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**ISLAMIC EDUCATIONAL INSTITUTION AL JAM'IYATUL WASHLIYAH UNDER
THE LEADERSHIP OF MUHAMMAD ARSYAD TALIB LUBIS (1930-1972)**

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ABSTRAK

Penelitian ini mengeksplorasi peran Muhammad Arsyad Thalib Lubis dalam pendidikan Islam dan organisasi Al Jam'iyatul Washliyah di Sumatera Utara antara tahun 1930-1972. Penelitian ini menggunakan metode historis untuk merekonstruksi peristiwa masa lalu yang berkaitan dengan Muhammad Arsyad Thalib Lubis dan pengaruhnya terhadap perkembangan pendidikan Islam. Data dikumpulkan melalui studi pustaka dan wawancara. Hasil penelitian menunjukkan bahwa Muhammad Arsyad Thalib Lubis, yang lahir di Stabat, Langkat pada tahun 1908, telah memainkan peran penting dalam mendirikan Universitas Al Washliyah dan mengembangkan Al Jam'iyatul Washliyah dari sebuah klub debat menjadi organisasi pendidikan yang berpengaruh. Lubis meninggal pada tanggal 6 Juli 1972, tetapi warisan dan prinsip-prinsipnya masih hidup di kalangan murid-murid Al Washliyah dan masyarakat luas.

Kata-kata kunci: Muhammad Arsyad Thalib Lubis, Pendidikan Islam, Al Jam'iyatul Washliyah.

ABSTRACT

This study explores the role of Muhammad Arsyad Thalib Lubis in Islamic education and the organization of Al Jam'iyatul Washliyah in North Sumatra between 1930-1972. This study uses historical methods to reconstruct events related to Muhammad Arsyad Talib Lubis and his influence on the development of Islamic education. Data was collected through literature studies and interviews. The results showed that Muhammad Arsyad Talib Lubis, who was born

in Stabat, Langkat, in 1908, had played an essential role in establishing Al Washliyah University and developing Al Jam'iyatul Washliyah from a debating club into an influential educational organization. Lubis died on July 6, 1972, but his legacy and principles still live among Al Washliyah's disciples and the wider community.

Keywords: *Muhammad Arsyad Thalib Lubis, Islamic Education, Al Jam'iyatul Washliyah.*

INTRODUCTION

The history of education in North Sumatra reflects its distinctive cultural and geographical diversity. With the existence of various tribes and regional languages, education has developed in line with customary values and orderly social structures. However, challenging geographical conditions, such as mountainous and forested areas, hinder teaching and learning, especially in rural areas. Islamic education, represented by organizations such as Muhammadiyah and Al Jam'iyatul Washliyah, has significantly contributed to the history of education in the region, including the Islamic struggle (Rozali, 2018b). The influence of Ethical Politics introduced by the Dutch also changed the education system, which changed from religious to more liberal and broad. However, its impact was limited to urban and coastal areas (Syarif, 2019).

Education in North Sumatra is also unique because it is influenced by local culture and religion. The educational process centered on religious sciences, such as learning the Quran, Arabic, tajweed, and fiqh, became an integral part of people's lives. This education is generally carried out in mosques, prayer rooms, or at home by parents. Although simple, this approach has allowed many North Sumatrans to read the Arabic script. The region's history of education has also undergone various political and social changes, from the Dutch and Japanese colonial eras to Indonesian independence. A significant milestone in this history was the establishment of Al Jam'iyatul Washliyah by Maktab Islamiyah Tapanuli figures, such as Muhammad Arsyad Talib Lubis, which has given great impetus to the advancement of education in North Sumatra. This organization also plays an active role in fighting for and fulfilling the teachings of Islam in the community (Rizal et al., 2023).

Muhammad Arsyad Talib Lubis is an essential figure in the history of the Al Jam'iyatul Washliyah clerical tradition in North Sumatra. Known as a scholar, warrior, muballigh, and warrior of Islam, he has significantly contributed to maintaining the stability of society and improving education in this area. He is also known for his scholarship and da'wah, especially in dealing with Christian missions and preaching in the Batak community in the interior (Munte, 2022). His contribution, together with Al Jam'iyatul Washliyah, in spreading Islam in North Sumatra has gained recognition from the outside world (Rozali, 2018a).

