managed an aliyah-level madrasa (*Qismul Ali*) and also a teacher education madrasa. In the general education sector, Dutch-language HIS was also opened in Porsea and Medan by adding Islamic studies to its curriculum. At the THIRD congress in 1941, Al-Jam'iyatul Washliyah reportedly ran 242 schools with more than 12,000 students. These schools are of various types; *Tajhiziyah, Ibtidaiyah, Tsanawiyah, Qismul Ali, Mu'allimin, Mu'allimat, Volkschool, Vervolgschool.H.IS.* and *Schakelschool*. In 1936, Al-Jam'iyatul Washliyah sent Ismail Banda and Baharuddin Ali to study at Al-Azhar University, Cairo, on scholarships. Baharuddin managed to achieve the Ahliyah diploma, while Ismail Banda successfully completed the Ahliyah diploma, 'Alimiyah and also obtained a diploma from the faculty of ushuluddin al-Azhar. Ismail Banda is claimed to be the first Indonesian to obtain a diploma from the faculty. Hal this according to researchers as evidence that Al-Jam'iyatul Washliyah's concern for members has a cadre education scope to improve the existence of Al-Jam'iyatul Washliyah in the future[19], [21]. The role of Al-Jam'iyatul Washliyah in its typology as a movement to advance the world of education, proselytizing and social of the citizens of Al-Jam'iyatul Washliyah through guidance (da'wah) is ready to be born mentally to repel the invaders, so this movement was very feared by Dutch colonialists. In an atmosphere under the cruelty and injustice of Dutch colonization and the atrocities of the Japanese army occupation (1941), the Al Washliyah madrasa was never abolished. This madrasa became a center for the consolidation of teachers and students in building the spirit of independence, however, teaching and learning activities continued[22], [23].

The social role of religion, Al-Jam'iyatul Washliyah's contribution in the aspect of experience helps citizens or Islamic communities on various issues, especially regarding religion. To facilitate the implementation of this function, Al-Jam'iyatul Washliyah formed the Al-Jam'iyatul Washliyah Fatwa Council in December 1938, with 15 members. The role and contribution of Al-Jam'iyatul Washliyah in Islamic studies, considers that the category of grouping into modernist or traditional currents has a special relationship, hence Al-Jam'iyatul Washliyah is placed as a traditional category[24]. Seeing clearly that what is written in the Muqaddimah remarks of the Articles of Association of Al-Jam'iyatul Washliyah is stated that, as an independent community organization, this organization always carries out its work actively, especially the role of moderation (washul), for the nation's journey to develop society, both in fighting for, maintaining, and filling independence and reforming it towards a new and strong Indonesia. In the theological aspect, in this case it emphasizes the religious aspect, in this organizational school it is in the faith of Ahl al-Sunnah wa al-Jama'ah, in jurisprudence law prioritizes the Shafi'i school, and from the aspect of its activities, this Islamic organization

movement focuses on its efforts in the fields of education, Islamiyah ukhuwah, and social charity[25]

Based on the above AD ART, the Al-Jam'iyatul Washliyah khittah was founded pre-independence (even today) carrying out its mission (this is based on the philosophy of Al-Jam'iyatul Washliyah) as follows; a) To enhance faith, science and charity, b) Establish cooperation with every Islamic organization to advance Islam, c) Protect members wherever they are from backwardness in all areas of interference, and threats, d) Contribute to efforts to create order for the nation and Muslims in a peaceful, just and prosperous manner, and; e) Coordinating and cooperating with fellow Al Washliyah residents and with other organizations, including the government[26].

In the face of the era of globalization and the approach of free trade in the 21st century, Al-Jam'iyatul Washliyah seeks to prepare himself with a new face and passion to actively participate in building a new civilization called 'civil society'[1]. Al Washliyah played an active role in religion mainly through qualified clerics. The cleric according to Al-Jam'iyatul Washliyah is a place to ask questions about religious issues. The answer to the question of religion which is the nature of the fatwa is mainly about the creed and practice of religion. The requirements for becoming a cleric in the organization of the benefit of the Al-Jam'iyatul Washliyah people are relevant to the opinion of Ibn Qayyim al-Jauziyah based on the opinion of Imam Shafi'i, the conditions are: 1) knowing the Koran with its nasikh and mansukh, its muhkam and mutasyabbih, its ta'wil and tanzil, then its makkiah verses and its madaniah verses, 2) knowing the hadith as well as his knowledge of the Koran, 3) knowing Arabic, 4) knowing the science of the tools necessary to understand the Koran and hadith, 5) knowing the dissent of scholars of various cities[27]. The role of Al-Jam'iyatul Washliyah at this time (pre-independence) in its development in East Sumatra (1930-1942) through two main activities carried out in life, namely; social and intellectual. During the Japanese occupation, this Islamic organization movement (Al-Jam'iyatul Washliyah) was relatively underdeveloped (researchers considered it less optimal) and less socialized, while in the era of independence, other organizations, such as Muhammadiyah and Nahdlatul Ulama, were already relatively steady in East Sumatra and shared a role with Al-Jam'iyatul Washliyah[28], [29].

