

ISLAMIC EDUCATION DURING LANGKAT SULTANATE ERA IN 1912-1946: A Historical Study of Jam'iyah Mahmudiyah li Thalibil Khairiyah Langkat

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Abstrak: Penelitian ini bertujuan mengungkap pendidikan Islam pada masa Kesultanan Langkat 1912-1946, khususnya tentang Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura Langkat. Penelitian ini merupakan penelitian sejarah dengan pendekatan sejarah sosial. Hasil penelitian menunjukkan bahwa Jam'iyah Mahmudiyah Li Thalibil Khairiyah menggambarkan lembaga pendidikan modern formal pertama di Sumatera Timur. Dari aspek kelembagaan, Jam'iyah Mahmudiyah memiliki visi misi, struktur organisasi, prasarana dan sarana yang modern, serta pendanaan yang jelas. Pada tahun 1912 Jam'iyah Mahmudiyah mengadakan pembaruan di lembaga tersebut yang dimulai dengan pemberlakuan ujian dan berhak mendapatkan ijazah. Pendidiknya terdiri dari ulama yang memiliki latar belakang pendidikan dari Ummul Qurâ' dan al-Azhar. Menurut penulis hal ini semakin kuat dengan kendali pengelolaan pendidikan yang langsung dikendalikan oleh organisasi yang dibawah oleh Sultan Langkat.

Abstract: Islamic Education in Langkat Sultanate During 1912-1946: A Historical Study of Jam'iyah Mahmudiyah li Thalibil Khairiyah Langkat. This study aims to reveal the Islamic education during the Langkat Sultanate 1912-1946, especially about Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura Langkat. This research is a historical research with social history approach. The results show that Jam'iyah Mahmudiyah Li Thalibil Khairiyah represents the systematic, planned, modern and first formal education institution in East Sumatra. As for the institutional aspect, the Jam'iyah has a vision of mission, organizational structure, infrastructure and modern facilities, as well as fixed budgeting. In 1912 the Jam'iyah reformed evaluation method, as well as standardized the qualification of the teachers of Umm al-Qurâ' and Al-Azhar. According to the author, the system is getting stronger with the control of education management directly controlled by the organization that was under Sultan Langkat.

Keywords: Indonesia, Malay, Langkat sultanate, Islamic education

Introduction

Talking about Islamic education in Indonesia, it is absolutely connected to the arrival of Islam in Indonesia. In this context, Yunus argues that Islamic education is as old as the arrival of Islam in Indonesia.¹ About the arrival of Islam in Indonesia, there are some discussions and long debates among experts regarding three principle issues: place of the arrival, the missionaries and the time of arrival.²

Islamic education in Indonesian archipelago started after contacts between traders who also functioned as *muballigh* and society members in the coastal area. Naturally, the initial education activities were informal ones.³ After Islamic society was formed, then the concern is building the house of worship such as mosque, *surau*, and *langgar*,⁴ because Muslims are required to worship five times a day and highly recommended to do so in congregation. In addition, mosque, *surau*, and *langgar* are not only utilized as places of worship, but also as places of education. This practice was in line with the example shown by Prophet Muhammad SAW, he used Madinah Mosque as place of education.⁵ Mosque is an educational institution which was firstly built beside *ulama* or *muballigh's* house.⁶

In time, other Islamic education institutions also emerged such as *meunasah*, *rangkang*, *dayah*, *surau* and *pesantren*. Even though the names are different according to regions, basically they are same namely places of seeking religious education.⁷ The different names are influenced by the origin of the places. On subsequent development, in early 1892, Madrasah Maslurah was established. This madrasah in turn inspired the emergence of an Islamic organization, Jam'iyah Mahmudiyah Li Thalibil Khairiyah, officially inaugurated in 31st December 1912 or 22nd Muharram 1331H.⁸ This means that Jam'iyah Mahmudiyah was

¹Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia* (Jakarta: Mutiara Sumber Widya, 1995), p. 6.

²Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaruan Islam Indonesia*, Revision Edition, 2nd ed. (Jakarta: Kencana Prenada Media, 2005), p. 2.

³Referring to Haidar Putra Daulay, *Historisitas dan Eksistensi Pesantren, Sekolah dan Madrasah* (Yogyakarta: Tiara Wacana, 2001), p. 1.

⁴Haidar Putra Daulay, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*, ed. 3 (Jakarta: Kencana Prenada Media, 2012), p. 20-22.

⁵See Hasan Asari, *Menyingkap Zaman Keemasan Islam: Kajian atas Lembaga-lembaga Pendidikan*, 3rd ed. (Bandung: Citapustaka Media, 2013), p. 44-45.

⁶During the classical period of Islam, house was also used as place of Islamic education. For instance, the house of al-Arqam ibn 'Abdi Manâf (w. 55/675) in Makkah, and the house of Abû Ayyûb al-Anshârîy (w. 52/672) in Madinah. Refer to H2asan 'Abd al-'Âl, *al-Tarbiyah fi al-Islâmiyah al-Qarn al-Râbi' al-Hijriy* (Cairo: Dâr al-Fikr al-'Arabiy, 1978), p. 26. See also in Sa'îd Ismâ'il 'Alî, *Nasya'au al-Tarbiyah al-Islâmiyah* (al-Qahirah: 'Âlam al-Kutub, 1978), p. 182.

⁷For a general introduction to these institutions see Azyumardi Azra, *Islam in the Indonesian World: An Account of Institutional Formation* (Bandung: Mizan, 2006).

⁸Fachruddin Azmi, et al., *Sejarah Organisasi Pendidikan dan Sosial Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura Langkat* (Bandung: Citapustaka Media, 2012), p. 3, 45. A Little

only slightly younger than Muhammadiyah (established in 1912) but older than other Islamic organizations like Nahdhatul Ulama (1926), Al-Jam'iyatul Washliyah (1930) and Al-Ittihadiyah (1930). Jam'iyah Mahmudiyah pioneered the birth of Madrasah Aziziyah in 1914 and Madrasah Mahmudiyah in 1921, both in Langkat.⁹

This article was based on a social history¹⁰ of Islamic education during Langkat Sultanate (1870-1946) which focused on Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura. Despite its significant contribution, this institution has so far received very limited attention from researchers. The study will cover institutional developments, the contents of education, teachers and students, and the management.