Since childhood, Muhammad Arsyad Talib Lubis has been taught Islamic religious values. In 1930, he founded an organization that became an educational institution in North Sumatra to improve the intelligence of the nation's children and reduce the number of illiterate people. In 1954, he was appointed Professor in the field of Fiqh and Ushul Fiqh at the Islamic University of North Sumatra (UISU) Medan, and in 1958, he was also appointed Professor in the field of Sharia at al-Washliyah University (UNIVA) in Medan (Harahap, 2020). Besides being active in the world of education, he is also active in journalism, government, and organizations, as well as in writing and da'wah. The struggle and movement Muhammad Arsyad Thalib Lubis carried out to advance North Sumatra took work. However, he is a person who has a charismatic leadership spirit and upholds nationalism in the field of Islamic education. The community can feel the development of education he carries out today. However, many young people still need to learn about this figure of Islamic education and its role in the development of education in North Sumatra. That shows the importance of

reintroducing North Sumatran educational figures and their ideas and breakthroughs to foster awareness of loving local culture and preserving local history.

The struggle and movement Muhammad Arsyad Thalib Lubis carried out to advance North Sumatra took work. However, he is a person who has a charismatic leadership spirit and upholds nationalism in the field of Islamic education. The community can feel the development of education he carries out today. However, many young people still need to learn about this figure of Islamic education and its role in the development of education in North Sumatra. That shows the importance of reintroducing North Sumatran educational figures and their ideas and breakthroughs to foster awareness of loving local culture and preserving local history.

Research on the role of Muhammad Arsyad Talib Lubis in Islamic education and the organization of Al Jam'iyatul Washliyah in North Sumatra between 1930-1972 is fundamental and relevant. Based on the survey, many students need to learn about Muhammad Arsyad Talib Lubis; they only know heroes or national figures. Therefore, this study aims to explore further how the role of Muhammad Arsyad Thalib Lubis in education to become a driving figure in education.

The formulation of the problem in this study is to know the role of Muhammad Arsyad Talib Lubis in the Islamic educational institution Al Jam'iyatul Washliyah and how the role of Muhammad Arsyad Talib Lubis in Islamic Education in North Sumatra. This research is expected to provide both theoretical and practical benefits. Theoretically, the results of this research are expected to contribute to educational figures in North Sumatra Province and their thoughts to enrich the thinking of the new generation. Practically, this research can contribute to students, lecturers, and policy stakeholders.

Various studies have been conducted to understand the role and contribution of Muhammad Arsyad Talib Lubis in Islamic education and the organization of Al Jam'iyatul Washliyah in North Sumatra. Sulidar et al. (2017) highlighted his role in teaching the hadiths of the Prophet Muhammad and his contribution to the study of Hadith in North Sumatra through his work "Terminologi al Muhaddisin" (Sulidar et al., 2017). Rozali (2018a) explained how he fought to establish Al Jam'iyatul Washliyah and spread Islam in Batak inland (Rozali, 2018a). Ilyas and Mohamed (2014) highlighted how he made the mosque a center of preaching and education and invited the Batak Christians to conduct religious dialogues (Ilyas & Mohamed, 2014). Munte (2022) discusses how he challenged Dutch and Japanese allies, resulting in his arrest and detention as a political prisoner (Munte, 2022). Riza (2013) shows that Al-Washliyah has a glorious historical trace in developing Islam in North Sumatra, as seen from the thousands of educational institutions owned by this organization (Riza, 2013). With the journal articles studied, the novelty in this study is the Islamic educational institution Al Jam'iyatul Washliyah under the leadership of Muhammad Arsyad Talib Lubis 1930-1972.

RESEARCH METHODS

The research method used in this study is the historical method. This method, according to Irwanto and Alian (2014), is a critical process to test and examine the truth of recordings and relics of the past (Irwanto & Alian, 2014). This process involves collecting, evaluating, verifying, and synthesizing evidence to form a reliable historical narrative. This study aims to systematically and objectively reconstruct past events related to the founder of Al Jam'iyatul Washliyah, Muhammad Arsyad Thalib Lubis, and his influence on Islamic education in North Sumatra. By focusing on travel notes and other relevant sources, this study seeks to uncover the role. It challenges Muhammad Arsyad Talib Lubis faced in establishing organizations and advancing Islamic education in the region.

In order to gather the necessary data, the study relied on two main techniques: literature study and interviews. Literature studies allow researchers to examine primary and secondary sources related to the research subject, including the writings of Muhammad Arsyad Talib Lubis and other related literature. Meanwhile, interviews are conducted to obtain direct testimony from individuals with direct knowledge or experience related to the research topic. Through this approach, researchers can verify the information and strengthen the resulting analysis, thus providing a deeper understanding and firm conclusions about the history and development of Islamic education in North Sumatra.