The school of jurisprudence adopted by the Islamic movement al-Jam'iyatul Washliyah in North Sumatra is the Imam Asyafi'i school and in this school of organization is the 'faith of Ahl al-Sunnah wa al-Jama'ah, in jurisprudence law prioritizes the Shafi'i school, and from the aspect of its activities, this Islamic organization movement focuses its efforts on education, Islamiyah ukhuwah, and social charity. this school of organization is in the faith of Ahl al-Sunnah wa al-Jama'ah, in jurisprudence law prioritizes the Shafi'i school, and from the aspect of its activities, this Islamic organization movement focuses on its efforts in the fields of education, Islamiyah ukhuwah, and social charity[25]. The heyday of the name of the Islamic movement al-Jam'iyatul Washliyah in North Sumatra was marked by the establishment of

educational institutions. Talking about the educational institutions of Al-Jam'iyatul Washliyah, then talking about the roles and contributions made based on the experience of Al-Jam'iyatul Washliyah (this is limited from 1945-2018). After the madrasa of Al-Qismul al-'Ali, as the highest level in the pre-independence period, graduated its students, in the mind of PB Al-Jam'iyatul Washliyah there was a desire to establish a college[30]. However, because the conditions and situation at that time were not yet possible so it was not until 1956 that the wish approached reality, namely by obtaining a piece of land with the help of the Assistant Wedana of Patumbak District and the surrounding community. Then on March 1, 1956 to coincide with the departure of Kappa De Eerens who brought the participants of the 10th Al Washliyah congress (March 10-13, 1956) to Jakarta, the groundbreaking of the construction of the Al Washliyah college building was carried out [31] In 1958, Al Washliyah college started lectures, on May 18, 1958 based on the meeting of the executive board on January 24, 1958 after independence, Al-Jam'iyatul Washliyah continued to reactivate the organization, especially in carrying out educational activities and general welfare. Until 1980, Al Washliyah was more inclined to develop First Secondary Schools and Colleges[32]

The education system of MTs Al Washliyah Padang Matinggi Rantauaprat based on aspects of modernization carries out the existence of progress and contributions both in terms of theoretical and practical experience in the Al-Jam'iyatul Washliyah educational curriculum movement itself, the researcher wrote that the curriculum system and educational typology of MTs Al Washliyah Padang Matinggi Rantauaprat is inseparable from the form of modernization of Al-Jam'iyatul Washliyah education itself, Where at the beginning of its establishment until the 20th century then the 21st century as previously written by researchers which is characterized by the process, implementation to its revitalization, which is divided into 2 parts (a movement or a teaching of understanding and education). The classification is as follows;

1. The system and typology of the educational curriculum in the body of the MTs Al Washliyah Padang Matinggi Rantauaprat institution is in line with the purpose of the establishment of Al-Jam'iyatul Washliyah, namely anticipating the Muhammadiyah movement that affects the Malays and Mandailing, especially in Rantauaprat;
2. The system and typology of the educational curriculum at the MTs Al Washliyah Padang Matinggi Rantauaprat institution still teaches the understanding of 'ahlu sunnah wal-jama'ah".