The Establishment of Jam'iyah Mahmudiyah

Towards his resignation in 1892, Sultan Musa obtained a deep understanding of Islam, decreasing his activity in politics and more concerned on the development of Islam starting from getting closer to Allah SWT by doing "Suluk" (spiritual path to Allah SWT) following Tariqat Naqsyabandiyah.¹¹ In 1889, he went to Mecca with his queen T. Puan Maslurah, and learned from Syaikh Sulaiman Zuhdi¹² in Jabal Qubis Hijaz. After a year in Mecca, he went back to Langkat, with an ever increasing zeal to spread Islam. In 1892, he established a special *madrasah* for women, named after his queen "Maslurah". The *madrasah* was located near the palace in Kampung Dalam, at the riverside of Batang Durian, currently behind Azizi Mosque. In 1893, Sultan Musa descended from the throne giving way to his son, Sultan Abdul Azis. The first principal of *madrasah* Maslurah was Syaikh Mohammad Ziadah (1858-1941).¹³

A very important development of Islamic education in Langkat took place on 22nd of Muharram 1331/31st of December 1912: a social organization and Islamic education

annotation is that the presence of Madrasah Maslurah apparently gave stimulus for Muslims to build other Islamic institutions. For instance, the establishment of Jami'ah Almuslim Aceh in 1929 by Teungku Abdurrahman Meunasah Meucap (d. 1949). See Saifullah, "Pembaruan Pendidikan Islam di Aceh: Studi Historis tentang Jami'ah Almuslim 1929-2010" (Dissertation: Pascasarjana IAIN Sumatera Utara, 2012).

⁹*Ibid.* For a general assessments of Islamic organizations in North Sumatera, see Al Rasyidin, "Islamic Organizations In North Sumatra; The Politics of Initial Establishment and Later Development," dalam *Journal of Indonesian Islam*, Volume 10, Number 1, June 2016.

¹⁰Hasan Asari, *Menguak Sejarah Mencari 'Ibrah; Risalah Sejarah Sosial-Intelektual Muslim Klasik* (Bandung: Citapustaka Media, 2006), p. 27.

¹¹Sulaiman Zuhdi, *Langkat dalam Kilatan Selintas Jejak Sejarah dan Peradaban* (Stabat: the Office of Library, Documentation and Archive, Kabupaten Langkat, 2014), p. 67-68.

¹²A. Fuad Said, *Syaikh A. Wahab; Tuan Guru Babussalam*, ed. 6 (Medan: Pustaka Babussalam, 1991), p. 20.

¹³See in Fachruddin Azmi, et al., *Sejarah Ulama Langkat dan Tokoh Pendidik Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura Langkat* (Bandung: Citapustaka Media, 2012), p. 54. For more detail can be seen in L. Hidayat Siregar, "Tariqat Naqsyabandiyah Syaikh Abdul Wahab Rokan," in *MIQOT: Jurnal Ilmu-ilmu Keislaman*, Vol. XXXV. No. 1, 2011, p. 61-63.

called “Jam’iyah Mahmudiyah Li Thalibil Khairiyah” was inaugurated by Sultan Abdul Aziz in Tanjung Pura, Langkat. Sultan Abdul Aziz proposed an idea to build an organization and gather all the people’s power to mobilize Islamic education for the children who need it with motivation from *ulama* and community members in Langkat. At the end of 1912, there was a special meeting among Sultan, *ulama*, and government functionaries which was held in Mosque Azizi in Tanjung Pura. In that meeting, the interest of teaching children and the establishment of a social and educational organization were considered. Sultan authenticated and issued a letter of official recognition with Note (*Besluit*) No. 102 in 1912 dated 22nd of Muharram 1331/31st of December 1912.¹⁴

Institutional Development of Jam’iyah Mahmudiyah

This part discusses subsequently about: (1) the objective; (2) the organizational structure; (3) the infrastructures; and (4) the budget.

The Objective

Literally, Jam’iyah Mahmudiyah li Thalibil Khairiyah’ means ‘Praiseworthy Association to Promote Kindness’.¹⁵ In the time of establishment of the organization in 1912, there was no clear written vision and mission, perhaps following the general practice of the time.¹⁶ However it was clear that the purpose of Jam’iyah Mahmudiyah Li Thalibil Khairiyah was to provide affordable education for general people, so that they can have easy access for education. The long term objective of the organization was to increase the dignity of society members in Langkat.¹⁷

The establishment of Jam’iyah Mahmudiyah Li Thalibil Khairiyah was a part of people’s awareness and reformation movement in Islam which was encouraged by various thoughts and opinions from *ulama* of Al-Azhar namely Jamaluddin Al-Afgani (1839-1897), M. Rasyid Ridha (1849-1905), and Muhammad Abduh (1865-1935).¹⁸ Moreover, the objective

¹⁴A. Kadir Ahmadi, *et al.*, *Sejarah Jamaiyah Mahmudiyah Li Thalabil Khairiyah Tanjung Pura Langkat Sumut* (Langkat: The General Manager of Jam’iyah Mahmudiyah Li Thalabil Khairiyah Tanjung Pura, 1994), p. 3.

¹⁵Fachruddin Azmi, *et al.*, *Pengabdian Alumni Sepanjang Masa; Alumni Jam’iyah Mahmudiyah li Thalibil Khairiyah*, ed. 1 (Bandung: Citapustaka Media, 2012), p. 28.

¹⁶Fakhrudin Ry (84 years old), a Historian from Langkat, interviewed in Stabat, on 1st December 2016.

¹⁷*Ibid.*

¹⁸Fachruddin Azmi, *Jam’iyah Mahmudiyah Li Thalibil Khairiyah dan Semangat Kebangsaan* (Tanjung Pura: Speech of the Chairman of PB JML at a JML gathering in Syaikh Mohd. Ziadah’s main hall, August 20, 2016), p. 4-5. A general introduction to these highly influential thinkers can be found in Albert Hourani, *Arabic Thought in The Liberal Age 1798-1939* (London: Oxford University, 1962) and Hasan Asari, *Modernisasi Islam: Tokoh, Gagasan dan Gerakan* (Bandung: Citapustaka Media, 2002).

of the establishment of this organization was initiated from consciousness and spirit to bring people from stupidity to enlightenment and to confront the influences of colonial thought and culture. It stood on the idea of the *ulama* to support educational system and teaching, and enhancing the quality of Muslims' life which was Sultan Langkat's priority at that time.¹⁹

The Organizational Structure

The organizational structure of the organization underwent changes, as follows: a) Colonial Dutch period (1912-1939); b) Period of Japanese occupation (1939-1944).

