



The Leadership of Shaikh H. Bahruddin Talib Lubis in the Education Sector

Wandana Simatupang^{1(*)}, Mesiono², Asnil Aida Ritonga³, Selamat Pasaribu⁴
^{1,2,3,4}North Sumatra State Islamic University Medan, Indonesia

Abstract

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This research aims to comprehensively analyze the history and struggle of H. Syaikh Bahruddin Talib Lubis in building and exercising his leadership in the field of education and its relevance to the education system in North Sumatra. The research method used is qualitative with a type of library research with a semantic approach. Observations, interviews and documentation were used as data collection. Based on the research results, it is revealed that; 1) Implementation of the Leadership of Shaikh H. Bahruddin Talib Lubis in the Education Sector; a) The Shaikh is descended from a prominent and respected family with a strong Islamic religious knowledge by emulating his predecessors, and is loved by the public and admired by his contemporary ulama. b) The Shaikh has visionary leadership, characterized by an education system that is implemented beyond his time. 2) Influence and Leadership Reputation of Sheikh H. Bahruddin Talib Lubis in the Education Sector; a) The Shaykh has a very broad scientific caliber and exceeds the scientific knowledge of the average person of his contemporaries, b) The Shaykh has a firm, consistent and disciplined character. Be tough on those who are wrong and deceitful, soft on people who are committed to education and Islamic teachings. 3) Community Support for the Leadership of Shaikh H. Bahruddin Talib Lubis in the Education Sector; a) The Shaikh is very tolerant and open to accepting suggestions and criticism from society, b) The Shaikh focuses on da'wah and education. preaching personally and organizationally. Educated culturally and institutionally. 4) Strengths and Weaknesses of Sheikh H. Bahruddin Talib's Leadership in the Education Sector; a) Strength, positive character, consistent focus in the mission of preaching and education. Resilient and never giving up from being hit by the problems of the social order of life, b) Weaknesses, cadre formation and regeneration in sustainable education.

Keywords: Leadership, Syaikh Bahruddin Talib Lubis, Education

(*) Corresponding Author: akhuka80@yahoo.co.id

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INTRODUCTION

Leadership in an organization is the art of utilizing talent and expertise in action to trigger and stimulate the authority and responsibility carried out. It was further explained that the art of leadership is about humans, both subjects and objects are humans themselves (Hafidh et al., 2022). Human beings are creatures who think and speak, and are also attached to surrounding interpretations, but with the guidance of the artistic values that are implemented, every idea in a vision becomes one unit in pursuing the same desire so that the desired goal can be realized (Syahputra, 2021). Siahaan also explained that leadership is the cumulative of a system, everything that happens in a system surrounding a leader, follower or



person being led who is organized with a pattern and system that has been created in an agreement within an organization that is oriented towards achieving the desired goals (Siahaan et al., 2023). The process of continuity of this journey, cannot be separated from the role of knowledge and art from the subject of leadership which surrounds the rational and emotional side of human life and experience, but the greatest authority is the role of leaders who have high education and aesthetics, because success and failure in an organization is determined by the system. those in leadership.

Yusuf & Maliki expressed the same thing that leadership is the science and art of influencing other people to realize goals in an organizational community (Yusuf & Maliki, 2021). Then leadership as an art that surrounds the creativity and skills of leaders in commanding a shipping vessel to reach its destination as a vision that becomes a predetermined goal. There is a true type of leadership. True leadership is not just about obtaining a position and title, but is embedded in the acquisition of leadership that is born and formed through a long process, such as from the excellence of good character that is forged from an early age (Savitri et al., 2022). On the other hand, his authenticity has been imprinted in his vision and mission before he received the position of leader, so that when his dream orientation has been realized he will be met with peace that surrounds him (inner peace). In short, leadership is the manifestation of a decision to achieve success which proceeds through character and internal transformation within a leader himself (Istikomah & Haryanto, 2021). Leadership has almost no meaning when the values of honesty, strength and dexterity are neglected (AM, 2019; Budi Raharjo, 2010). This is problematic in the world of leadership today, and what is more heartbreaking is that the depravity of the behavior of today's leaders does not only occur in regional leadership or other general formal institutions, but also extends to the world of educational institutions. The following are the latest cases that have tarnished the good name of educational institutions in the North Sumatra Region in general and also one sample from a city in North Sumatra Province.