The main objective of MTs Al Washliyah Padang Matinggi Rantauaprat is to 'try to fulfill the guidance of the Islamic religion'. From these objectives, several work programs are formulated based on mutual agreement covering the field; 1) proselytizing, 2) education, 3) journalism, 4) libraries, 5) fatwas, 6) regeneration, 7) social. In the framework of the operation of these programs several assemblies were formed. The assemblies moved for the intensification of such work include; (a) tabligh assembly, (b) tarbiyah assembly, (c) broadcasting assembly, (d) reading

assembly, (e) ifadah wa al-Istifadah assembly (f) fatwa assembly, (g) poor and orphan children's maintenance assembly, member affairs assembly, and (h) help assembly[33]. So it can be seen that the purpose of Al-Jam'iyatul Washliyah education can be seen in the manual for the Implementation of Early Childhood Education, Basic Education and Secondary Education Al-Jam'iyatul Washliyah in 2012. In the book, Al-Jam'iyatul Washliyah's educational objectives have been arranged precisely in Chapter II, consisting of five articles covering the vision, mission, goals and strategic targets. In chapters 2 and 3 on missions, chapter 4 on objectives and article 5 on strategic targets. As for those related to vision, it is stated as follows; Al-Jam'iyatul Washliyah educational institution is a modern educational forum capable of sowing the values of rahmatan lil 'Alámin in order to produce quality human beings based on Islam in order to realize the State of *baladun thaibatun wa rabbun ghafúr*[34]. Based on this, the educational objectives of Al Washliyahdi MTs Al Washliyah Padang Matinggi Rantauaprat are based on its educational mission, namely; a) Organizing high-quality MTs education from various pathways, types and levels of education based on Islam, b) Implementing research and development of science and technology in order to improve the welfare and benefit of the people, c) M implementing quality management in the education system, d) M implementing the educational curriculum to produce human resources who master science and technology based on IMTAQ, e) M forming graduates with the character of Al-Jam'iyatul Washliyah cadres who have a charitable character, and f) M emforming a cadre of scholars to continue the prophetic mission in order to sow the grains of rahmatan lil 'alámin[35].

Based on the above mission, MTs Al Washliyah Padang Matinggi in practice has implemented an educational development plan based on the vision and mission, which is formulated collaboratively to direct change. Furthermore, various plans are developed that are in accordance with the demands and needs of improving the quality of education itself. From this presentation, a formulation was compiled which was used as a goal which can be seen from the details of the educational objectives of the MTs Al Washliyah Padang Matinggi curriculum as stated below; a) The system and typology of the educational curriculum in the body of MTs Al Washliyah Padang Matinggi aims to produce believers who are piety, knowledgeable and deep, have good character, success in the world and survive in the afterlife, b) The system and typology of the educational curriculum in the body of MTs Al Washliyah Padang Matinggi develops and spreads science, technology, and / or art and strives for its use to improve people's living standards to achieve happiness the world and the hereafter, c) The system and typology of the educational curriculum in the body of MTs Al Washliyah Padang Matinggi produces qualified human resources cadres to continue the struggle and amaliyah of Al-Jam'iyatul Washliyah, and d) The system and typology of the educational curriculum in the body of MTs Al Washliyah Padang Matinggi produces uswatun hasanah scholars who become role models of the people

The system and typology of the educational curriculum in the body of MTs Al Washliyah Padang Matinggi is in line with what has been mandated in the Al-Jam'iyatul Washliyah education curriculum, the curriculum was first regulated on December 24, 1933 (Sulaiman, 1988). The form of curriculum and literature of local content material used in the teaching and learning process at Madrasah Al-Jam'iyatul Washliyah, starting from the lowest level to the highest level, for the Tsanawiyah level curriculum is as follows;[31].