Colonial Dutch Period (1912-1939)

For the very first time in 1912, the organizational structure was the following:

| | |
|--|--|
| The General Manager (<i>Janabul Ali</i>) | : Sultan Abdul Aziz Abdul Jalil Rahmatsyah |
| The Daily Manager (<i>Mudir</i>) | : Raja Muda T. Mahmud bin Abdul Aziz |
| Secretary | : Tengku Pangeran Indra Diraja |
| Treasure | : Haji Abdullah Omar |
| Assistants | : <i>Datuk</i> (headman or the oldest man in a Family clan) Amar Setia Diraja Tengku Fachruddin (Religious teacher) Haji Zainuddin (<i>Qadhi</i> or judge of the Shari'a Court) Haji Muhammad Thaib (Religious teacher) Haji Muhammad Ziadah (Religious teacher) All of Princes, Vocationals, and <i>Datuk-datuk</i> (the elderlies) of Langkat Sultanate. ²⁰ |

That was the structure of organization of Jam'iyah Mahmudiyah.²¹ Meanwhile, the name of educational institution was same as the organization's name that was Madrasah Jam'iyah Mahmudiyah Li Thalibil Khairiyah Tanjung Pura Langkat. When it was first emerged, the levels of education which is under the organization were *Tajhizi* (kindergarten) *Ibtidaiyah* (elementary school) and *Tsanawiyah* (junior high school). So in 1912, H. Muhammad Ziadah was given a mandatory as the head of educational institution with the help of several young

¹⁹Azmi, *Jam'iyah Mahmudiyah*, p. 5.

²⁰Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 4.

²¹The structure that will be discussed in outline here is the structure of organization of Jam'iyah Mahmudiyah, not the structure of educational institution. However, vertically, the head of educational institution is under the organizational structure and is the administrator in Jam'iyah Mahmudiyah.

teachers. Since that era, the system of education was arranged and regulated under a relatively organized-system according to educational procedures in Mecca. The trust given to him had been used and conducted well in which the education organized orderly, using classroom, using time table of subject simply like a good school at that era.²²

Period of Japanese Occupation (1939-1944)

In 1939, the World War II occurred in Asia, where Japan attacked Pearl Harbour and other areas. In the course of the war, Japan occupied Indoensia, replacing the Dutch. The take-over and the instabilty that follows affects the Jam'iyah. The Sultan's position is no longer same. While the Dutch granted the Sultan some amount of autonomy, the Japanese stripped him out of his autonomy and put him under strict supervision so that he cannot exercise his power as before. Besides that, the Japanese government expected helps in terms of energy from people in the form of Tonarigumi,²³ Romusha,²⁴ and others. The youths were forced to participate in Greater East Asia War.²⁵ In the Japanese occupation era, the new administrator of Jam'iyah was formed, which consisted of:

The Chief : Tengku Amir Hamzah
Secretary : Orang Kaya (O.K.) Ibrahim
Assistants : Tuan Syaikh H. Abdullah Afifuddin (*Ulama*)
Tuan Syaikh H. Abd. Rahim Abdullah (*Ulama*)
Additional assistants those are *Datuk* from Langkat Sultanate.
Sultan himself was still as the General Leadership
(*Janabul Ali*)²⁶

Before Japan occupied Indonesia, Sultan Mahmud²⁷ took action earlier and felt an emergency situation would be occurred. For that reason, all of *waqf* (charitable trusts) property owned by Jam'iyah, the letter was changed, from Grant Sultan became Grant which is issued by Resident of East Sumatera No. 79 on 10th June 1940 and Sultan's letter No. 75 on 20th June 1940. Those letters were about property like land/rubber plantation which

²²Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 4.

²³The purpose of forming Tonarigumi was to improve the instruction and supervision of people. As stated in the news of forming, the purposes are "people try to improve their agricultural products and hand it over to the state". See in Marwati Djoened Poesponegoro and Nugroho Notosusanto, *Sejarah Nasional Indonesia VI: Zaman Jepang dan Zaman Republik Indonesia*, 2nd ed, Revision Edition, (Jakarta: Balai Pustaka, 2008), p. 67.

²⁴The term refers to forced labour, most of them are farmer, and since October 1943 the Japanese compulsory farmers became Romusha (work compulsively). *Ibid.*, p. 67.

²⁵Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 18.

²⁶*Ibid.*, p. 18.

²⁷Sultan Mahmud is the third Sultan or the last Sultan before the Social Revolution happened in 1946 in Langkat, East Sumatera.

is located in Kampung Cempa, Hinai regency.²⁸ But, because in 1942 Japan had dominated Indonesia including Langkat region, so automatically the development of *madrasah* halted and the number of students also reduced considerably. At the end of 1944, the fact was the number of students was really small, so the *madrasah* had to be closed temporarily while waiting for the war to cease.²⁹

Infrastructures

As an initial step, Sultan donated one of his palaces, located in Kampung Dalam, Tanjung Pura to be used as *madrasah*. That palace was quite big and it could accommodate totaling to 8 classrooms plus some rooms for other uses. So, for the first time, it could accommodate and teach 400 students.³⁰ The building which had been donated by him was made of wood and *rumbia* (sago palm) as the roof, board as the floor. Because he had built his palace more magnificent and bigger that was positioned 400 meter from his former palace. This first *madrasah* was named Madrasah Maslurah after his queen's name, Tengku Maslurah binti Tengku Desan.³¹ Meanwhile, the organization also tried to accommodate the orphans to be educated and raised in a house which then became the second *madrasah*. That house was from a house of a Prince who also got opportunity to make his palace. He used that house as orphanage shelter and then as the place of the orphans to get education.³² Sultan donated coplanar of land which was in Kampung Dalam that was his former palace surrounding with an area 4.3 ha. This land was situated in the riverside of Batang Durian. On this land, the organization built better and permanent buildings for education which made Langkat famous.³³

Sultan Abdul Aziz received a donation from the members and philanthropists, and collected fund amounted f.36.812,-, then in 1923, two-storey building was built with 12 classrooms. One year later, the building was ready to use and utilize as classroom and dormitory. This permanent building had two levels with a small hall sized 10x10 meter as the rest room and study room for students who stayed overnight in that dormitory. To build this building spent cost f.45.000,- which meant he had to add f.8.200,- for the establishment of the building. Therefore, this building was the result of many people's donation together with him for this educational institution.³⁴

Through the existence of the dormitory, the learning opportunity for those who came

²⁸See in Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 18.

²⁹*Ibid.*, p. 18.

³⁰Azmi, *et al.*, *Sejarah Organisasi*, p. 68.

³¹Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 4.

³²*Ibid.*

³³*Ibid.*, p. 5.