RESULTS AND DISCUSSION

Result

Muhammad Arsyad Thalib Lubis, a phenomenal scholar, was born in October 1908 in Stabat, Langkat Regency, North Sumatra. He comes from the Mandailing tribe of Mining Village, Nopan City District. Muhammad Arsyad Thalib Lubis' family moved to Stabat, Langkat, due to economic difficulties (Harahap, 2020). Muhammad Arsyad Talib Lubis grew up religiously (Ilyas & Mohamed, 2014).



Figure 1. Photo of Muhammad Arsyad Talib Lubis
Source: Al Washliyah Private Aliyah Madrasah Album

He spent almost all of his education in North Sumatra, studying at *Volgschool* public elementary school in Stabat, reciting the Quran at Islamic Madrasa Stabat, continuing his studies at Bandar Sinemba Binjai Islamic Madrasa, studying at 'Ulūmul 'Arabiyah madrasa in Tanjung Balai Asahan, and studying at Al-Hasaniah madrasa in Medan. At 17, Muhammad Arsyad Talib Lubis returned to Medan and pursued Islamic sciences under the tutelage of Hasan Ma'sum in Madrasah Hasaniyah for five years.

After graduating from the madrasah at 22, he continued to study the knowledge of the Quran, hadith, *usul fish*, and fish to Hasan Ma'sum. By age 20, Arsyad had become the author of the *Islamic Dawn* magazine in Medan. At age 26, his first book, *The Secrets of Bibel*, was published in 1934 and became an essential reference in Islamic education and madrasah (Ilyas, 2015).

Muhammad Arsyad Thalib Lubis was an educational figure who actively educated in several Madrasah Al Washliyah in Medan and Aceh from 1926 to 1957. He also served as an Associate Professor at the Preparatory School of Indonesian Islamic College in Medan (1953-1954), Professor of Fiqh and Usul Fiqh at the Islamic University of North Sumatra-UISU (1954-1957), and a permanent lecturer at Al Washliyah University (Keeping Up with the Kardashians, 2020).

Muhammad Arsyad Thalib Lubis is known for his unique approach to teaching at various universities in North Sumatra, where he prefers to use classical books, especially those written by scholars of the Shafi'i school, as the primary source of his lecture material. This approach

not only distinguishes him from other scholars in the delivery of the material but also in the practical application of the teachings in everyday life before they are taught to his students. In Madrasah Al Jam'iyatul Washliyah, although the lecture method is commonly used, the method of clerical education applied by the scholars there is more similar to the traditional method of pesantren salaf in Indonesia, which has undergone adaptation and development over time. Muhammad Arsyad Talib Lubis, also known as a firm and authoritative father, stressed the importance of humility and perseverance in studying with his family, reflected in the lives of his eight children.

As a cleric who is not anti-political, he joined the Masjumi Party and was once a member of the Syuro council of the Masjumi DPP and a Constituent member of the Masjumi faction. From 1953 to 1954, Muhammad Arsyad Talib Lubis was a central member of the Masyumi Shuro Assembly. On October 12-November 28, 1959, the Government of the Republic of Indonesia sent him to the Soviet Union to strengthen friendly relations between Indonesia and the Soviet Union. Among them are the regions of Tashkent, Samarkand, Stalingrad, Moscow, Leningrad, and back via Peking, Rangoon, and Bangkok (Ja'far & Rosali, 2017).



Figure 2. Photo of Muhammad Arsyad Talib Lubis with President Soekarno

Source: PB Al Washliyah Jakarta Album

In carrying out his da'wah mission, he has unique and exciting principles. One of these principles is always to prioritize the first invitation who comes to deliver a lecture. This principle reflects his dedication and commitment to da'wah. In addition, based on the results of an interview with Wizdan Fauran Lubis, there are other interesting facts about him. The money or the gift envelopes he received during his lifetime were never opened, and the amount is known. Instead, the money was directly placed in the jar. This fact shows his sincerity in preaching, where he does not expect anything in return in the form of money or other materials. That is a clear proof of his simplicity and sincerity in preaching.

