

DEVELOPMENTS OF MADRASA IN WESTERN SUMATRA: Analysis of Mahmud Yunus' Contributions

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This study focuses on the contributions of Mahmud Yunus to developments of Madrasa education in Western Sumatra. This theme is important considering the pioneering position of Western Sumatra in modernization of Indonesian Islamic Education. This qualitative study relies mostly on library data but some references are also made to historical realities. Mahmud Yunus's contribution to education was indeed very significant and included different aspect ranging from philosophical thought to practical examples. His thoughts on education was rooted in the Holy Book of Al-Qur'an—indeed he was one the very few Indonesian scholars who produces a complete interpretation of the Qur'an. In addition, he was also a practitioner with first-hand long experience in developing the Madsara system. As a matter of fact much of his thoughts have been adopted by Indonesian government in certain policies regarding madrasa, most notably in making Islamic Religious Education a compulsory subject.

Keywords: *Mahmud Yunus, Islamic Education, madrasa, West Sumatra*

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Introduction

Education is the recognition and recognition of the place of things in accordance with the order of creation which is progressively injected into the human being so as to lead to the knowledge and acknowledgement of God in the true order of existence.¹ Education is deeply dependent on the beliefs, beliefs and views of the human life of the community involved in it, it is supported by the fact explicitly or implicitly saying that any actions relating to education cannot be separated from the philosophical, religious, and scientific views of human existence and truth, whether physical or spiritual or spiritual.² Thus, education is the process of formation of man to the direction that is called. The process of forming man is called Islam is a great and noble work.³

In its development, Islamic education forms a solid and strong joint for the construction and development of Islamic civilization.⁴ Therefore, education needs to be attracted to the attention of Muslims in order to rebuild solid and firm Islamic civilisation in the world.⁵ Islamic education has freed the Muslims from the snares of stupidity, poverty and retardation. It is education in its virtue that will revive this people, wake them from their sleep, awaken them from negligence, arouse their spirit and self-esteem in the face of the enemy.⁶ Therefore, in the Islamic world from the first days has opened up the opportunity to learn and demand science for all layers of society at first carried out in the mosques, then in the houses of the nobles, in bookstores, to the madrasah-madrasah, *kuttah-kuttah*, *Dar al'Uluum*, *Dar Al Hikmah*. Some Caliphs even brought their teachers to teach their sons in the palace.⁷

The evolution of the concepts of Islamic education from the day of Khari is not independent of the active role of the figures of islamic education itself. One of them is Mahmud Yunus.⁸ He is one of the educational figures who has their own patterns of

¹ M Ridho, "PROFIL PENDIDIK DALAM PENDIDIKAN ISLAM/ : TELAAH PEMIKIRAN MAHMUD YUNUS DALAM KITAB AT-TARBIYAH WA AT-TALIM," 2014.

² Qurrota A'yunin, "Profil Pendidik Perspektif Mahmud Yunus Dan Ki Hajar Dewantara," 2017.

³ Firdaus, "SIFAT-SIFAT GURU DALAM PANDANGAN MAHMUD YUNUS(Tinjauan Psikologis-Pedagogis)," 2011.

⁴ Abdul Rohman, "STUDI KOMPARASI PEMIKIRAN MAHMUD YUNUS DAN MOHAMMAD NATSIR," 2016.

⁵ Nurus Syarifah, "TAFSIR AKADEMIK KARYA MAHMUD YUNUS: CORAK ILMIAH, SOSIAL DAN INTELEKTUAL DALAM TAFSIR AL-QUR'AN AL-KARIM," *JURNAL At-Tibyan Jurnal Ilmu Alquran Dan Tafsir* 5, no. 1 (June 30, 2020): 103–18, <https://doi.org/10.32505/tibyan.v5i1.1157>.

⁶ A Mauliddin, "UNSUR LOKAL DALAM TAFSIR AL-QUR'AN KARIM KARYA MAHMUD YUNUS," 2018.

⁷ Syeh Hawib Hamzah, "Pemikiran Mahmud Yunus Dalam Pembaruan Pendidikan Islam Di Indonesia," *Dinamika Ilmu*, June 1, 2014, 123–47, <https://doi.org/10.21093/di.v14i1.18>.

⁸ Hilda Ainissyifa and Abdul Kosim Nurseha, "Contextualizing Mahmud Yunus' Islamic Education Concept in Madrasah Aliyah," *Jurnal Pendidikan Islam* 8, no. 1 (June 6, 2022): 87–100, <https://doi.org/10.15575/jpi.v8i1.19117>.

thought that are recognized in the Islamic world, because of the level of education, the dedication that he has contributed to the development of the world of Islamic education.⁹ It can be seen from the achievements and reputation that has been achieved throughout his career. The name of Mahmud Yunus is quite famous and no longer strange in the history of the development of Islamic education in Indonesia.¹⁰ His profile as a teacher, a lecturer, an educator, and a well-executable official, he has left impressions and messages that cannot be forgotten.¹¹ Mahmud Yunus is also known as a productive writer, not only writing books related to Islamic education but also writing other fields of Islam.¹² His career and profession as a teacher and educator began as a madrasah teacher in his village and continued until eventually Mahmud Yunus was appointed the first Rector of IAIN Imam Bonjol Padang. Mahmud Yunus is one of the educators in the neighborhood of the Department of Religion who always thought, fought and managed the implementation of religious education in the madrasas-madrasas, schools and Islamic high schools.¹³