³⁴*Ibid.*, p. 8.

from outside of Langkat increased so in that time, many children were received as students who originated from Riau, Jambi, Tapanuli, Palembang, West Borneo, and even from Malaysia. In that time H. Adam Malik – former vice president of Indonesia – ever learned and entered one of the classrooms in that *madrasah*. Because of the existence of this building, Jam'iyah had increased the condition of *madrasah* became having 22 classrooms and 12 rooms, in addition, there were 2 halls and an orphanage house, swimming pool, football field and others. All of the infrastructures were situated in *madrasah* area from the *waqf* land of Sultan. This area of *madrasah* is positioned near area of Mosque Azizi so that the *madrasah* did not need to build a *musala* (small building to perform religious duties). While, the hall was utilized as the place of students gathering, *tabligh* (religious meeting), and for oral *imtihlân* (testing people's positions on scholars), except utilized as the place of prayer exercise for beginner class in daily.³⁵ In addition, this institution already had sport facilities such as football field with standard size and located in the field of *madrasah*, badminton court and its equipment.³⁶

Before the World War II, the number of classroom according to educational level could be described as follows:

a. *Tajhiziyah* level (kindergarten)

At this stage, the learning period was 4 years with a total class was 18 classrooms with details of 12 classrooms for men and 6 classrooms for women with available time such as; morning class was for grade I and II. While, for grade III and IV could study at noon with details 12 classrooms for men and 6 classrooms for women, so the total classrooms was 36 rooms.³⁷

b. *Ibtidaiyah* level (elementary school)

At this stage, classroom was provided as many as 12 rooms for men and 8 rooms for women, with learning time was in the morning and at noon. At this stage, students took 4 years to study.³⁸

c. *Tsanawiyah* level (junior high school)

At this stage, there were 4 classrooms for men and 4 classrooms for women and learning schedule was only in the morning. For this level, students took 4 years to study.³⁹

d. *Qismul 'Alî* or *Takhassus* level (Senior High School)

At this stage, there were only 2 classrooms for men, while there was no classroom for women.⁴⁰

³⁵Azmi, *et al.*, *Sejarah Organisasi*, p. 69.

³⁶Ahmadi, *et al.*, *Sejarah Jama'iyah*, p. 10-11.

³⁷Abdul Kadir Ahmadi and Zainal Arifin AKA, *Jama'iyah Mahmudiyah Setelah 100 Tahun* (Medan: Mitra, 2013), p. 54.

³⁸Ahmadi, *et al.*, *Sejarah Jama'iyah*, p. 14.

³⁹*Ibid.*, p. 14.

⁴⁰Azmi, *et al.*, *Sejarah Organisasi*, p. 70.

From the illustration, it could be concluded that the number of classrooms got decreasing from *Tajhizi* level to *Takhassus* level. There were some things that caused this happened, such as:

- a. Many students of Jam'iyah Mahmudiyah who had graduated from *Tajhiziyah* level continued their study to *Ibtidaiyah* level in public school like ELS (*Europese Logare School*).⁴¹ Likewise from *Ibtidaiyah* level to *Tsanawiyah* level, some of the students continue their study in public school like MULO (*Meer Uitgereid Lager Onderwijs*), for instance, Tengku Amir Hamzah, his study began after he finished his school in Tanjung Pura when he was 7 years old, he was sent by his parents to MULO in Medan from August 1925 to July 1928. After one year in Medan, he moved to MULO in Jakarta when he was 17 years old. After graduating from MULO in Jakarta, he continued his study in A.M.S majoring Eastern in Solo.⁴² This thing became the main cause of decreasing the number of students in *Madrasah Jam'iyah Mahmudiyah Tanjung Pura, Langkat*.
- b. Many students of Jam'iyah Mahmudiyah who came from outside of Langkat, such as Medan, Asahan, Tapanuli, Padang, Aceh, Riau or even Malaysia. When they finished their study from *Tajhizi*, *Ibtidaiyah*, or *Tsanawiyah* level, they went back to their hometown so that they could continue their study in their hometown.⁴³ This thing also was the main reason of lessening the quantity of students in *Madrasah Jam'iyah Mahmudiyah Tanjung Pura, Langkat*.
- c. From the perspective of intellectual ability, women were only able to reach education until *Tsanawiyah* level, the women who were able to reach this stage could be claimed as smart women. Generally, women were only able to study until *Ibtidaiyah* level, if they could be at *Tsanawiyah* level, those are educated women.⁴⁴ For instance, a woman who reached *Tsanawiyah* level was Hj. Khadijah (Umi Antik) binti Syaikh H. Abdur Rahim Abdullah.⁴⁵

One thing that is considered as a pride of this *madrasah* was when it had a library as the infrastructure of reading activity which provided classic books that would be learned in it, reading book and others totaling to 8000 titles of books.⁴⁶ Based on the historical facts, the existence of this library is true, because in the Langkat Sultanate era there was a printing machine. Master teacher Syaikh Abdul Wahab Rokan got a help in the form of *waqf* from

⁴¹Fakhruddin Ry (84 years old), a Historian from Langkat, interviewed in Stabat, on 5th December 2016.

⁴²Husin, *Tengku Amir*, p. 3.

⁴³Fakhruddin Ry (84 years old), a Historian from Langkat, interviewed in Stabat, on 5th December 2016.

⁴⁴Fakhruddin Ry (84 years old), a Historian from Langkat, interviewed in Stabat, on 5th December 2016.

⁴⁵Azmi, *et al.*, *Sejarah Organisasi*, p. 142.

⁴⁶Ahmadi, *et al.*, *Sejarah Jama'iyah*, p. 11.

Sultan Langkat amounted to 2500 rupiah. Then, through H. Bakri, a printing unit was bought which the intertype was Arabic letters. In 1326/1908 the printing was led by H. Bakri, H.M. Ziadah and H.M. Nur.⁴⁷ At that moment, people were eager to deepen religious knowledge from Islamic books, in this case Master teacher Babussalam Syaikh Abdul Wahab Rokan had published and printed many books having theme Islamic issues, entitled: *Aqîdah al-Islâm* book, *Kitab Sifat Dua Puluh* (book of twenty attributes), *Âdab al-Zaujain* and many more.

The Budgetting

Jam'iyah Mahmudiyah had very good financial support when Sultan Langkat held the power. As the source of fund, Sultan gave monthly donation for the teachers' wages and earnings and also the tools that it needed. Sultan gave *waqf* of two shops located in Pekan Tanjung Pura, and the number of shops' unit got increased. In the end, Jam'iyah Mahmudiyah had 18 units of shop as the source of education budget. All of the shops had been donated as *waqf*, so *madrasah* could get the benefits of it for supporting the education.⁴⁸

The owned shops were 14 doors located in Tanjung Pura with the number of king grant No. 67, 80, 84, 184, 186, 188, 190, 217, 219, 229, 285, 287, 315, and 317. Then, 2 doors are located in the center of Binjai town with grant no.77 and 156, in Stabat also had been donated or *waqf* 2 doors with grant No. 109 and others.⁴⁹ For supporting this event, Jam'iyah provided source of funds that are considered sufficient, as had been mentioned above, those are:⁵⁰

1. The shops which have 18 doors are located in Tanjung Pura town, Stabat and Binjai.
2. Sultan had *waqf* a coplanar of rubber garden with an area 25 ha which is ready to work on so the result could lighten the operational cost of educational process in *madrasah*.
3. A philanthropist, who does not want to be mentioned, had *waqf* a coplanar of land containing coconuts with an area 1ha which is located in Pematang Serai village, Tanjung Pura.
4. The donation from the members of Jam'iyah.
5. In the period of Japanese occupation, the budget was collected from students' dues. Because the number of students got decreasing, even female students were not there at all for fear of leaving house. As the result, many teachers did not teach and got no salary.⁵¹

The Contents of Education

The contents of education in Jam'iyah Mahmudiyah mostly imitates what Al-Azhar

⁴⁷See in Said, Syaikh A. Wahab, p. 100.