There was very sad news about a person from the Education Service in North Sumatra who corrupted school operational assistance funds (BOS), which amounted to a fantastic amount of up to billions of rupiah. In fact, as a leader at a school, you should be involved in monitoring and even reporting this disgraceful behavior. According to reports, the motive for embezzling BOS funds was carried out with several activities, which in fact were not carried out (Tribun Medan.Com - April 2023). Responding to other news, which came from the chairman of the Indonesian Citizen Journalist Alliance (AJWI), in his statement, that there were irregularities in educational institutions regarding BOS funds, the alliance immediately asked the Corruption Eradication Commission of the Republic of Indonesia (KPK-RI), to investigate as soon as possible the case. Likewise, the regional head of North Sumatra Province, who was asked by the alliance, to act decisively in order to help investigate thoroughly and remove the officials playing at the North Sumatra Education Service, with the aim of making the investigation into the case better and smoother (Analisamedan. Com- May 2023).

Another case that emerged in vocational schools was the news regarding the Special Allocation Fund (DAK), which was disbursed by the Ministry of Education and Culture (Kemendikbud), to three (3) Vocational High Schools (SMK) centers

of excellence in North Sumatra. This case was revealed from the findings of an examination by the Financial Supervisory Agency (BPK) in 2021. It is reported that the three SMK level schools all have indications of allocation activities for building construction. The explanation of the misappropriation of the Boss's funds is briefly explained as follows. In the first school, work on the construction of a Student Practice Room (RPS) was indicated due to a non-compliance with provisions because it exceeded needs, or expenditure accountability did not match the reality of the funds disbursed. In fact, news spread in the news that there were non-physical activities that were not carried out and had not been accounted for.

Judging from the various cases described above, when analyzed using the concept offered by great scholars which refers to strength and integrity for the ideal of leaders, everything is left aside. Because, if these two things remain embedded in leaders, whether regional leaders, service leaders or school principals, then this cannot possibly happen. Strength is not only strong in being competent to achieve achievements, it is also strong in fighting and resisting the desires of lust and greed in an effort to enrich oneself in inappropriate ways, so that the label of greed is stuck in one's mind. What's more regarding integrity, of course a person who has a clean soul who is in harmony between words and actions, then there will be no corruption, let alone funds for procuring books which are actually a media source for students to gain knowledge. Likewise, there will be no stunting for some students, or frontal judgment, resulting in disruption and pain both physically and psychologically.

After explaining the educational problems reported in the North Sumatra region above, we are then greeted by examining the educational system created from the western world with the chaos that surrounds it, so it is important to take a brief look at the education system and educational institutions in the realm of Islamic specifications, namely Islamic boarding schools or also It is called Dayah education and the Ministry of Religion calls it Madrasah.

Looking back at the history of the founding of the Indonesian nation, the fact is that Islamic boarding schools were institutions or so-called institutions that held resistance to the policies and ethical programs of the Dutch-Japanese colonial government. Because Islamic boarding schools are considered rivals or opponents, the invaders, in order not to be contaminated and infiltrated, the kiai as leaders of Islamic boarding schools must be independent and maintain their ability to manage all levels of Islamic boarding schools. The kiai did not budge in the slightest by the offer of *Wales Asih* (seeking attention), this had always been a colonial agenda, by looking for loopholes to penetrate their aid proposals, with various tempting offers, the aim of which was to ensure that the existing Islamic boarding schools could be steered and controlled by what they wanted. they want (Baso, 2009).

Maksum more rigorously explains that, Islamic boarding schools are a forum for forging society or citizens, so that they have a complete Muslim personality, in accordance with the guidance of Islamic religious teachings, and emphasize the spirit of identification with religious values in every line of life, with this aim it is hoped that the results of the scientific knowledge will be obtained. to be implemented and developed in the midst of life (Maksum, 2020). Islamic boarding schools are synonymous with the figure of the kiai. The kiai, as an elder, immediately protects his followers. The existence of Islamic boarding schools has

become ingrained in the people of this republic, and their existence far surpasses the various modern institutions that exist in Indonesia today. Historically, Islamic boarding schools have been labeled as indigenous or also indigenous culture, which means an educational system and culture inherited from Indonesia's original heritage. Islamic boarding schools are also a representation of authentic Indonesian Islamic education, apart from madrasas and schools managed by community organizations (ormas) before Indonesia's independence (Huda, 2021).