The presence of Islamic educational institutions such as the madrasah, the Islamic College in Indonesia is an advanced result of the efforts that have been pioneered by Mahmud Yunus and other figures of the nation.¹⁴ Mahmud Yunus is also referred to as one of the figures and architects of the modernization of Indonesian Islamic education. The struggle of Mahmud Yunus in the field of education from his young age to the end of his life, as well as his works in Islamic sciences, to this day is still used as a reference in the study of Islamic science.¹⁵ This proves that Mahmud Yunus during his lifetime has committed acts of heroism or produced extraordinary achievements and work for the development and progress of the nation and state of the Republic of Indonesia. Mahmud Yunus is a figure who throughout his life has struggled, served, worshipped, and produced his extraordinary works for the nation and country.¹⁶ The monumental works of Mahmud Yunus are referenced in the Indonesian-language Tafsir Al Qur'an as the first form of Indonesians-speaking tafsir and the Arab-Indonesia Dictionary. In addition, the ideas,

⁹ M A Ashraf, "Poverty Alleviation and Conventional MFIs: Challenges and Prospects," *Poverty Alleviation and Conventional MFIs: Challenges and Prospects*, 2020, 1–212.

¹⁰ Rector, "Citra Keber-Islaman Masyarakat Padang," 2011.

¹¹ Filzah Syazwana, "Corak Penafsiran Kalam Mahmud Yunus Dalam Tafsir Qur'an Karim," 2018.

¹² S Aisyah, "EPISTEMOLOGI TAFSIR QUR'AN KARIM KARYA MAHMUD YUNUS," 2016.

¹³ Dimas Doddy Priyambodho, "GAGASAN PEMBAHARUAN PENDIDIKAN ISLAM MAHMUD YUNUS DALAM TAFSIR AL-QUR'AN KARIM," *Studia Religia/ : Jurnal Pemikiran Dan Pendidikan Islam* 7, no. 1 (June 9, 2023), <https://doi.org/10.30651/sr.v7i1.18197>.

¹⁴ Ulvia Nur Anini, Muh. Ilham R. Kurniawan, and Ali Muttaqin, "Integrasi Keilmuan Dalam Pendidikan Islam Perspektif Pemikiran Ibnu Sina Dan Mahmud Yunus," *An-Nuha/ : Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 8, no. 2 (December 18, 2021): 301–25, <https://doi.org/10.36835/annuha.v8i2.456>.

¹⁵ Saifuddin Alif Nurdianto, "K. H. IMAM ZARKASYI," 2017.

¹⁶ Rithon Igisani, "Kajian Tafsir Mufassir Di Indonesia," *Potret Pemikiran* 22, no. 1 (July 1, 2018), <https://doi.org/10.30984/pp.v22i1.757>.

thoughts, as well as the footsteps and works of Mahmud Yunus have been widely used as the object of the study of the archdiocese, magister and doctor, both by students who study in the country and abroad.¹⁷

The author considers that Mahmud Yunus is one of the figures of the Islamic Division who has a different pattern of thinking from other figures of education. The educational thinking of Mahmud Yunus, despite the traditional educational capital acquired earlier, has contributed greatly to the development of Islamic Education in Indonesia, both before independence and after Indonesia's independence.¹⁸ The educational pattern of Mahmud Yunus was not affected by the situation and conditions in which the traditional educational system was still applied, even the attractive of the educational thinking of Mahmud Yunus, where he was not interested in purifying (cleansing or eradicating) Islam from the practice of bid'ah, dhul and khurafat as the situation was done by Islamic thinkers at the time. Mahmud Yunus's educational thinking is focused on how Indonesian Muslims can study and utilize the advances of modern science.¹⁹

When compared to the educational figure of his time, Mahmud Yunus was a figure who had a high focus and commitment to the efforts to build, enhance and develop Islamic education as an integral part of the education system intended for the entire Indonesian society, especially those of Islamic religion.²⁰ His ideas and thinking in the field of education as a whole are strategic and he is a pioneering work, in a sense never done by the figures of Islamic education before. As one of the figures, leaders and scientists that are credible and respected both by the Indonesian nation itself and by the international world.²¹

Based on the above thought, there is no doubt that Mahmud Yunus is one of the Islamic educational figures whose contribution to the field of Islamic education has been tested and recognised nationally and internationally.²² Therefore, when reviewed of some scientific requirements in the study of a figure has been fulfilled, and it is worthy that the pattern of the thought of the education of Mahmud Yunus and his contribution in the development of Islamical Education can be used as an object of research.