⁴⁸Ahmadi, et al., *Sejarah Jamaiah*, p. 5.

⁴⁹*Ibid.*, p. 5.

⁵⁰*Ibid.*, p. 11.

⁵¹Ahmadi, et al., *Sejarah Jamaiah*, p. 18.

and Dâr al-'Ulûm, Egypt, have. It was clearly seen after students, who were sent to both Universities, came back to Langkat. It is stated in Principal Law of al-Azhar in 1872, subjects that are taught in the class are *ushul fiqh* (the origin of Islamic law), *fiqh* (study of Islam law), *tauḥîd* (divinity), *hadîts* (Prophet's utterance), *tafsîr* (translation), *nahw* (grammar), *al-sharf* (morphology), *ma'anî* (semantics), *bayân* (semantics), *badi'* (literature), and *mantiq* (logics).⁵² Previously, the content imitated what Mosque Al-Haram, Mecca, had. Even religious subjects are the main subjects, common subjects are the inseparable part in this school.⁵³

Arabic letter was used in the daily teaching-learning process, therefore, all subjects used Arabic, *Ibtidaiyah* and *Tsanawiyah* levels used *Arab gundul* (Arabic script without diacritical marks). Then, students were given some particular subjects practically such as *Tahlil*, *Tahtim*, *Marhaban*, *Barzanji*, *Du'a*, leading *Shalat* (Imam), and *Khatib* (sermoner).⁵⁴

The selection of textbook for students and teacher was conducted carefully, beside the teaching method should be good and appropriate. Therefore, learning materials were arranged based on the level of education, including textbooks used in the class as the followings:

Tajhiziyah Level

Bahasa Indonesia in this level is used orally as the medium of teaching in the class, but written in Arabic letter. Subjects and textbooks that are used in this level are:

Table 1
Content of Education for Tajhiziyah (Kindergartern and Primary) Level⁵⁵

| No. | Subjects | Title of textbooks | Authors |
|-----|------------------------------------|--|--|
| 1 | Hijaiyah/ Arabic letters | <i>Alquran</i> | Teacher's policy |
| 2 | Keimanan–Tauḥîd/ Divinity | <i>Kitab Tauḥîd</i> | Not found |
| 3 | Ibadah–Fiqih | <i>Kitab Fikih Melayu</i> | Not found |
| 4 | Translation of Quran verse. | <i>Alquran terjemah</i> | Teacher's policy |
| 5 | Translation of Hadith Mutawatir | <i>Terjemahan Hadis Mutawatir</i> | Teacher's policy |
| 6 | Al-Tajwîd | <i>Hidâyah al-Shibyân fî Ma'rifah al-Islâm wa al- Îmân</i> , versi Jawi. | Abu 'Abdullâh Ḥusain Nâshir Bin Muḥammad Thayyib al- Sa'ûdî al-Banjârî |

⁵²Muḥammad 'Abd al-Mun'im Khafaji, *Al-Azhar fi Alfi 'Âm*, Edition. 2 (al-Qahirah: Maktabah al-Kulliyât al-Azhariyah, 1988), p. 175.

⁵³Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 11-12.

⁵⁴Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 12.

⁵⁵Ahmadi dan Arifin AKA, *Jamaiah Mahmudiyah*, p. 54.

| | | | |
|----|--|--|---|
| 7 | Al-Târîkh/ history of Prophets and Islam | <i>Nûr al-Yaqîn fî Shirah Sayyid al-Mursalîn</i> | Syaikh Muḥammad al-Hudhari Bik |
| 8 | Lughah ‘Arab | <i>Al-Lughah al-‘Arabiyah</i> | Teacher’s policy |
| 9 | Naḥwu/ Grammar | <i>Matn Jurûmiyah</i> | Abu ‘Abdillâh Muḥammad bin Muḥammad bin Dâwûd al-Shinhâji, |
| 10 | Tashrîf | <i>Matan al-Binâ’ wa al-Asâs</i> | Imâm Malâ ‘Abdullâh |
| 11 | <i>Imla’</i> / writing Arabic | <i>Al-Lughah al-‘Arabiyah</i> | Teacher’s policy |
| 12 | Reading and Writing Latin | No textbook | Teacher’s policy |
| 13 | Geography | Ilmu Bumi, Bahasa Melayu | Teacher’s policy |
| 14 | Biology–Plants | Ilmu Tumbuh-tumbuhan, Bahasa Melayu | Teacher’s policy |
| 15 | Biology–Animals | Ilmu Hewan, Bahasa Melayu | Teacher’s policy |
| 16 | Math–Counting | Berhitung, Bahasa Melayu | Teacher’s policy |
| 17 | Tahtim and Tahlil | Buku Tahtim dan Tahlil | Teacher’s policy |
| 18 | Barzanji and Marhaban | <i>Maulîd al-Barzanjî</i> | Syaikh Zainal ‘Âbidîn Ja’far bin Ḥasan bin ‘Abd al-Karîm al-Ḥusaini asy-Syahrâzuri, |
| 19 | Salat–Practice | No textbook | Teacher’s policy |
| 20 | Gymnastic | No textbook | Teacher’s policy |
| 21 | Akhlak (Ethics) | Buku Akhlak | Teacher’s policy |
| 22 | Calligraphy | No textbook | Teacher’s policy |

By looking at the subjects in this level, it was commonly found that there was a collaboration of *naqliyah* science (sciences based on Al-Quran and Sunnah) and *aqliyah* science (sciences based on logics and rational), but perhaps the percentage of *naqliyah* (70%) is higher than *aqliyah* (30%). The percentage of common subjects and religious subjects was different in each *madrâsah*. Some put 30% for common subjects, but some others put 40% or even 50%.⁵⁶ For instance, Kulliyah Mu‘allimat Islamiyyah that has been established since February 1st 1937, put 40% for common subjects.⁵⁷ It is necessary to comprehend that although religious subjects were the main subjects, common subjects couldn’t be ignored easily as the aim of Sultan to prepare all students who had graduated from this school became religious and people leaders in their society.⁵⁸

Ibtidaiyah Level

The discussion of religious subjects taken were deeper than the previous level and all

⁵⁶Yunus, *Sejarah Pendidikan*, p. 102-103.