Moving on from the success of Islamic boarding schools which cannot be separated from the role and cool hand of a kiai, it has been widely interpreted previously that in North Sumatra there was a kiai who was also a great and prominent sheikh in his time and region. Called Tuan Guru Medan. In his daily life and fame, it is proven that the trust placed in him as the first leader of Nahdhtul Ulama (NU) as chairman of the North Sumatra Nahdhtul Ulama (PW NU) Regional Management, he is Sheikh H. Bahruddin Talib Lubis. In his journey around the NU ulama in North Sumatra and even on the national stage, it is a shame that his name has almost been lost until now, even though his work and services forged generations and even the community where he lived was very famous at that time.

His fame was not limited to the Sumatran region, but also reached all corners of this country, so it is not surprising that in the explanation of the article, he was offered to become a state official at that time, meaning that he was not only able to become the leader of an educational institution, but could also become a leader. the people of North Sumatra in the religious area at that time. Furthermore, his leadership at the level of educational institutions also has many unique features that must be explored, including that he was able to surpass the learning system of his time, for example, when other educational institutions were at level four, the students at his Islamic boarding school were able to keep up with their knowledge even though they were still at level three. The uniqueness is also beyond its time, where the annual agenda is to test the students, by bringing in Islamic boarding school teacher examiners from outside, to show that they are not only great among the internal Islamic boarding school, but also recognized by teachers from other Islamic boarding schools. Almost exactly like the current lecture system, when students are tested on their research results, they are not only able to defend themselves in front of their supervisors, but also external examiners who are deliberately brought in.

Apart from being a generational teacher at madrasa institutions, he is also characterized as a scholar who is steadfast in developing the people, he likes to go on science safaris and missionary safaris in implementing his knowledge, not only in Indonesia but also in other countries, for example Malaysia, so according to Faza's article (2013), He was married to one of the Malay princesses. That is the figure the author wants to explore in this article. If paralleled with the problem above, regarding leadership, the education system which is now increasingly deteriorating, is not the same as the character and system delivered by this nation's teachers.

Even though this is the case, referring to the initial references to the biographical history of this leading cleric, there is something that is very heartbreaking for the people of North Sumatra in particular, that the alumni of the Islamic boarding school he founded have not had the opportunity to launch their

regeneration and scholarly legacy. Because the Islamic boarding school is only five years old. Three years while he was still alive and two years after his death. Therefore, researchers want to deepen and review specifically through various empirical, rational and systematic facts, related to the leadership of Shaikh H. Bahrudin Talib Lubis in the field of education in North Sumatra.

METHODS

This research method uses qualitative with library research and Kambartel's semantic approach is cited (Arikunto, 2016), the semantic meaning of language studies consists of structures to reveal meaning, when meaning is connected to objects in human experience. The paradigm of qualitative research methods, namely by emphasizing the analysis on the process of inferring qualitative comparisons with other types of library research, as well as on analyzing the dynamics of relationships between observed phenomena using scientific logic (Satori & Komariah, 2017). This research was carried out by means of observation, interviews, and documentation. secondary data in this research includes attendance, photos of teachers and students' teaching and learning activities, and others. The data analysis carried out in this research is adjusted to the stages, namely data reduction, data display, concluding drawing/verification (Miles, M.B. & Huberman, 1984)s. Data validity testing techniques are data validity checking techniques that use something else for checking purposes or as a comparison of the data. Testing the validity of the data in this research uses extended observations, persistence of observations, and triangulation (Moleong, 2018).

RESULTS & DISCUSSION

Implementation of the Leadership of Shaikh H. Bahrudin Talib Lubis in the Education Sector

Mr. Shaikh's leadership is substantive data that researchers extracted from several sources, both informants and participants. Forging the spirit of leadership certainly takes place in the family, because the family is the place where a child begins the process of his life, both in strengthening his physical condition, starting from lying face down, sitting on all fours, standing up to running. Likewise, in the process of psychological or psychological forging, a child starts from touching, hearing, seeing, talking to imitating everything he hears and sees. The theory of parenting patterns is divided into three types, one of which is called permissive parenting (Kasingku et al., 2023). This is a parenting style that refers to parents, where the child always agrees with what the parents say, but based on love. While the process of disciplining a child applies to certain things, for example to set an example and role model, parents must be able to set an example or show other people an example to emulate.