¹⁷ M Sidik, "KONSEP MANAJEMEN DAKWAH GRAMEEN BANK (STUDI TERHADAP PEMIKIRAN MUHAMMAD YUNUS)," 2014.

¹⁸ Rusli Malli, "KONSEP PEMIKIRAN PENDIDIKAN ISLAM KONTEMPORER DI INDONESIA," *TARBAWI/ : Jurnal Pendidikan Agama Islam* 1, no. 2 (January 22, 2017): 159–66, <https://doi.org/10.26618/jtw.v1i2.369>.

¹⁹ M Multazam, "Konsep Pendidikan Islam (Studi Komparasi Pemikiran K.H. Hasyim Asy'ari Dan Mahmud Yunus)," 2019.

²⁰ Siti Rohmah, "KONSEP PENDIDIKAN ISLAM PERSPEKTIF MAHMUD YUNUS," 2016, <https://doi.org/10.31904/MA.V27I1.3822>.

²¹ Niswatin Hasanah, "Konsep Pendidikan Islam Perspektif Mahmud Yunus," 2009.

Methodology

Research methodology using qualitative research approaches, with types of library research (library research).²³ The data being studied is a written library work in the form of documents in book or literature, and this is what is the fundamental characteristic of library research. According to the title the author suggests, this research is library research. (library research).²⁴ There are several reasons why the authors use library research, namely: First, such research questions can only be answered through library study and it is not possible to use the data from filed research. History studies generally use the method of library research in addition to religious and literary studies. Secondly, the study of the library is necessary as one of its own stages, namely, the introduction of the preliminary study to understand more deeply the new symptoms that are developing in the field or in the community.²⁵ Thirdly, the library's data remains reliable to answer its research questions, because the libraries are very rich gold mines for scientific research. Information or fixed empirical data that has been made by other researchers, whether reports of research results or official reports, books stored in the library can still be used by the researchers of the libraries.²⁶

The primary source of data is from the books written directly by Mahmud Yunus, in this case the author only takes some of his works that are directly related to Mahmud Yunus in particular that relate to his thinking about Islamic education. As for the secondary data source is all the books or writings that are correlated and their relevance to the problem of this research. There are three steps that are done in the collection of data, namely the orientation stage where the process is to gather interesting and unique data in general about the patterns of thought of Islamic Education. The stage of exploration is where the process of conduct is to direct the research towards the focus of the study to be conducted, namely the pattern of thought of Mahmud Yunus about Islamic education. Next, the author carries out a survey of his works related to the concept, as well as the thinking of education, then see his contribution to the development of Islamic Education in Indonesia. A focused study phase is a process that is carried out by thoroughly examining the focus of the study in accordance with the research objectives. In this case, a deep understanding of the educational thinking pattern of Mahmud Yunus as well as his contribution to the development of Islamic education in Indonesia, in this case will also describe about its uniqueness, advantages and disadvantages.

²² Restu Dwi Mulyani, "KONTRIBUSI PEMIKIRAN MAHMUD YUNUS DALAM PEMBAHARUAN PENDIDIKAN ISLAM DI INDONESIA," 2007.

²³ Sugiyono, "Metode Penelitian Kuantitatif, Kualitatif, Dan R&D" (Bandung: CV Alfa Beta, 2018).

²⁴ Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1998).

²⁵ Sugiyono, "Metode Penelitian Bisnis Pendekatan Kuantitatif Teori Dan Aplikasi Pada Penelitian Bidang Manajemen Dan Ekonomi Islam," vol. 3 (Jakarta: Kencana, 2017), 7313.

²⁶ Sugiyono, "Metode Penelitian Kuantitatif Dan Kualitatif, Dan R & D, Bandung: Alfabeta," 2011.

Results and Discussions

Mahmud Yunus Educational Thought Patterns

Before explaining Mahmud Yunus's educational pattern, it is also important to present the pattern of his thinking in compiling the interpretation of the Qur'an Karim that he wrote. It is not surprising that when Mahmud Yunus was in Egypt, he was in touch with the minds of the figures of the Islamic education, among them was Muhammad Abduh, who presented the interpretation of the Qur'an rationally.²⁷ This attempt to rationalize the verses of the Qur'an is very relevant to the pattern of thought of modern society. The patterns of Mahmud Yunus's interpretation directly imply the pattern of his thinking in the development of modern Islamic education in Indonesia.²⁸

As for the factors that influence Mahmud Yunus' educational thinking patterns are: family factors, regional factors, and Middle East factors. Mahmud Yunus is seen from the family factor, he comes from a family of obedient worship and love of science. Two of his parents were scholars in Sungayang, the birthplace of Mahmud Yunus.²⁹ Mahmud Yunus studied at the surau where his father and grandfather taught. The year of the birth of Mahmud Yunus coincides with his political ethics, political associations, or better known by society, with the political period of retaliation from the Dutch colonial government.³⁰ The retaliation against the Indonesian people is carried out through the educational path. Although the jurisprudence was formally established in 1899, it was only effectively realized at the beginning of the twentieth century.³¹

Basically Mahmud Yunus studied the basic sciences of Islam by using the method of sorogan, learning the nerve nahwu and the Arabic language. Thanks to his perseverance and intelligence he quickly mastered the science of tools and gained the confidence of teaching them.³² Although Mahmud Yunus and his basic religious family are the same as the understanding taught in the preschool on the island of Java, the family does not prevent Mahmud Yunus's desire to demand science without worrying that it may influence his thinking in the future. Evidently Mahmud Yunus was allowed to enter the

²⁷ Zulmardi Zulmardi, "MAHMUD YUNUS DAN PEMIKIRANNYA DALAM PENDIDIKAN," *Ta'dib* 11, no. 2 (June 27, 2009), <https://doi.org/10.31958/jt.v12i1.151>.