⁵⁷Yunus, *Sejarah Pendidikan*, p. 102-103.

⁵⁸Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 11.

textbooks use Arabic even some of them still had line on it. Subjects and textbooks that were used in this level are:

Table 2
Content of Education for Ibtidaiyah⁵⁹

| No. | Subject | Title of book | Author |
|-----|--|---|---|
| 1 | Tauhîd/ divinity | <i>Matan al-Sanusiyah al-Kubra</i> <i>Kifâyah al-'Awâm</i> | Abu Abdillâh Muḥammad bin Yûsuf al-Sanusi Syaikh Muḥammad Ibn al-Syâfi'î al-Fudhlaliy al-Syâfi'î |
| 2 | Tafsîr/ translation | <i>Tafsîr Jalâlaîn</i> | Jalâl ad-Dîn Al-Maḥalli dan Jalâl ad-Dîn al-Suyûthî |
| 3 | Fiqh | <i>Matn Gayât wa al-Taqrîb</i> <i>Fath al-Qarîb al-Mujib fî Syarḥ Alfâzh al-Taqrîb</i> | Syihabuddîn Abu Syujâ' Al-Ashfahâni Abu Abdullâh Syamsuddîn Muḥammad bin Qâsim bin Muḥammad al-Gazzî al-Syâfi'î, |
| 4 | Akhlâq | <i>Taisîr al-Khallâq</i> | Ḥâfiz Ḥasan Al-Mas'ûdî |
| 5 | Naḥw/ Arabic Grammar | <i>Naḥw al-Wâdhih fî Qawâ'id al-Lugah al-Arabiyyah</i> | 'Ali al-Jarimî dan Mushthafâ Amîn |
| 6 | Sharf/ Morphology | <i>Syarḥ al-Kailâni</i> | Syaikh 'Ali Hisyam al-Kailâni |
| 7 | Manthiq/ Logics | <i>'Ilm al-Manthiq</i> | Muḥammad Nûr al-Ibrâhîmî |
| 8 | Bayân/ Semantics | Not found | Not found |
| 9 | Hadîts/ Prophet's utterance | <i>Sunan Ibn Majâh</i> | Imâm Abu Abdullâh Muḥammad bin Yazid bin Majâh al-Râbi'i al-Qarwinî |
| 10 | Mushthalah Hadîts/ Discussion of Prophet's utterance | <i>Minhah al-Mugi's</i> | Ḥâfiz Ḥasan al-Mas'udi Muḥammad az-Zuqani |
| 11 | Tarîkh/ History | <i>Nûr al-Yaqîn fî Shirah Sayyid al-Mursalîn</i> | Syaikh Muḥammad Al-Hudhari Bik |
| 12 | Muthala'ah/ Syntax | <i>Qira'ât al-Rasyîdah</i> | Syaikh 'Abd al-Fattâḥ dan Syaikh 'Alî 'Umar |
| 13 | Muhadasât/ Conversation | No textbook | Teacher's policy |
| 14 | Insyâ' Arab and Imlâ'/ writing | <i>Al-Lugah al-'Arabiyyah</i> | Teacher's policy |
| 15 | Mahfuzhât/ Arabian aphorisms | Not found | Teacher's policy |

⁵⁹*Ibid.*, p. 14-15.

| | | | |
|----|---------------------------------------|--|---|
| 16 | Ushûl Fiqh/ The Origin of Islamic law | <i>Waqarât fî Ushûl Fiqh</i> | 'Abd al-Mâlik bin Abdullâh bin Yûsuf bin Muḥammad bin Hayyuyah Al-Juwainî As-Sanbasî al-Tha'î al-Naisaburî Al-Syâfi'î |
| 17 | Math/ Hisab | Gemar Berhitung, Jilid I dan II | J. Bijl |
| 18 | Geography | Not Found | Not Found |
| 19 | Sports | No Textbook | Teacher's policy |
| 20 | Sanitary | Not Found | Not Found |
| 21 | Cosmography | Not Found | Not Found |
| 22 | Arts | Not Found | Teacher's policy |
| 23 | Malay Language | Not Found | Teacher's policy |
| 24 | Balaghah/ Socio-linguistics | <i>Matn Jauhar al-Makmûn (al-Ma'ânî)</i> | Muhammad al-Khudhari Bik |
| 25 | Arabian Calligraphy | <i>Khat Naskh, Ri'qah, Menulis Indah</i> | Teacher's policy |

All subjects stated above were taught in Bahasa Indonesia, while textbook used and discussed by students are in *Arab gundul*. In this level, the discussion about Arabic sentences was started by enriching and sharpening Nahwu and Sharaf (Arabic Grammar and Morphology). In *Ibtidaiyah* level, the percentage of *naqliyah* was 70% while *aqliyah* was 30%. However, it is interesting that Math/hisab had been taught in this school. Imam al-Syâfi'î asserts:

قال الإمام الشافعي رحمه الله : ومن تعلم الحساب جزل رأيه.⁶⁰

Imâm Syâfi'î says: "and whoever learns Mathematics, he has strong argument."

Based on Imâm Syâfi'î's opinion, the advantage of learning math/hisab is strengthening the arguments for whoever learns it. Therefore, math/*hisab* is necessary to be learnt to support *faraid* (science of dividing inheritance).⁶¹

Tsanawiyah Level

The discussion for knowledge in this level is taught deeply, especially in *Alat* science (such as *nahwu, sharaf, bayan, badi'*). All textbooks were in *Arab gundul* and those textbooks are *syarah* (the discussion edition of the origin book). Here are the subjects and textbooks that are used:

⁶⁰Abu al-Hasan 'Alî ibn Muḥammad ibn al-Basharî al-Mâwardî, *Adab al-Dunyâ wa al-Dîn*, 3rd ed. (Surabaya: Syirkah Bongkol Indah, t.t.), p. 45-46.

⁶¹Abdul Mukti, "Prinsip-Prinsip Pembelajaran dalam Islam," in Al Rasyidin (ed.), *Wacana Pemikiran Pendidikan Islam* (Bandung: Citapustaka Media, 2012), p. 2.