The process of forging a child is certainly carried out in the family by the father and mother. Meanwhile, knowledge about relationships or social life, also included in the community, learning leadership, is usually dominated by the role of a father. Likewise with Sheikh H. Bahrudin Talib Lubis, where in general findings regarding his biography, researchers have described how his father educated him and his younger sibling, Sheikh Arsyad Talib Lubis, by providing life education, especially Islamic religious education

directly by his father, and because his father was in love with several ulama, then gave advice to his two children, so that in the future they would grow up to imitate the ulama that their father was in love with, so with the blessing of their father's efforts and prayers, his two children eventually became great ulama in this country. , even known in various other countries.

Based on the theory of permissive parenting and also research findings on how the Shaikh was raised and educated by his father, of course it has high relevance, namely that they both apply discipline patterns in certain areas which are considered to be representative of the success in life that the Shaikh will experience in the future. This parenting style, apart from training the Shaikh in discipline, has also been embedded in the principles of leadership from an early age. This is in line with the eleven principles of leadership in the Army Psychology Service (see TNI website), the first being piety to God Almighty and secondly, giving role models. These two things are exactly the same as what was done and implemented by the Shaykh's father, because his father was also a devout religious person and was a beacon of the Islamic ummah in his time, so of course the values and teachings of piety were the first foundation that his father taught the Shaikh when he was still a man. small at that time.

Furthermore, the implementation of the leadership of Shaikh H. Bahruddin Talib Lubis is that the shaikh has a strong visionary spirit. Visionary leadership in several theories states, including; (Rachman et al., 2023)states that visionary leadership is a leader's ability to create, formulate, socialize and implement ideal ideas that originate from him or herself as well as the results of social interactions with organizational members and stakeholders who are believed to be ideals. organization in the future that must be achieved through the commitment of all personnel. Meanwhile, more specifically (Nanus, 1992)explains the potential in a visionary leader, at least having key competencies, including having or developing imagination to anticipate the future. This imaginative form is based on the ability to process data to access future consumer needs, technology, and so on. This includes the ability to manage organizational resources to prepare for emerging needs and changes.

Judging from the visionary leadership theory mentioned above, researchers take two categories, first, implementing ideal ideas and second, imagining the future. From these two categories, the researcher wants to combine the specific findings of previous research related to the *first* regarding the implementation of ideal ideas. The Shaykh, as explained by the results of the researcher's interview with one of the *dzurriat* (descendants) named Ahmad Sufi Lubis, who stated how brilliant the Shaykh's idea was was to apply a visionary leadership pattern to the way his students or santri learned. The Shaikh implemented annual exams at his madrasah at that time using a munaqasyah session (a term nowadays), namely by bringing in examining teachers from outside his madrasah, during the annual exams for his students (santri). Furthermore, the Shaikh also had a visionary spirit by collecting several books or scriptures, as if it were a mini library in his madrasa, which was also a form of transcending his time at that time, where now of course every educational institution needs such library facilities. This is one of the findings of the fact that the Shaykh has a visionary soul that goes beyond his time but with brilliant ideas and ideas, where work that should have only been carried out today has only been implemented in his time. This is also confirmed by the documentation data that the researcher presents in the second attachment to the subsequent documentation data findings.

Second, imaginative future needs. This is also how the characteristics of the visionary leadership theory are very commensurate with what the Shaykh said, namely about the development of Islamic boarding schools in the future, in the place where he founded his madrasah at that time. This is also an interesting fact, because the researchers obtained this expression directly from a founder of an Islamic boarding school which is located and in

the same position as Mr. Shaikh's madrasa, namely Ustadz Ahyar, with the Islamic boarding school he founded called Ar Romli. So, the similarity in location and position between the Shaykh's madrasa and Ustadz Ahyar's Islamic boarding school gives an indication of how charismatic Mr. Shaikh is, which is in line with his future-oriented statements, namely with real evidence that applies in the present. Apart from being able to say that he has a kind personality, it is also that the Shaykh's visionary leadership spirit has been forged since he was a teacher at his madrasah, until in the end he was trusted to lead a large organization, namely the Islamic organization Nahdlatul Ulama representing the Tapanuli regional residency at that time (PW NU North Sumatra period Now).