²⁸ Ummi Kalsum Hasibuan, "Mahmud Yunus Dan Kontribusi Pemikirannya Terhadap Hadis," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 2, no. 1 (June 17, 2020): 1, <https://doi.org/10.31958/istinarah.v2i1.2005>.

²⁹ Arini Amalia, "Metode Pendidikan Akhlak Menurut Mahmud Yunus," 2019.

³⁰ Muhammad Abdulloh, "PEMBAHARUAN PEMIKIRAN MAHMUD YUNUS TENTANG PENDIDIKAN ISLAM DAN RELEVANSINYA DENGAN PENDIDIKAN MODERN," *AL MURABBI* 5, no. 2 (June 27, 2020): 22–33, <https://doi.org/10.35891/amb.v5i2.2109>.

³¹ N Rohmah, "PEMBAHARUAN PENDIDIKAN ISLAM DI INDONESIA STUDI TERHADAP PEMIKIRAN MAHMUD YUNUS • DAN KONTRIBUSINYA TERHADAP METODE PENDIDIKAN AGAMA ISLAM," 2006.

³² R Malta, "PEMIKIRAN DAN KARYA-KARYA PROF.DR.H MAHMUD YUNUS TENTANG PENDIDIKAN ISLAM (1920-1982)," 2011.

madrasah school. Thanks to the support of the parents especially the mother as a weaver gave an extraordinary support to Mahmud Yunus to learn to mention selling all his necessities to give the attention of Mahmud Yunus in demanding science.³³

As far as the area is concerned, the region of Sumatra was the first to recognize Islam. There are so many figures and scholars born in this area. Not only are they known as thinkers, but they're on average active in writing.³⁴ This is one of the advantages of the figures and scholars of Sumatra, so that they do not lose the wealth of science and work, because there have been many books written in various disciplines, whether it is science of religion or general science such as fiqh, tasawuf, tariqah, philosophy to literature. Since the growth and development of Islam in Western Sumatra went along with the learning of Islamic science through houses, mosques, surau, and madrasah. Until the beginning of the 20th century the development of science in Western Sumatra had given birth to many figures and scholars who sought to make change and renewal, both in the field of religious understanding and in the attention to Islamic education. Characters and scholars who are active in thinking include Abdul Karim Amrullah, Abdullah Ahmad etc. At this time Mahmud Yunus was growing up and has joined them even though he was young.³⁵

From the touch and reservation and experience that Mahmud Yunus experienced he was able to baptize and receive while supporting the renewal of Islamic education. The influence of teachers and other figures made him have principles and ideals to be active in various organizations to advance Islamic education, so that Mahmud Yunus engaged himself in the organization of Sumatra Tawalib, publishing magazines and establishing Islamic educational institutions up to college.³⁶ According to the author of the character Mahmud Yunus becoming an educational figure, can not be freed from the influence of the social environment, as well as the influences of the figures and scholars where he was born and raised. At that time there was a struggle among scholars for the movement and renewal of Islamic thought through the establishment of educational institutions that taught general lessons, and no longer merely taught religious lessons.³⁷

While viewed from the Middle East factor, Mahmud Yunus was formed as a thinker in the field of Islamic education, not only influenced by the family environment and the social environment (region) alone, but also by the school environment, in particular the educational environment of Middle Eastern after Mahmud Yunus actively studied in Egypt. In his lifetime, Mahmud Yunus went to the Middle East twice.³⁸ The first is to go to Mecca while performing Hajj. Mahmud Yunus did not intend to study in Mecca for a long time

³³ Eficandra Masril et al., "Pemikiran Fiqh Mahmud Yunus," 2013.

³⁴ Ubaidillah, "Pemikiran Hukum Islam: Analisis Pemikiran Mahmud Yunus Tentang Kewarisan Dalam Islam," 2017.

³⁵ Hamzah, "Pemikiran Mahmud Yunus Dalam Pembaruan Pendidikan Islam Di Indonesia."