Table 3
Content of Education for Tsanawiyah (Junior High School)⁶²

| No. | Subject | Title of textbook | Author |
|-----|--|---|---|
| 1 | Tafsîr/ translation | <i>Tafsir Jalâlîn</i> <i>Shafwah al-Tafâsîr</i> | Jalâl ad-Dîn Al-Mahallî dan Jalâl ad-Dîn al-Suyûthî Muḥammad ‘Alî Ibn Jamîl al-Shabûnî |
| 2 | Tauḥîd/ divinity | <i>Hâsiyah al-Dasûqî ‘ala Syarḥ ‘Umm al-Barahîn</i> | Syaikh Muḥammad ibn Aḥmad al-Dasûqî |
| 3 | Fiqh | <i>Hâsiyah al-Bajurî Syarḥ Matn Gayât wa al-Taqrîb</i> <i>Mugnîy al-Muhtaj</i> | Burhânuddîn Ibrâhîm al-Bajurî bin Syaikh Muḥammad al-Jizawî bin Aḥmad Syamsuddîn Muḥammad bin Aḥmad al-Khatîb al-Syarbainî |
| 4 | Hadîts | <i>Al-Jâmi’ al-Musnad al-SHahîh al-Mukhtashar min Umur Rasûlullâh Shallâllâhu ‘Alaihi Wasallam wa Sunanihi.</i> | Imâm Bukhârî |
| 5 | Ushûl Fiqh | <i>Nihâyatus Sûl fi Syarhi Minhâj al-Wushûl ilâ ‘Ilmi Ushûl</i> | Jamaluddîn Abdurrahîm bin al-Ḥasan Al-Isnawî |
| 6 | Tasawuf/ Sufism | Books of Tarikat Naqsyabandiy | Not Found |
| 7 | Farq al-Islâmiyah | Not Found | Not Found |
| 8 | Tarîkh Islâm/ History of Islam | Not Found | Not Found |
| 9 | Ilmu Tafsîr/ Discussion of translation | Not Found | Not Found |
| 10 | Ushûluddîn/ the Nature of Islam | Not Found | Not Found |
| 11 | Naḥw/ Arabic Grammar | <i>Hâsiyah al-Khudharî</i> | al-Khudharî |
| 12 | Sharf/ Morphology | <i>Syarh al-Kailânî</i> | Syaikh ‘Ali Hisyam al-Kailânî |
| 13 | Bayân/ Semantics | <i>Nadham Jauhar Maknûn fi Šalâšah al-Funûn</i> | Syaikh ‘Abd al-Raḥman al-Akhdarî |
| 14 | Badi’/ Literature or Poetry | Not Found | Not Found |
| 15 | Balaghah | <i>Qawâ'id al-Lugah al-'Arabiyah</i> | Hadharat Hafni Bîk |
| 16 | Manthiq/ Logics | <i>‘Ilm al-Mathiq</i> | Muḥammad Nûr al-Ibrâhîmî |
| 17 | Ma’ani/ Semantics | Not Found | Not Found |
| 18 | Arudh/ Wisdom | Not Found | Not Found |

⁶²Ahmadi, et al., *Sejarah Jamaiyah*, p. 14-15.

| | | | |
|----|--|-------------------------|--|
| 19 | Faraid/ Science of dividing inheritance | <i>Matn ar-Rahbiah</i> | Muḥammad ar-Raḥbi |
| 20 | Adâbul Bahâš | Not Found | Not Found |
| 21 | Mushthalâh Hadîš | <i>Minhah al-Mugits</i> | Hafîz Hasan al-Mas'udi Muḥammad az-Zuqani |
| 22 | Geography | Not Found | Not Found |
| 23 | Hisab/ Math | Not Found | Not Found |
| 24 | Insyâ' and Ilmu Falak/ writing and cosmography | Not Found | Not Found |
| 25 | Tarîkh Tamaddûn Islâm/ History of Islamic civilization | Not Found | Not Found |
| 26 | Technique of public speaking and speech | No textbook | Teacher's policy |
| 27 | Sports | No textbook | Teacher's policy |

In *Tsanawiyah* level, the percentage of naqliyah is 70% while aqliyah has 30%. However, the main concern is there are so many reference books used by *Tajhiziyah*, *Ibtidaiyah*, or *Tsanawiyah* that had vanished so that the researcher had difficulty in stating the title of the book as well as the author. It is because the library of Jam'iyah Mahmudiyah and personal library of the teachers who graduated from Al-Azhar, Mecca/Medina, even domestic were destroyed by Japanese soldiers, NICA, and Poh An Tui in the first military aggression of Netherland on July 21st 1947 to August 5th 1947 and in second aggression on December 19th 1948.⁶³

Qismul 'Alî (Takhassus)

In this level, all subjects were the same as *Tsanawiyah* level but it took deeper discussion, so that every single sentence in their textbook should be understood clearly together with its function and meaning. Meanwhile, some subjects were taught through practice and training. Sometimes students were required to hold a discussion or presentation, so that it could be clear enough for the teacher to know that students did comprehend the subject.⁶⁴ This tradition had been held in Jam'iyah Mahmudiyah since 1892. At that time, Syaikh Muhammad Ziadah as the Head Master of *Madrasah* Maslurah Lilbanat and *Madrasah* Mahmudiyah Lilbanin used to advise his students to use their break time to hold a discussion in a classroom or old Mosque—since Mosque Azizi had been completely constructed, the

⁶³Fakhruddin Ry (84 years old), a Historian of Langkat, interviewed in Stabat, December 5th 2016.

⁶⁴Azmi, et al., *Sejarah Organisasi*, p. 70.

old Mosque became house for *suluk*.⁶⁵ By applying this method, it aroused the enhancement of students' motivation to study and sharpen their arguments, but it was limited, no group discussion was made because there should be a teacher directing the discussion.⁶⁶ Additionally, the teachers assigned to direct the discussion were not only from domestic teachers, but also from foreign teachers such as from Saudi Arabia, such as Syaikh Abdurrahman, Said Ahmad, Said Abu Bakar, dan Ibrahim Al-Hindy.⁶⁷

Test would be given in each level as a sign of finishing that level itself. For the level of *Tajhiziyah* and *Tsanawiyah*, test would be given through two ways, namely written and spoken or oral test. Oral test would be conducted on school hall that was usually attended by religious leaders if they were available, and officials of the country or Sultanate. The examiners are usually senior teachers, *ulama*, and officials of the Sultan Palace. *Qadhi* or *mufti* of Sultanate would also attend the examination and gave some questions that had to be answered by *imtihlân* (the test taker). There were only three subjects that would be examined orally. They are *Tafsir*, *Fiqh*, and *Tauhid*. Each *Mumtahîn* (the examiners) would give the test takers' score that would be counted so that the average score would be obtained. If the score fulfills the passing grade, then the student would pass the level and would be granted a license/certificate. Each student should have possessed all these licenses to follow the final test.⁶⁸ It was difficult to get the graduated license in that era, proved by final test for the first time in 1915, there were 40 students taking the test but only 15 students passed. The rest had to take the test from the previous level.⁶⁹

Beside all activities stated above, Jam'iyah also published a magazine released once a month named "Bintang Islam". This magazine was in the same era with magazine "Dewan Islam" published in Medan by Abd. Rahman Syihab dan Muhammad Arsyad Thalib Lubis. Sultan had fully supported this magazine so that it had lasted for many years until the World War II happened. Customers of the magazine were controlled by the officials of the Country, the Great Men but the chief editor and the authors itself were the young teachers and also students who were talented in writing. As this magazine took on behalf of Jam'iyah Mahmudiyah, therefore the leader of Jam'iyah had been directly responsible for this magazine.⁷⁰

The Teachers and Students

Handled by the best teachers in their field, Jam'iyah Mahmudiyah developed to be great organization. It was proved by the teachers who had background of education from *Ummul*

⁶⁵Fakhruddin Ry (84 years old), a Historian from Langkat, interviewed in Stabat, December 10th 2016.