Influence and Leadership Reputation of Sheikh H. Bahruddin Talib Lubis in the Education Sector

Regarding the influence and reputation of the Shaikh's leadership, especially in the field of education, it was a manifestation of him being someone who was considered worthy and capable of leading a large organization, namely NU in North Sumatra at that time. Researchers responded that he had influence and reputation in the field of education, because his views in the field of education, namely his knowledge, were much higher than the average person of his time. It is also an assessment of its own special features, regarding the way of learning that surpasses the madrasas or Islamic boarding schools of its time, as explained in the previous study of the first question.

The researcher reveals the influence and reputation of Mr Shaikh's leadership here from two sides, namely the breadth of his knowledge and his learning methods, which have measured and focused firmness. People who have knowledge are a barometer for someone's honor in the social order of society, so it is not surprising that those who have extensive knowledge will get a special, even privileged place in the social order. This is in line with what Pratiwi (2018: 34-37) concluded in her research, that human honor in social status has five indicators, namely, 1) wealth/economy, 2) position and power, 3) knowledge, 4) heredity, and 5) work/business. Meanwhile, regarding this matter, the Koran has also been hinted at in Surah al-Mujjadi/58 Verse 11, as follows;

. God willing **يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا**

means : *Allah will elevate those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Knowing of what you do."*

As stated in the research results above, there is an affirmation from the verse of Allah SWT, which states that life will be blessed for people who have knowledge, which of course is Islamic religious knowledge. Because Islamic science is religious or religiously oriented. This is what provides the distance between western intellectuals and Muslim intellectuals. In essence, both aim to seek knowledge, but axiologically there are very large differences between the two. As stated (Nata, 2016), the intellectual scientific paradigm is a cornerstone of materialist ideology, while the Middle Eastern intellectual paradigm is a structure of religious and religious philosophical thinking.

Referring to the blessings of anyone who has extensive knowledge, sociologically it has added value and status for people around them. So that is the value of a Mr Shaikh. H. Bahruddin Talib Lubis. He was known to be very *skilled* in all kinds of matters, including leading a large organization at that time, namely Nahdlatul Ulama in the North Sumatra region. His expertise is about Islamic science There is no doubt, as the researcher's findings in a reference that the researcher has included in general findings, when the Shaikh was still in the process of learning to study in the Middle East, he prioritized *bermuthala'ah*,

(independent study) rather than neglecting time chatting with his friends. He even had time to turn off the lights during the learning process, so that his friends would suspect that he was not at home, so that he would not be interrupted in studying, and his friends would not feel disappointed, because they had not had time to invite the Shaikh, who they thought was not being in his residence, such was the Shaikh's disciplined and social spirit.

Apart from explanations from the references that the researcher read, as explained above, the researcher also gathered information from several informants and participants, about the breadth of knowledge he had, and also about his firmness and seriousness when imparting knowledge or in the process of providing education to the students. (student). As the results of the researcher's interview with Kiai Abdul Karim, on the sidelines of the Nahdlatul Ulama halaqah event at the Medan Hajj Dormitory, stated that he was indeed a person with broad knowledge and high insight. His clear knowledge reached his teachers while studying in the Middle East.

It was also mentioned that he was very firm, and he was also tough in certain situations, such as when protesting against people who denigrated Islam, so he also had time to debate with non-Muslim religious leaders, and in the end he won in the debate. His violence was also shown during the Dutch aggression, he preferred to be imprisoned rather than obey and submit to the rules of the colonialists at that time. Then it was told, from a direct student of his named H. Ramli Nasution, how he was also very disciplined and firm when giving lessons to his students, so that with his firmness and discipline, he was able to guarantee that his students would gain knowledge within a certain limit and time.

There is an opinion that states that anger for a leader is sometimes needed to overcome stagnation and lack of seriousness, so that anger ultimately contains goodness. Anger is human nature, because it is a feeling that everyone has. Anger is a harsh symbol that is attached to a person, it is normal for everyone and it is normal that when something happens, anger comes out. The implications of anger do not necessarily have bad consequences, but anger can also have positive impacts. The positive side of anger is considered an expression of resistance to stagnation, lack of seriousness or a dismissive attitude. American human rights activist, Malcolm 1966-1977, he was known as a regional head whose character was explosive and liked to get angry.