³⁶ S Syarifuddin, "PEMIKIRAN MAHMUD YUNUS DALAM PENDIDIKAN BAHASA ARAB DAN PENGARUHNYA DI MADRASAH DAN PESANTREN DI INDONESIA," 2017.

because according to his teacher's message that the material of the teaching that is at Mecca is almost the same as the material received in the place of his birth. Second, he left for Egypt with the aim of studying for a long time.³⁹

Mahmud Yunus studied in Egypt at two universities, Al-Azhar and Darul Ulum. Plus when he studied at *Darul Ulum* nottabene as a public college, he learned a lot about general subjects.⁴⁰ It is then understandable that both educational institutions were very influential in providing information on religious and general science, so that Mahmud Yunus became the first Indonesian student who could demand science in Darul-Ulum. What Mahmud Yunus gained during his studies and socializing in Egypt became a valuable capital for the development of Islamic education in Indonesia.⁴¹

The contribution of Mahmud Yunus's thought to the development of Western Sumatra education

Maintenance of religious education received serious attention from the government after Indonesia's independence, both in public and private schools.⁴² The attempt not to begin with the provision of assistance to the institution as recommended by the Central National Committee Workers' Body (CNC) on December 27, 1945, which stated that the madrasah and the pentecost are in fact a tool and a source of education and refreshment of the people of jadhana already rooted in Indonesian society in general, is expected to get the attention and assistance of the government.

Mahmud Yunus is a figure of Islamic education who has made a great contribution to the development of madrasah education in Indonesia, even seen since 1913 M, where Mahmud Yunus has contributed to become an assistant teacher who has had 5-6 pupils. Mahmud Yunus not only taught the books he had studied, but even taught them that he had not studied at all. Though the books are heavy enough for the size of its age: Al Mahalli, Alfiah Ibnu 'Aqil and Jam'u Al Jawami.⁴³

³⁷ M Zia Al-Ayyubi, "PEMIKIRAN MAHMUD YUNUS TENTANG HADIS ETIKA DAN KONTRIBUSINYA TERHADAP PERKEMBANGAN KAJIAN HADIS DI INDONESIA," *Jurnal Studi Hadis Nusantara* 4, no. 2 (December 31, 2022): 149, <https://doi.org/10.24235/jshn.v4i2.12992>.

³⁸ Fauza Masyhudi, "PEMIKIRAN MAHMUD YUNUS TENTANG KONSEP PENDIDIKAN ISLAM," 2014, <https://doi.org/10.30829/tar.v21i1.220>.

³⁹ Rosihon Anwar, Asep Abdul Muhyi, and Irma Riyani, "PENGARUH IDE PEMBAHARUAN ABDUH DI MESIR PADA TRADISI TAFSIR DI INDONESIA: KAJIAN TERHADAP TAFSIR QUR'AN KARIM KARYA MAHMUD YUNUS," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (December 30, 2020): 221, <https://doi.org/10.18592/khazanah.v18i2.3825>.

⁴⁰ Anwar, Muhyi, and Riyani.

⁴¹ Resna Dewi, "Penyelesaian Homoseksual Dalam Alquran: Studi Komparatif Tafsir Alquran Karim Mahmud Yunus Dan Tafsir Al-Azhar Buya Hamka," 2019.

⁴² Ridho, "PROFIL PENDIDIK DALAM PENDIDIKAN ISLAM/ : TELAAH PEMIKIRAN MAHMUD YUNUS DALAM KITAB AT-TARBIYAH WA AT-TALIM."

⁴³ A'yunin, "Profil Pendidik Perspektif Mahmud Yunus Dan Ki Hajar Dewantara."

After having had several years of experience studying at Madras School, in 1917 M teacher Mahmud Yunus Sheikh H. Muhammad Thaib Umar fell ill, ever since that Mahmoud Yunus was directly assigned to replace the role of his teacher teaching and leading the Madras school.⁴⁴ Educated directly by Sheikh H. Muhammad Thaib Umar and the increasingly close interaction with the network of scholars in Minangkabau at the time has “provocated” Mahmud Yunus to seek further knowledge. Mahmud Yunus felt not satisfied with the insight and knowledge he had gained all this time, even this became his own spirit and motivation to deepen and expand his Islamic sciences.⁴⁵

The contribution of Mahmud Yunus’ thinking to the development of madrasah education in Indonesia can be seen from some of his career as follows:

Contribution to Leadership *Al-Jami’ah Al Islamiyyah* in Sungayang

The contribution of Mahmud Yunus’s thought to the development of Al-Jamiah al Islamiyah can be seen from the time that Mahmoud Yunus led Al- Jamiah al Muslimiyah replacing his teacher HM. Thaib Umar, in whose hands the educational institution began to get a touch of change. Along with the journey of time, the first change made by Mahmud Yunus was to change the name of Madras School with Al Jami’ah Al Islamiyah on March 20, 1931. Mahmoud Yunus led Al Jmi’ah al Islamiyah for only 2 years (1931- 1932), because after that Mahmud Junus’ activity was more in Padang in leading Normal Islam which was founded by PGRI at the same time.⁴⁶

Then in his leadership, Mahmud Yunus presented many ideas of renewal, as well as developing against Al Jami’ah Al Islamiyah into a more modern educational institution, namely developing it in the form of an educational system, as is the usual education in government schools is the four-year duration of education, with the focus of his studies: religious sciences, Arabic language and general knowledge of the same level as Schalkel school. Then this system was followed by Diniyah and by part Thawalib/Tabiyah Islamic gradually.⁴⁷

The first madrasah to change from the old system to the new system is Diniyah Putri Padang Long. Then it is divided into two levels namely: level ibtidaiyah 4 years and level Tsanawiyah 3 years, the number of 7 years = 7 classes. Generally the madrasah Diniyah and asan Thawalib and Tarbiyah Islamiah as well as madrasah-madrasah Muhammadiyah

⁴⁴ S Sholikah, “RELEVANSI KOMPETENSI PENDIDIK MENURUT K.H. HASYIM ASY’ARI DENGAN UU SISDIKNAS TAHUN 2003,” 2017.