Based on literature studies, Muhammad Arsyad Talib Lubis is essential in advancing Islamic education in North Sumatra. Although originally from the Lubis clan, which is generally Christian or irreligious, Muhammad Arsyad Talib Lubis has been instrumental in advancing Islamic education in North Sumatra and other remote areas. Unfortunately, many people do not know and lack understanding of Muhammad Arsyad Talib Lubis life, education, and background, even though the Al Washliyah organization he founded has stood firm in North Sumatra, especially in Dairi Regency.

During his life, based on literature studies, Muhammad Arsyad Talib Lubis was a prolific scholar who produced written works that followed the needs of the people. He understands what Muslims want very well and has shown himself as a scholar who can read social maps

among the Ummah. Although he is not a Middle Eastern scholar and only a graduate of schools and madrassas in North Sumatra Province, his scholarly capacity is highly recognized, and he has become a barometer of scholarship among indigenous Muslims.

Based on literature studies, Muhammad Arsyad Talib Lubis is an essential figure in the world of Islamic education and the organization of Al Jam'iyatul Washliyah. With his writing skills honed since age 15, he has produced various important works, including the book "Secrets of the Bible" which became a reference for broadcasting Islam in minority areas. By age 63, he had produced about 40 books translated into various regional languages, including Batak, Mandailing, and Karo. His works, such as "The Guide to the Sabil War," "Islam in Poland," and "The Islamic Religion and the Inhabitants of Space," have been recognized both at home and abroad.

Based on literature studies, Muhammad Arsyad Talib Lubis works are essential for the people of North Sumatra, providing guidelines for conducting worship and daily life. He adheres to the school of Imam Shafi'I but is also open and respectful to other schools. In addition, Muhammad Arsyad Talib Lubis also spent his youth studying in several madrassas of Al-Hasaniyah and with Hasan Ma'sum. Before the Indonesian independence era, Al Washliyah's founders, including Muhammad Arsyad Talib Lubis, focused on educating the nation's life and were active in defending Indonesia's independence. Muhammad Arsyad Talib Lubis has been a member of the Central Indonesian National Committee (KNIP), a member of the People's Representative Council (DPR) of the Republic of Indonesia, and chairman of the Syuro Council of the Masyumi Party DPP. He was also elected to the constituent assembly of the Masyumi faction in the 1955 elections.

Based on literature studies, November 30, 1930, was marked by the inauguration of Al Washliyah, an organization whose name had been agreed upon in a meeting and published in the daily news. Participants of the meeting, including Muhammad Yunus as advisor, Ismail Lubis as chairman, and Muhammad Arsyad Talib Lubis as secretary, formed the preparatory board of Al Washliyah. Their task was to draft Al Washliyah's articles of association and bylaws within 34 days to be ratified at the time of the organization's inauguration.

Muhammad Arsyad Talib Lubis, more familiarly known as Tuan Aryad, is a movement cleric loyal to the Republic of Indonesia. As a scholar from the Mandailing ethnicity, he deepened his knowledge thanks to the guidance of some scholars in North Sumatra. He did not ignore the socio-political problems in the archipelago and was very active in efforts to seize, defend, and fill Indonesia's independence. In November 1945, he again led and published Medan Islam magazine, which became a trumpet defender of independence and a link between the Al Jam'iyatul Washliyah family and the Indonesian people. This Independence edition magazine contains guidelines for the Sabil war according to Islamic teachings and how to recite the qunut prayer in prayer to pray for the victory of Muslims and the destruction of the enemies of Islam.

Based on a literature study, Muhammad Arsyad Talib Lubis wrote and published a book entitled "Toentoenan War Sabil," completed on February 8, 1946. This book was published six months after Indonesian independence. It was intended to meet the needs of friends facing various possibilities on the road to defend the homeland's independence from the colonialists' lust. This book elicited reactions from the Dutch and their aides in Indonesia until Dutch soldiers and accomplices finally confiscated it because it was considered to be able to inflame the spirit of jihad among the Indonesian Muslim community, especially in North Sumatra.