Table 1. Tsanawiyah Level Curriculum

No	Subject	Book Name	Author
(1)	(2)	(3)	(4)
1	At-Tafsīr	<i>Tafsīr al-Jalālain</i>	Jalāl ad-Dīn as-Suyūti & Jalāl ad-Dīn al-Maḥallī
2	Al-ḥadī ṡ	<i>Riyādu aṡ-ṡāliḥīn</i>	Yahya bin Syarifuddin an-Nawāwī
3	Al-Fiqh	<i>tuhfah a ṡ-Tullāb</i>	Zakariyā bin Muḥammad bin Aḥmad bin Zakariya al-Anṡārī
4	Al-Tauḥīd	<i>Al-ḥuṡun al-ḥamīdiyah</i>	Sayid Husain Afandi
5	Al-Akhlāq	<i>Mau' i ṡah al-Mu' minīn</i>	Muḥammad Jalāl ad-Dīn ad-Dimsiqī
6	Uṡūl fiqh	<i>Al-Warāqāt</i>	Aḥmad ad-Dimyati
7	Al-Farāīd	<i>ḡuḡḡah al-Bāi ṡ (syarḡ Takhīr al-Mabuḡis)</i>	Not found
8	At-Tāriḡḡ	<i>Nūr al-Yaqīn Itmām al-Wafā'</i>	Muḥammad al-Khuḡari Bīk
9	Al-Balāḡḡḡḡḡ	1. <i>Qawāīd al-Luḡḡāḡ al-'Arabiyah</i> 2. <i>Jawāḡḡir al-Balāḡḡḡḡḡ fi al-Ma'ani wa al-Bayān wa al-Badī'</i>	Hifni Bīk Na ṡif, aḡmad al-Hāsyim
10.	Al-Luḡḡāḡ al-'Arabiyah	<i>Al-Qīrā'ah ar-Rasyīdah jilid III & IV</i>	Fattah Sabry Bīk,
11.	Qawāīd al-Fiqhiyah	<i>Al-Asyḡāḡ wa an-Nazāīr</i>	Jalāl ad Dīn as-Suyūti
12.	An-Nahwu	<i>Qawāīd al-Luḡḡāḡ 'Arabiyah</i>	Hifni Bīk Naṡif,
13.	Al-Mantiq	<i>Ilm al-Manṡiq</i>	Muḥammad Nūr al-Ibrāḡīmī
14.	Mustalah al-Hadīṡ	1. <i>Minḡah al-Muḡi ṡ</i> 2. <i>Syarḡ al-Baiḡūniyah</i>	ḡafiz ḡasan al-Mas'udi Muḥammad az-Zuḡani
15.	Bahasa Indonesia	<i>Latihan Bahasa Jilid II</i>	Muchtar, dll
16.	Bahasa Inggris	<i>Elementary English Jilid I s/d III</i>	Not found
17.	Ilmu alam	Not found	J.Silalahi
18.	Ilmu Hayat	Not found	Teachers & others
19.	Ilmu bumi	Not found	B.Siregar
20.	Sejarah Indonesia	<i>Sejarah Indonesia</i>	A.D. Rangkuty
21.	World History	Not found	Basḡir Nasution

Some of the Al-Jam'iyatul Washliyah madrasas, belong to the type of integrated education between the salaf and khalaf systems. Salaf system education is an educational system that teaches various Islamic sciences derived from the

yellow book, covering the field of study; tawhid, tafsir, hadith, Arabic, fiqh, date and morals. The curriculum of this salaf system is based on the ease and complexity of the problems discussed in the book. The system used is a tiered system, namely from the entry, intermediate level, and advanced level. The khalaf system used in the Al-Jam'iyatul Washliyah madrasah is the SKB 3 Ministerial madrasah system, which implements the curriculum of the Ministry of Religious Affairs of the Republic of Indonesia. The field of religious studies referring to the curriculum of the Ministry of Religious Affairs is taught with the addition of local content ulum ad-Dīniyah. After undergoing a six-year education period at the Ibtidaiyah level, the process of mentoring scholars continued at the Tsanawiyah level. At this level, the parent book used as a reference already uses Arabic and does not line up anymore or better known as the yellow book. The details are as follows;

Table 2. New Curriculum of Madrasah Tsanawiyah (In 2021)

No	Subject	Book Name	Author
(1)	(2)	(3)	(4)
	Mustalah al- ḡadīṡ	<i>Iṡṡilāḡḡah al-Muḡadīṡ īn</i>	Muḡammad Arsyad Thalib Lubis
2	Tāriḡḡ	<i>Kḡulāṡah Nūr al-Yaqīn jilid I & II</i>	'Umar 'Abdul Jabar
3	Mantiq	<i>syarḡ al-Kailāni</i>	Muḡammad Nūr al-Ibrāḡīmī
4	aṡ-ṡarf	<i>Syarḡ al-Kailānī</i>	Ibnu al-ḡasan 'Ali bin Hisyām al-Kailānī
5	Tafsir	<i>Tafsīr al-Jalālain</i>	Jalāl ad-Dīn as-Suyūti & Jalāl ad-Dīn Maḡallī
6	At-Tauḡīd	<i>Al-ḡuṡūn al-ḡamīdiyah</i>	Sayid ḡusain 'Afandi
7	ḡadīṡ	1. <i>Bulūḡ al-marām</i> 2. <i>Jawāḡḡir al-Buḡḡāri</i>	Ibnu Hajar al-Asḡalani Mustafa Muḡammad 'Imārani
8	Nahwu	<i>Mulakḡḡḡas;Qowā' id al-Luḡḡah al-'Arabiyah</i>	Fu'ād Ni'mah
9	Uṡūl al-Fiqḡ	<i>Al-Uṡūl min 'ilmi al-Uṡūl</i>	Muḡammad Arsyad Thalib Lubis
10	faraid	<i>Matn ar-Raḡḡbiyah</i>	Muḡammad ar-Raḡḡbi
11	Akhlak	1. <i>Mau' i ṡah al-Mu' minīn</i> 2. <i>Ta' līm al-Muta' allim</i>	Muḡammad Jalāl ad-Dīn ad-Dimsiqī Burḡḡan ad-Dīn az-Zaruḡī
12	Balāḡḡḡ	<i>Qawā' id al-Luḡḡah al-'Arabiyah</i>	ḡaḡarat Hafni Bīk
13	Qawā' id al-fiqḡ	<i>Al-Qawā' id al-Fiqhiyah</i>	Muḡammad Arsyad Thalib Lubis