⁴⁵ Umi Salamah and Abdulloh Safiq, “RELEVANSI PEMIKIRAN MAHMUD YUNUS DALAM KITAB AT-TARBIYAH WA AT-TALIM DENGAN KOMPETENSI GURU (UNDANG-UNDANG NOMOR 14 TAHUN 2005),” *Journal AL-MUDARRIS* 2, no. 2 (August 18, 2019): 224, <https://doi.org/10.32478/al-mudarris.v2i2.287>.

⁴⁶ Rohman, “STUDI KOMPARASI PEMIKIRAN MAHMUD YUNUS DAN MOHAMMAD NATSIR.”

⁴⁷ Firdaus, “SIFAT-SIFAT GURU DALAM PANDANGAN MAHMUD YUNUS(Tinjauan Psikologis-Pedagogis).”

have such a system, that is: the level ibdaiyah 4-years and the level tsanawiyah 3-years, the amount of 7 year = 7 class. (7 kelas). Though the Madrasah-madrasah system is the same, but the curriculum is not the same. For example, the Ibtidaiah of Diniah is not like the Ibtidaiah of Thawalib, Muhammadiyah or Tarbiyah Islamiyah, as well as the level of Tsanawiyah is not similar between one and the other.⁴⁸

According to the explanation above, it can be understood that the thinking pattern of Mahmud Yunus in the field of education has contributed to the development of the educational system of madrasah, the condition when the education of Madrasah has not applied the system of reference and only only classical, then on the idea of the thinking of Mahmud Yunus, then the institutions of education madrasah developed into educational institutions using the reference system, i.e. jenjang ibtidaiyah and jenjang tsanawiyah. The development according to the writer due to the thought of Mahmud Yunus is influenced by the education system developed by the Dutch schools called *jiuga* with government schools, which have applied a cramped education system. Besides, he must not be deprived of the influence and experience he had gained during his time in Egypt, which he had seen when he studied there. Mahmud Yunus's thinking patterns on the education system of madrasah from the idolatry, Tsanawiyah and Aliyah developed through Al-Jami'ah Al Islamiyyah under his leadership, have further contributed greatly to the development of the education of Madrasah nationally in Indonesia to the present.⁴⁹

Contribution to Leadership Normal Islam in Padang

Normal Islam (Kulliah Mu'allimin Islamiyyah) is a madrasah education institution founded in Padang by the Association of Islamic Religious Teachers (PGAI) on April 1, 1931. This school is Aliyah's level and aims to educate prospective teachers. Therefore, the students who are accepted in this school are graduates of a 7 year madrasah. The establishment of this school of prospective teachers to defy the assumption that everyone can be a teacher, as long as they can deliver the material, is a misguided view and must be corrected. Because the duty and function of the teacher is not just the delivery of material, but a process of changing the attitude and behavior of the student according to the intended purpose. Therefore, in the learning process there are guidance activities, training skills, motivating so that students can solve various issues of life.⁵⁰

The leadership of Normal Islam has been entrusted to Mahmud Yunus since his foundation. So, at the same time, Mahmud Yunus led two educational institutions at once, Normal Islam in Padang and Al Jam'iah Al Islamiyyah in Sungayang. Normal Islam was the most modern madrasah for the time, this school besides having included general subjects into its curriculum, also has a chemistry and physics laboratory, and

⁴⁸ Syarifah, "TAFSIR AKADEMIK KARYA MAHMUD YUNUS: CORAK ILMIAH, SOSIAL DAN INTELEKTUAL DALAM TAFSIR AL-QUR'AN AL-KARIM."

⁴⁹ A'yunin, "Profil Pendidik Perspektif Mahmud Yunus Dan Ki Hajar Dewantara."