The book made the existence of Muhammad Arsyad Thalib Lubis the target of Dutch soldiers and the target of political revenge of Dutch aides in Indonesia. During the revolution (1945-1950), Al Washliyah actively defended independence and fearlessly faced the Dutch, who wanted to re-establish the Malay government and sultanate that supported the Dutch. Muhammad Arsyad Talib Lubis was arrested after returning from Rantau Prapat to visit his

wife, who was ill and wanted to see a doctor. After Indonesia became a fully sovereign state, Muhammad Arsyad Thalib Lubis actively fulfilled independence. In politics, he was a Madjlis Sjuro DPP Masjumi member until the party was dissolved. In the 1955 elections, he was elected and then sworn into the Constitution along with other Al Washliyah figures such as Adnan Lubis, Bahrum Jamil, and Muhammad Ali Hanafiah Lubis. In addition, his services in the field of education are very famous because from the colonial era until the end of his life, he was very active in educating the life of the nation. At least 56 of his works have been successfully collected, and all of them have become effective media for the intelligence of the nation's children.

The history of the establishment of Al Jam'iyatul Washliyah, better known as Al Washliyah, is a response to social, political, and economic changes in North Sumatra in the late 19th and early 20th centuries. Economic progress triggered by tobacco and rubber harvesting attracted many residents from various regions, including the Tapanuli community, to migrate to Deli. Many of them worked in the private sector or became assistants to the sultan and royal officials.

At the beginning of the 20th century, the population of South Tapanuli in Medan City continued to grow. Seeing that this city still needs to have a stand-alone Islamic educational institution, the people of South Tapanuli took the initiative to establish it. With the help of Datuk Muhammad Ali and Chong A Fie, they succeeded in establishing Maktab Islamiyah Tapanuli (MIT) on May 19, 1918, on the outskirts of Sei Deli Medan. MIT was well received, and its students continued to grow, not only from the Mandailing tribe but also from all Muslims. MIT is one of the Islamic universities visited by students from Medan and Malaysia.

In 1928, some students of Maktab Islamiyah Tapanuli (MIT) in Medan City noticed that religious life in the city was "unhealthy" because there were often conflicts between young and old people. Disagreements over Sharia law among Islamic religious leaders and teachers, often fueled by small things, have become commonplace and potentially divisive for Muslims (Ja'far & Rosali, 2017). Disputes over understanding between young and old on worship continued to taper off, exacerbated by the arrival of some leaders of movements from Java to Medan and leaders of Islamic-based national movements. In 1928, students at MIT and Maktab al-Hasaniyah founded a student association named *Debating Club* to unify the differences of opinion in the Muslim community.

The Debating Club, originally a discussion forum at Maktab Islamiyah Tapanuli (MIT), has played an essential role in the history of education and Islamic movements in North Sumatra. Based on the results of an interview with Eko Marhendy, it is known that Abdurrahman Syihab, together with Muhammad Arsyad Talib Lubis, Ismail Banda, Udin Syamsudin, and Adnan Lubis, continued to encourage the development of *the Debating Club* into an Islamic organization. In October 1930, they held a series of discussions and deliberations culminating in a large meeting at MIT on October 26, 1930. This meeting was attended by Islamic scholars, teachers, students, and leaders in Medan and its surroundings, resulting in plans to enlarge the association and promote, attach importance to, and increase the spread of Islam. Finally, on November 30, 1930, an important meeting was held, and the organization of the struggle movement, Al Jam'iyatul Washliyah, was officially established.

Al-Jam'iyatul Washliyah, which comes from the words Jam'iyatun (association) and Al-Washliyah (liaison), is expected to be an association that connects humanity with Allah Almighty, humans with other humans and humans with the surrounding nature. The organization also aimed to bridge the divisions between the young and the old that often occurred in those days. The organization's work program covers the fields of tablig (religious lectures), tarbiyah (teaching), literature/publishing, fatwas, broadcasting, member affairs, and please help, all of which aim to strengthen the community and relationships between members.

In addition to inaugurating Al-Jam'iyatul Washliyah as an organization, the meeting also entrusted this new organization to Ismail Banda (Chairman), Abdurrahman Syihab (Vice Chairman I), Muhammad Arsyad Thalib Lubis (Secretary), Adnan Nur (Secretary I), H.M. Ya'kub (Treasurer), and several members such as H. Syamsuddin, H. Yusuf Ahmad Lubis, H. Abdul Malik, and Abdul Azis Effendi. Shaykh Muhammad Yunus acted as advisor. This organization was established with the primary purpose of promoting, attaching, and adding to the spread of Islam. Although this goal has undergone some changes over time, the essence remains the same: to carry out the guidance of Islam for the happiness of the world and the Hereafter.