Based on the results of interviews with teachers at MTs Al Washliyah Padang Matinggi, that the system and typology of al-Washlyiah Padang Matinggi Rantauprapat education is a system and typology mandated in PB Al Washliyah, which is inseparable from its khittah, therefore the curriculum must produce believers who are piety, knowledgeable and deep, have good character, success in the world and survive in the afterlife, the curriculum must develop and disseminate

science, technology, and / or art and strive for its use to improve people's lives to achieve the happiness of the world and the hereafter, the curriculum must produce qualified human resources cadres to continue the struggle and amaliyah of Al-Jam'iyatul Washliyah, and must produce uswatun hasanah scholars who are role models of the people. Al-Jam'iyatul Washliyah scholars have differences in teaching methods, depending on who they have studied. The method used in the educational curriculum of MTs Al Washliyah Padang Matinggi Rantauprapat in general they often use the 'lecture' method. whenever teaching is like teaching the curriculum to al-Washliyah. This is also explained in the principal's statement, in general, teachers in teaching use the ceramah method. For example, reading a book, interpreted and explained sentence by sentence. Some students hear and some line up or give meaning to sentences they don't understand. But sometimes there are also question and answer sessions to measure the extent of students' understanding in capturing the explanations that mu'allimin has given earlier. As stated by the principal of MTs Al Washliyah Padang Matinggi Rantauprapat and several other statements that the education process in MTs is the same as other madrasahs such as Madrasah Ibtidaiyah Negeri (MIN), Madrasah Tsanawiyah Negeri (MTsN), Madrasah Aliyah Negeri (MAN) or equivalent to madrasahs owned by islamic boarding schools in Labuhanbatu. However, the study is focused on islamic and Arabic studies derived from the yellow book. Meanwhile, the media used in the teaching and learning process is still very simple. This is because the operational costs of the madrasah are not adequate so that it has not been able to provide complete learning facilities and infrastructure.

The education method at MTs Al Washliyah Padang Matinggi Rantauprapat is more similar to the education method of salaf islamic boarding schools in Labuhanbatu. Some of these methods were adopted from the Middle East, but gradually these methods also underwent renewal. Some of the teachers at MTs Al Washliyah Padang Matinggi Rantauprapat have graduated from the Middle East and from within the country. Namun, the main point in the system and typology in MTs Al Washliyah Padang Matinggi Rantauprapat that is taught is to improve the learning experience to al-washliyah which aims to make cadres who are committed to Allah Almighty. One of Al-Jam'iyatul Washliyah's educational contributions to National education is through proselytizing and religious life, including;

1. Islamic Education Development Forum

MTs Al Washliyah Padang Matinggi Rantauprapat, one of the schools that contributed to national education was originally devoted to religious subjects. Achievement in the objectives of National education, this school is in line with what is written in law no.2 of 1989 which states that (the key word) is to make a personality of faith and piety. Then in the national education system number 20 of 2003 also contained the same thing.

2. Moral Formation Container

MTs Al Washliyah Padang Matinggi Rantauprapat teaches the yellow book (specifically on subjects to al-Washliyah which is guided directly by graduate

teachers from Egypt, Yemen and Sudan) not the same as islamic boarding schools. His goal is to master the yellow book and be proficient in Arabic.