⁵⁰ A'yunin.

other practicum tools. During his leadership of Normal Islam, Mahmud Yunus has made significant contribution to the development of teaching systems, especially methods in the teaching of Arabic.⁵¹ Even the books used were his own book, *Durus Al Lughah Al 'Arabiyyah*, which he wrote while studying in Egypt.⁵²

One of the results of Mahmud Yunus's methodological change was to emphasize that students should be able to speak Arabic actively, while at that time the existing madrasah graduates were generally only able to talk Arabic passively. According to the authors of this system, which is widely adopted by the educational system of Indonesians today that applies methods of learning using active Arabic.⁵³

The educational system that Mahmud Yunus did in the school he led, can be interpreted as much inspired by the education system that exists in Al Azhar and Darul Ulum in Egypt. It can be seen that the system of education that he applied is almost the same as the level of education which is in Al-Azhar and darul ulum, it is seen from the existence of the integration between religious knowledge and general knowledge. The contribution of Mahmud Yunus's thinking pattern to the development of madrasah education, especially the educational institutions under his leadership, is demonstrated by his openness in allowing students to study in his school from anywhere as long as they are of Islamic religion.⁵⁴ The current situation is very different from the schools established by the Dutch invaders that are highly discriminatory in the recruitment of students. Colonial education politics at that time can be seen from the distinction between schools for the children of the earth princes, which is called the lower school of the Earth sons are HIS. Whereas schools for Dutch children are called ELS (*Europascha Lagere School*). With the discrimination of education by the Dutch colonialists, it is clear that not all children of the world can go to school, which leads to the stupidity of these children. Therefore, the two schools of Mahmud Yunus which he founded have contributed to channeling indigenous children in the acquisition of science and building the personality of the younger generation.⁵⁵

In both schools above Mahmud Yunus tried to blend religious science with general science. The Islamic Normal Madrasah was the first educational institution to have a laboratory for physics and chemistry in Western Sumatra. The contribution of Mahmud Yunus's educational thinking pattern can also be seen from the curriculum reforms

⁵¹ Rohmah, "PEMBAHARUAN PENDIDIKAN ISLAM DI INDONESIA STUDI TERHADAP PEMIKIRAN MAHMUD YUNUS • DAN KONTRIBUSINYA TERHADAP METODE PENDIDIKAN AGAMA ISLAM."

⁵² Malta, "PEMIKIRAN DAN KARYA-KARYA PROF.DR.H MAHMUD YUNUS TENTANG PENDIDIKAN ISLAM (1920-1982)."

⁵³ Syarifuddin, "PEMIKIRAN MAHMUD YUNUS DALAM PENDIDIKAN BAHASA ARAB DAN PENGARUHNYA DI MADRASAH DAN PESANTREN DI INDONESIA."

⁵⁴ Masril et al., "Pemikiran Fiqh Mahmud Yunus."

⁵⁵ Masyhudi, "PEMIKIRAN MAHMUD YUNUS TENTANG KONSEP PENDIDIKAN ISLAM."

carried out in his educational institutions, such as the inclusion of algebra subjects, as well as making Arabic as an introductory language, just as the Dutch made Dutch the introductory language in Dutch schools.⁵⁶

Mahmud Yunus, through the Islamic Normal Madrasah, sought to eliminate the term old and young. Therefore, when Mahmud Yunus returned from Al Azhar and arrived in Minangkabau, he tried to make peace between the two groups, by the way of the disciples who studied with him in Normal Islam and Al-Jamiah Islamiyah (1931). When they came out, the names of the young and the old disappeared altogether. It is increasingly confirmed that Mahmud Yunus is one of the educational figures whose patterns are modernist. He rejects the term old and young, which is more attached to traditional thinking patterns. The old men and the young men are the only ones who have the most absolute knowledge of the world.⁵⁷

In institutional terms, Mahmud Yunus is one of those who pioneered the need to change the teaching system from the one with individual patterns such as sorogan or the attachment that is normally applied in training to the classical teaching systems. The institutions of classical education have influenced the development of “Modern” Islamic education in Indonesia, one through his alumni Kh. Imam Zarkarsyi, one of the founders of Pondok Modern Darussalam Gontor Ponorogo Java East. In 1936, Gontor had already followed the curriculum and the (modern) Islamic normal education system, the system of education in Bharor which was identical to the classical and homeless systems, the yellow books packed into textbooks adapted to the standard of his primary education.⁵⁸

Mahmud Yunus carried out the development of the classical system in a led and organized manner, i.e. in the form of classification with a fixed timeframe which is considered more efficient, because with relatively little cost and time can produce a large and high-quality product. Some of the ideas offered above are still relevant to the theories in Islamic education today, where many thinkers have similar perceptions with Mahmud Yunus.

Because the concepts formulated by Mahmud Yunus are comprehensive, covering cognitive, affective and psychomotor aspects. In the cognitive aspects of teaching learning activities, he emphasized on the depth of the material to bring the students to critical thinking, thus bringing the learners to use their development as much as possible. In the affective aspects, he stressed on the importance of the teaching methods of

⁵⁶ Malta, “PEMIKIRAN DAN KARYA-KARYA PROF.DR.H MAHMUD YUNUS TENTANG PENDIDIKAN ISLAM (1920-1982).”

⁵⁷ Rohmah, “PEMBAHARUAN PENDIDIKAN ISLAM DI INDONESIA STUDI TERHADAP PEMIKIRAN MAHMUD YUNUS • DAN KONTRIBUSINYA TERHADAP METODE PENDIDIKAN AGAMA ISLAM.”