⁶⁶*Ibid.*

⁶⁷Azmi, *et al.*, *Sejarah Ulama*, p. 57.

⁶⁸*Ibid.*, h. 69.

⁶⁹Ahmadi, *et al.*, *Sejarah Jama'iyah*, p. 9.

⁷⁰*Ibid.*, p. 17.

Qurâ' and *Al-Azhar* that had been asked their willingness in honor to teach on Sultanate Palace of Langkat since 1892 then after Jam'iyah Mahmudiyah was built, those sophisticated *ulama* started teaching in some schools.⁷¹ There were some great *ulama* in Tanjung Pura Langkat that had been proclaimed as teaching staffs in the Palace by Sultan. They were Syaikh H. Muhammad Yusuf Gelar Tok Engku, Syaikh H. Abdul Wahab Rokan (1230/1811-1345/1926), and H. Muhammad Nur Langkat bin H. Ismail (1926/1879-1362/1943).⁷²

Besides that, through the initiative of the leaders of Jam'iyah Mahmudiyah Langkat and also the kindness of Sultan Langkat, some of the best students of Langkat region were gradually sent to study in these two universities in order to increase the quality of education in Jam'iyah Mahmudiyah. The first batch in 1922, some students were sent including Tuan Syaikh H. Muhammad Ziadah, Syaikh H. Abdullah Afifuddin, and Tuan Syaikh H. Abdul Rahim Abdullah or Abuya.⁷³ Then, in 1924, H. Tengku Yafizham, H. Abd. Hamid Zahid, H. M. Salim Fachri, H. O.K. Salamuddin, H. Ibrahim Abdul Halim, H. Ahmad Dahlan, and H. Mahmud Yunus were also sent.⁷⁴

Jam'iyah Mahmudiyah had accepted students not only from the low level but also from the middle one. This school had not only accepted students from Sultanate families, but also all society level that had willingness in seeking knowledge. Even, this school had also opened the opportunity for the orphans to study. This school was only for the descendants of the king and nobles in the beginning, however in its development, since 1892, this school had opened the chance for everyone to learn and study in this school. It was not only boys but also girls allowed to enroll. This school would accept every child who had come whether they could read and write or not. For those who could not read and write, they would be educated, guided, and nurtured in this school.⁷⁵

The minimum criterion to be a student of Jam'iyah Mahmudiyah is they should have been 6 years old or more. Steenbrink's holds that children should be between 6 to 10 years old to start learning about *Al-Qur'an*.⁷⁶ There is no any age limitation for the higher level. Students could enroll to the higher level only if they had basic previous knowledge proved by the license or certificate. Students of Jam'iyah Mahmudiyah were not only from Langkat, but also from other areas even overseas, for instance, in East Sumatera such as Langkat, Medan, Asahan, Tapanuli, Riau, Jambi, Aceh/Langkat Tamiang, Aceh Timur, and Simalungun.

⁷¹Religious teachers those come from Ummul Qurâ' (Mecca) and al-Azhar (Egypt), are Syaikh Ahmad Bukur, Syaikh Abdur Rahman, Syaikh Ahmad, and Syaikh Ibrahim Al-Hindi. see Azmi, *et al.*, *Sejarah Ulama*, p. 3.

⁷²*Ibid.*, p. 28.

⁷³Azmi, *et al.*, *Sejarah Organisasi*, p. 70.

⁷⁴*Ibid.*, p. 71.

⁷⁵Ahmadi, *et al.*, *Sejarah Jamaiah*, p. 6-7.

⁷⁶Karel A. Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam dalam Kurun Modern*, 2nd ed (Jakarta: LP3S, 1994), p. 11.

And those who came from outer Sumatera are from West Borneo, Malaysia, Brunei Darussalam, and Pattani, (South Thailand).⁷⁷ Sultan Langkat had prepared a dormitory for out of town students.

Management

As an educational institution that was built during the Langkat sultanate era, so all kinds of management of the education were directly controlled by an organization supervised by Sultan Langkat (*Janab al-Ālī*). It was marked by an official announcement and an establishment of a social and educational organization named “Jam‘iyah Mahmudiyah Li Thalibil Khairiyah” that has meaning “an honorable association to reach worthiness”. The official letter was issued by Sultan with note No. 120 year 1912 on 22 Muharram 1330 or December 31st 1912.⁷⁸ Therefore, firstly, this is the organization that was directly established by Sultan Abdul Aziz based on all supports from *ulama* and Moslem society in Langkat that aims to direct Islamic education for all children who needed.

Jam‘iyah Mahmudiyah supervised some educational institutions in the areas that were donated by Sultan Langkat. They are Madrasah Maslurah established since 1892, *Madrasah* Aziziyah established since 1914, and Madrasah Mahmudiyah established since 1921.⁷⁹ In the next development, the management of these schools had been supervised/controlled hereditarily by Jam‘iyah Mahmudiyah Li Thalibil Khairiyah up to now.

Conclusion

From the elaboration in advance, the conclusions can be drawn that; *first*, Jam‘iyah Mahmudiyah Li Thalibil Khairiyah is the first systematic, well-planned, modern, and formal institution of education in East Sumatera; *second*, viewed from organizational aspect, Jam‘iyah Mahmudiyah has clear vision, mission, organizational structure, modern facilities and infrastructure, and financial. In 1912, Jam‘iyah Mahmudiyah arranged a renewal in this organization. Test would be given in each level and certificate would be awarded to the students who had passed the level. All teachers in Jam‘iyah Mahmudiyah were *ulama* who had graduated from Ummul Qur’ and al-Azhar. Management of education was directly controlled and supervised by Sultan Langkat. Apparently the fate of this school followed the fate of the sultanate. The decline of Langkat Sultanate was soon followed by Jam‘iyah Mahmudiyah. At present, Jam‘iyah Mahmudiyah continues to play its role as Islamic education institution, but its contribution by no means comparable to that of its heyday.

⁷⁷Azmi, *et al.*, *Sejarah Organisasi*, p. 45.

⁷⁸Ahmadi, *et al.*, *Sejarah Jama'iyah*, p. 3.

⁷⁹Azmi, *et al.*, *Sejarah Organisasi*, p. 45.

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