Based on the results of an interview with Samsul Bahri, Muhammad Arsyad Talib Lubis has played an essential role in establishing Al Jam'iyatul Washliyah. Despite being 22 years old when he founded the organization, Arsyad stands out as the central figure with the most extended service, at 42 years. He was dedicated to advancing Islam through Al Jam'iyatul Washliyah. He was more dominant in devotion and work, producing papers, building higher education institutions, Al Washliyah University (UNIVA) in Medan, and fighting the communist movement during the old order. In maintaining and developing the aqidah of Muslims, Arsyad is known as a da'i who is experienced through remote areas where Muslims are a minority population. His efforts have strengthened the faith among Muslims, and many non-Muslims have converted to Islam. His da'wah strategy in the field of aqidah made Al Washliyah a reference for Islamic organizations in North Sumatra in developing Islamic da'wah.

In a literature study conducted by Siddik & Rosnita in 2014, Al Jam'iyatul Washliyah is defined as an independent organization with the main aim of upholding Islamic teachings to create a society that is faithful, pious, intelligent, trustful, just, prosperous, and founded by Allah SWT. This organization is committed to practicing the teachings of Islam in all aspects of life, including religion, nation, and state, with the ultimate goal of happiness in the world and the Hereafter (Siddik & Rosnita, 2014). The founders and scholars stressed that Al Jam'iyatul Washliyah should be a means for Muslims to realize the teachings of Islam. The function of this organization includes being a forum for the aspirations of members and the community, as well as coaching and developing members to achieve organizational goals. Efforts include strengthening brotherhood among Muslims, increasing tablig, tazkir, and recitation activities, conveying the call of Islam, establishing educational institutions, publishing Islamic literature, holding scientific meetings, maintaining places of worship, caring for the needy, promoting halal life, upholding truth and justice, and seeking the application of Islamic law, by the decisions of deliberation.

Al Jam'iyatul Washliyah, founded with a strong focus on education, da'wah, and social, has been instrumental in advancing Muslims in Indonesia. The organization runs public schools, especially in Medan, where it originated. Education is considered essential for the individual's advancement and the nation's independence. Based on interviews with Samsul Bahri and Baharin Harahap, Muhammad Arsyad Talib Lubis, as interim chairman, founded Al Washliyah University (UNIVA) on May 18, 1958, which aimed to provide higher education for high school graduates and equivalent. During his leadership, Muhammad Arsyad Talib Lubis strengthened the role of education in the organization, which is reflected in the awards and leadership positions held by his former students in various educational institutions affiliated with Al Jam'iyatul Washliyah.

Muhammad Arsyad Talib Lubis, a dedicated educator and writer, played an essential role in the organization of Al Jam'iyatul Washliyah since its establishment on November 30, 1930. Active in various strategic roles, including the acting chairman, he also contributed to Islamic literature through the magazine 'Dewan Islam' publication and was active in da'wah, reaching out to communities in the interior of Tanah Karo. The result of his tireless da'wah efforts was

the conversion of tens of thousands of people to Islam. Until the end of his life, he continued to preach and distribute books on the teachings of Islam, affirming his commitment to the spread and education of religion.

Al Jam'iyatul Washliyah Education, established with the main aim of fulfilling the demands of Islam and nurturing cadres or prospective scholars, began its journey in 1932 by establishing the first educational institution on Jalan Sinagar, Medan. In 1932 and 1933, seven schools that were initially managed individually or by the community decided to merge and hand over their management to Al Jam'iyatul Washliyah. In the same year, several madrassas were established, including Madrasah Al Jam'iyatul Washliyah Kota Maksom on Jalan Puri.

Al Jam'iyatul Washliyah education has undergone significant development since it was first organized on December 24, 1933, which coincided with a teachers' conference to organize the list of lessons. In 1934, as part of an education reform effort, three members of the Executive Board of Al Jam'iyatul Washliyah conducted a comparative study of educational institutions in West Sumatra that were already more advanced. The results of literature studies and interviews with Baharin Batubara show that the list of lessons for the level of al-Qismul Ali covers a wide range of subjects ranging from At-Tafsir to Al-Wazu wa al Irshad, which is considered equivalent to Strata One (S1) in the Middle East.



Figure 3. Photo of Muhammad Arsyad Talib Lubis Group photo with the Council of Teachers and Students

Source: Archives of Al Jam'iyatul Washliyah Orphanage

Al Azhar University has implemented a diploma requirement for all prospective students who will register, aiming to make the curriculum of pesantren and madrasah in Indonesia equivalent to that of Al Azhar Egypt. That allows students who already have a diploma to register as students in Egypt without having to participate in the selection. Many Al Jam'iyatul Washliyah students continue their education in Middle Eastern countries such as Egypt, Yemen, Syria, Al Jazeera, and Sudan, and most of them are foster children of the Al Jam'iyatul Washliyah Orphanage.