⁵⁸ Al-Ayyubi, “PEMIKIRAN MAHMUD YUNUS TENTANG HADIS ETIKA DAN KONTRIBUSINYA TERHADAP PERKEMBANGAN KAJIAN HADIS DI INDONESIA.”

educators. Whereas in the psychomotor aspects in teaching activities he emphasised on developing the competence of the students and can apply the science he learned in everyday life.⁵⁹

The contribution of Mahmud Yunus's educational thinking to the development of the Normal Islamic Madrasah, not only in the development on the institutional aspects alone, but also on the aspects of the teaching plan and in the determination of the books of learning resources. It can be seen from the books used in this school as it is the work of his own writing. As for the Scriptures which he used directly in the Madrasah Normal Islam, among them are: "Al Adyan, Tarbiyah wat Ta'lim 1-3, *Science Musthalah Hadis, and Ilmun Nafsil Hadis.*"⁶⁰ Based on the above explanation, it can be understood that Mahmud Yunus's contribution to institutional aspects can be seen from his innovation in developing madrasah education with a cramped education system. It has been practiced in the educational institutions he led, namely in Al-Jami'ah Al-Islamiyah, the four-year-old Ibtidaiyah, Tsanawiyah, and Aliyah, this education system is almost the same as the education system of Al-Azhar and *Dar Al-Ulum. Also in Normal Islam and Kulliyatul Mua'allimin Al-Islamiyah.*⁶¹

Contribution to Leadership Sekolah Menengah Islam (SMI) in Bukittinggi

Before Indonesia's independence, Minangkabau had grown a lot of madrasah-madrasah. From Madrasah Ibtidaiyah, Madrasah Tsanawiyah, to the School of Higher Religion Teachers. Schools of Religion have grown more than ten of them, such as Normal Islamic, Islamic College, Training College, Kulliah Muballighin/Muballighat, Muallimat, and others.⁶² When the Allies occupied the town of Padang, every night there was a series of fighting between the Dutch and the Indonesian youth. As the fighting intensified too, this atmosphere threatened the Islamic religious schools in Padang. Then in the middle of 1946 Normal Islamic and Islamic College in Padang had to be closed, because its teachers and students had to flee to Bukittinggi. Then on the initiative of Mahmud Yunus and with the agreement of the existing teachers, then in September 1946 was established the Islamic Secondary School (SMI) in place of the Normal School and Islamic College that had been closed in Padang.

At that time, all of the Islamic Normal equipment in Padang such as tables, chairs and other practical tools were brought to the Bukittinggi and used for the survival of Islamic Secondary Schools. (SMI).⁶³

⁵⁹ Masril et al., "Pemikiran Fiqh Mahmud Yunus."

⁶⁰ Al-Ayyubi, "PEMIKIRAN MAHMUD YUNUS TENTANG HADIS ETIKA DAN KONTRIBUSINYA TERHADAP PERKEMBANGAN KAJIAN HADIS DI INDONESIA."

⁶¹ Abdulloh, "PEMBAHARUAN PEMIKIRAN MAHMUD YUNUS TENTANG PENDIDIKAN ISLAM DAN RELEVANSINYA DENGAN PENDIDIKAN MODERN."

⁶² Ainissyifa and Nurseha, "Contextualizing Mahmud Yunus' Islamic Education Concept in Madrasah Aliyah."

⁶³ Priyambodho, "GAGASAN PEMBAHARUAN PENDIDIKAN ISLAM MAHMUD YUNUS DALAM TAFSIR AL-QUR'AN KARIM."

Initially the school was headed directly by Mahmud Yunus, but in December 1946, Mahmud Yunus was transferred to Pematang Siantar, and later the leadership of SMI was held by H. Bustami Abdul Gani.⁶⁴ With the end of the journey of time in 1951, SMI was made the State SGHA by a decree of the Minister of Religion. Based on the explanation above, it can be concluded that Mahmud Yunus has made a very important contribution in preserving and fighting for the Islamic schools institutionally to continue to exist in enlightening the Indonesian people especially the Muslims.⁶⁵

Conclusion

Mahmud Yunus's educational thought pattern is still very relevant to the concept of Islamic education development to this day. This can be seen from the growing modern Islamic education institutions based on hostels, both schools and madrasah educational institutions. Mahmud Yunus' educational thinking patterns can be used as a source of formulation of the epistemological paradigm of Islamic education, to anticipate the epidemiology of modern sciences today has been much influenced by the paradigms of positivism and materialism, so that a paradigm such as this will be able to direct Islamic science into a secularist even atheist. Mahmud Yunus' educational thought pattern can be the foundation for the development of the science of Islamic education based on modern education, which today is growing.

⁶⁴ A'yunin, "Profil Pendidik Perspektif Mahmud Yunus Dan Ki Hajar Dewantara."

⁶⁵ Ridho, "PROFIL PENDIDIK DALAM PENDIDIKAN ISLAM/ : TELAAH PEMIKIRAN MAHMUD YUNUS DALAM KITAB AT-TARBIYAH WA AT-TA'LIM."

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