From the point above, the researcher described that the contribution of MTs Al Washliyah Padang Matinggi Rantauprapat education to the development of National education is the influence on human resource education, education on morals and education on belief. The statistical data on the influence of Al-Jam'iyatul Washliyah education on National education is as shown in the diagram below:

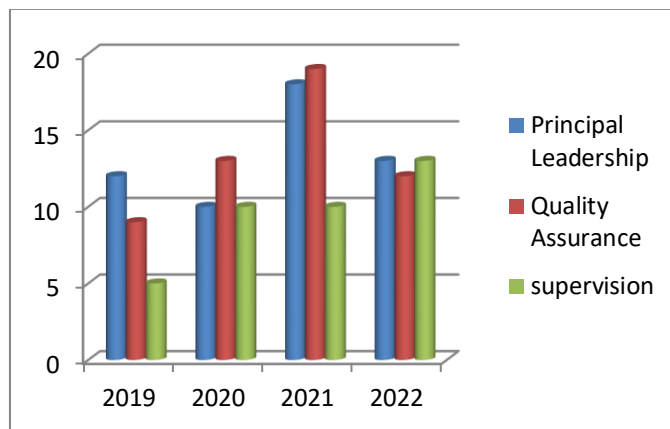


Figure 1. The Contribution and Influence of MTs Al Washliyah Padang Matinggi Rantauprapat Education on National Education

Source. Documentation of the Education Assembly of MTs Al Washliyah Padang Matinggi Rantauprapat 2019-2022

The chart table above is a graph of the 2019-2022 year, looking at the documentation above as researchers got from the Al Washliyah education assembly of Labuhanbatu Regency as a sample in Rantauprapat. Looking at the chart above, it can be analyzed that the contribution and influence of MTs Al Washliyah Padang Matinggi Rantauprapat education on National education is identified;

1. MTs Al Washliyah Padang Matinggi Rantauprapat was involved in the leadership of Kepala Sekolah in the North Sumatra region as a place to organize training. Bukan only leadership training in Al Washliyah neighborhood, tebut also the entire Kepala Sekolah in Labuhanbatu District. This indicates that the influence of the leadership of the principal of MTs Al Washliyah Padang Matinggi Rantauprapat on National education is the quality of human resource development. And in 2022 the improvement of the quality of leadership of MTs Al Washliyah Padang Matinggi Rantauprapat has increased significantly;
2. MTs Al Washliyah Padang Matinggi Rantauprapat is involved in school quality assurance in Labuhanbatu Regency, as a place to organize training, and is not only involved in improving and quality assurance in the Al Washliyah environment but also all schools throughout north Labuhanbatu, Labuhanbatu Induk and South

Labuhanbatu Regencies. This indicates that the influence of management to improve the quality of education of MTs Al Washliyah Padang Matinggi Rantauprat on National education is the quality of quality education development;

3. MTs Al Washliyah Padang Matinggi Rantauprat is involved in school supervision in Labuhanbatu Regency as a place to organize training, and not only supervision training in the Al Washliyah environment but also all supervisors throughout North, Main and South Labuhanbatu Regencies, both within the ministry of religion and the education office. This indicates that the influence of supervision on national education is proof of the quality of human resource development.

Based on the three contributions and influence of MTs Al Washliyah Padang Matinggi Rantauprat on the development of national education, the researcher analyzed and concluded that the revitalization of the contribution and influence of MTs Al Washliyah Padang Matinggi Rantauprat on national education boils down to the development of the people, where the development of the people takes place in formal education both from elementary to tertiary levels has curriculum partnerships in government, this includes an educational curriculum based on K-13.

IV. CONCLUSION

Social aspects and typology of the Islamic movement al-Jam'iyatul Washliyah in MTs Al Washliyah Padang Matinggi Rantauprat. From the social aspect Al Washliyah built an Islamic civilization from several institutional educations. While the typology is a typological movement of ahlu sunnah wal-jama'ah. The tribe that became the founder of al-Jam'iyatul Washliyah in North Sumatra is a tribe that in fact comes from the Mandailing tribe and whose minority comes from the Malay tribe. Modernization of al-Jam'iyatul Washliyah Education MTs Al Washliyah Padang Matinggi Rantauprat from the aspect of Contribution and Influence of Al Washliyah education on National Education. Namely, it is carried out through and based on the forum for the formation of national education cadres, forming the development of national and national character.

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