After completing their education, they return to teachers in MTs or Aliyah, or become da'i-da'i, qori, and members of marhaban and barjanzi around Medan City. Education at the Al Washliyah Foundation, which is different from other madrassas in Medan City, has reached a level equivalent to that of students, sending students to Egypt's Al-Azhar University, which is not only dominated by men but also involves women. That shows that education in Al Jam'iyatul Washliyah was designed to create scholars on par with Middle Eastern scholars, particularly Al-Azhar scholars.

Al Washliyah, an educational organization rooted in North Sumatra, has grown significantly in its education infrastructure. According to the Executive Board of Al Washliyah in 2009, this organization manages more than 700 educational institutions ranging from kindergarten to Madrasah Aliyah, and has 12 universities. The 1995 report of the Al Jam'iyatul

Washliyah North Sumatra Education and Culture Council noted that in the province, there were 215 units of Al Washliyah schools/madrasahs, which were divided into 156 units of public schools (Table 1.) and 461 units of religious schools (Table 2.). In 2003, the total number of Al Washliyah schools and madrasahs in North Sumatra reached 609 units, signifying the organization's commitment to advancing education in the region.

Table 1. Al Washliyah School in North Sumatra in 1995

No	School Name	Sum
1	Kindergarten	7
2	Elementary School (SD)	96
3	Junior High School (SMP)	39
4	High School (SMA)	6
5	Menengan School of Upper Economics (SMEA)	5
6	Secondary Technical School (STM)	2
7	Agricultural Technical High School (SMTP)	1
Total Amount		156

Ja'far. (2022). Citra Al Washliyah: History, Moderation and Jihad for the Republic of Indonesia.

Table 2. Madrasah Al Washliyah in North Sumatra in 1995

No	School Name	Sum
1	Madrasah Ibtidaiyah (MIS)	278
2	Madrasah Tsanawiyah (MTsS)	118
3	Madrasah Aliyah (MAS)	65
Total Amount		461

Ja'far. (2022). Citra Al Washliyah: History, Moderation and Jihad for the Republic of Indonesia.

Higher education under the auspices of Al Washliyah is also experiencing development. As shown in Table 3, in 2003 there were four Al Washliyah universities in North Sumatra, including Al Washliyah University (UNIVA) Medan and Al Washliyah Muslim Nusantara University (UMN). In 2010, this number increased to three universities and two high schools. These developments reflect Al Washliyah's ongoing efforts to expand access to higher education. Nevertheless, regarding quantity and quality, Al Washliyah still needs to be below Muhammadiyah and Nahdlatul Ulama (NU), Indonesia's two largest Islamic education organizations.

Table 3. Al Washliyah Higher Education North Sumatra 2003

No	Area	Agama	Common	Sum
1	Medan		UMN UNIVA Medan	2
2	Prapat Region	UNIVA Labuhanstone		1
3	Sibolga		STIE Al Washliyah	1
Total Amount				4

Ja'far. (2022). Citra Al Washliyah: History, Moderation and Jihad for the Republic of Indonesia.

Al Washliyah has become an essential pillar in character building and education in Indonesia, with dozens of universities and hundreds of educational institutions spread across almost 13 provinces. Al Washliyah's educational programs are designed to produce individuals who are successful in the world and survive in the afterlife, emphasizing the development of science, technology, and the arts. These noble goals are reflected in the structured curriculum and study of the yellow book, which is still an integral part of madrasah education. With a

focus on developing students' potential to become individuals of faith, piety, and noble character, Al Washliyah contributes to improving the quality of human resources and the nation's competitiveness, in line with the goals of Indonesia's national education.

Discussion

Islamic education played an essential role in the spread of Islam, providing thoughts and theories that helped the development of education from generation to generation. In this modern era, religion is the guide for the beginning of life, guiding individuals in good behavior and noble morals. Muhammad Arsyad Talib Lubis, with his role as a charismatic leader, has played an essential role in this process of Islamic education, particularly in spreading Islam in minority areas.

Muhammad Arsyad Thalib Lubis, who devoted his life to North Sumatra, has played significant social roles. As a teacher, lecturer, scholar, journalist, and preacher, he has shown tremendous dedication to Islamic education and da'wah. His leadership at MAS Al Washliyah and the Islamic University of North Sumatra and his initiative to establish schools and colleges reflect his commitment to advancing education in the region. Integrating underprivileged families into the education system demonstrates his deep understanding of the role of society as a tool of community empowerment.

Based on Soekanto's role theory, roles are defined as norms related to one's position in society, the concept of individual action in community organizations, and behavior that affects social structure. It can be seen how Muhammad Arsyad Talib Lubis fulfilled the norms associated with his position in society and contributed to its structure. Its role is not only as a series of rules that guide it in social life but also as a concept of what individuals can do in society as an organization. His efforts in establishing Al Washliyah schools and colleges, as well as his dedication to da'wah that reaches minority areas, show how the role of the individual can influence and advance society as a whole.

The roles carried out by Muhammad Arsyad Talib Lubis also show how one can integrate various social roles into one coherent vision. Despite facing limited resources and infrastructure challenges, he overcame these obstacles with solid dedication and commitment. That reflects Horton and Hunt's concept of how social roles can cause stress or satisfaction, depending on how the individual navigates and adjusts to those roles (Anindya et al., 2020). In the case of Muhammad Arsyad Talib Lubis, it is clear that he found satisfaction and achievement through hard work and devotion to his community.

Muhammad Arsyad Talib Lubis, with his dual role as educator and spiritual leader, exudes charismatic leadership qualities recognized by Max Weber's theory. In North Sumatra, he transcended the boundaries of formal education by integrating the development of religious understanding and social values. As Chairman of Al Jam'iyatul Washliyah, Muhammad Arsyad Talib Lubis established educational institutions and promoted Islamic and primary education, inspiring people to put education first. It reflects the energy, emotional stability, and personal motivation required in charismatic leadership, as defined by Weber.

Muhammad Arsyad Talib Lubis dedication to da'wah and education is reflected in his rejection of personal gifts, choosing to use the given car for da'wah purposes. It demonstrates integrity and commitment to a larger social and religious mission, which are essential characteristics of charismatic leaders. His travels to minority areas such as Tanah Karo and Tanah Batak underscore his focus on activity centers and underserved communities, demonstrating effective communication and teaching skills—critical elements of effective charismatic leadership.

Muhammad Arsyad Talib Lubis charismatic leadership is based on personal or reference power as extraordinary potential many people do not possess (Asy'ari et al., 2020). He can inspire and motivate followers to work or perform specific actions loyally without coercion.

Muhammad Arsyad Talib Lubis charisma is a complex function of traits, behaviors, and being in the right place at the right time. Leadership is a style that motivates others to achieve goals set by the organization, a pattern of behavior that leaders display when trying to influence the behavior of others. That is per the assumption that leadership is related to a person's skills, abilities, and level of influence so that leadership can be possessed by people who are not leaders (Qori, 2013).

Muhammad Arsyad Talib Lubis, as the founder of Al Jam'iyatul Washliyah and various educational institutions, has left a significant legacy in Islamic education. During his tenure as Chairman of Al Jam'iyatul Washliyah from 1956-198, he continued conducting reviews and teaching, even in remote areas. He is dedicated to educating the nation's life and ensuring that the schools under the auspices of Al Washliyah are used for the benefit of the Ummah, not for self-enrichment. He died at the age of 63 on June 6, 1972, and was buried in the waqf cemetery on Jalan Mabar in Medan City, not far from his home. Although gone, his legacy and principles are still alive and influential in the community and the disciples of Al Washliyah.

CLOSING

The Islamic Education Institute of Al Jam'iyatul Washliyah, under the leadership of Muhammad Arsyad Talib Lubis, has contributed significantly to Islamic education in North Sumatra. Muhammad Arsyad Talib Lubis, born in Stabat, Langkat, in 1908, played a crucial role in establishing Al Washliyah University and developing Al Jam'iyatul Washliyah from a debating club into an influential educational organization. He expanded access to education by establishing orphanages in various regions, allowing students from remote areas to learn about Islam. His charismatic leadership has inspired social change and awakened the spirit of nationalism. As the founder of Al Jam'iyatul Washliyah and Al Washliyah University, he has left a lasting legacy in Islamic education, especially in minority areas, and fought against colonialism through education and literature. Muhammad Arsyad Talib Lubis died on July 6, 1972, but his thoughts and principles are still alive among Al Washliyah's disciples and the wider community.

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