As a result, anger is a symbol of someone's hard work. Certain situations need to be demonstrated occasionally, as part of a form of protest about the impropriety of something being done. As explained above, when Mr. Shaikh shows his anger to emphasize that beliefs are not to be mocked or played with. Likewise, he was also fiercely defiant, which means he was very angry when his *aqidah* was pawned just because he submitted and obeyed the wishes of the colonists at that time. However, this does not mean that Mr. Shaikh is hard-hearted, in fact he is very much loved by the people and loved by the congregation and his students. This is because he is a socialist, a comforter to the people and the savior of the Islamic generation. Socializing indiscriminately, without looking at social classifications, let alone certain thrones and positions, he was very far from behavior that divided relationships, but which was there to glue and unite society and the *ummah* at that time.

The combination of the theory which states the high socialist value of a person with a broad base of knowledge, plus the verses of the Koran which state the high level of a knowledgeable person, provides confirmation that Mr. Shaikh is very influential and has a high reputation in his leadership, both when he appears to command the largest community organization at that time, as well as when he carried out his mission to develop Islamic teachings in the area where he lived. After the researcher questioned several informants regarding his election as chairman of the North Sumatra NU Regional Management in 1947, the informants on average gave the same answer, namely based on two main factors that existed in Mr. Shaikh, namely, *first*, he has intelligence and intelligence above average, and *secondly* he is firm and authoritative in communicating his aspirations. These two

things are what made him a very influential and highly reputable person in carrying out his leadership, which all started from the field of education, both in the process of exploring his knowledge, teaching knowledge to his students, and in his preaching, he remained upright in conveying the message of Islamiyah even though stormy waves were facing him. and thousands of problems that hit.

Community Support for the Leadership of Shaikh H. Bahruddin Talib Lubis in the Education Sector

The next research question is related to community or community support for Mr. Shaikh's leadership, especially in the field of education. At the beginning of his service to the people in conveying da'wah, as well as providing education through the madrasah he founded, as a leading cleric at that time, Mr. Shaikh did not escape challenges and obstacles, as this was experienced by all ulama scholars in various parts of the world. As explained, in reality, da'wah always encounters obstacles and challenges, whatever the form, from sneers, insults, insults to physical obstacles. These obstacles and challenges come from people who do not want to see Islamic preaching take place and develop well (Slamet, 2022). Challenges and obstacles in the mission of preaching can come from within the preacher himself or from outside (mad'u), sometimes people whose faith is not strong will waver and can even give up hope. Because he views the various obstacles that occur as disasters that can cause misery. That is sunnatullah in aqidah and all areas of da'wah. No one can be patient in facing existing difficulties except people who have a strong determination and are full of devotion to Allah SWT.

Regarding the challenges and obstacles that Mr. Shaikh experienced, from the beginning of his preaching to spread Islamic teachings in Sibolga, until several times he intended to establish an educational institution in that place, the Shaykh faced many obstacles and obstacles, as was mentioned previously, starting from the colonial era until to the infiltration of society who expressed their dislike for the Shaikh. However, after the storm passed, the Sheikh finally gained public support. With the blessing of patience, perseverance and tenacity, and always asking to pray to the Almighty, God ultimately replaced these challenges and obstacles with incomparable support from the community for Mr. Shaikh.

As the researcher has explained in excerpts from interviews with one of the informants, namely, Ustadz Ahyar and also direct information from the Shaikh's descendant, Ahmad Saufi Lubis, both of them provide information about how the people of Bandar Hafinis at that time gave great support to Mr. Shaikh, in his preaching and spread the teachings of Islam, not only as a residence for Mr. Shaikh, but also the establishment of an Al Bahriyah madrasah. The form of support provided is not half-hearted, not only the madrasa building but also the process starting from the large expanse of land donated to Mr. Shaikh for the establishment of the institution.

What happened to Mr. Shaikh gives an indication that da'wah, especially in the world of education, and the social order in society have a close connection. The struggle between Islamic da'wah and socio-cultural contexts gives rise to mutual influence between them both of them. How much Islamic da'wah is able to influence socio-cultural contexts depends on the motivation to make changes, one of which is by mobilizing all existing potential and strengths, and the ability to analyze all the challenges and problems of da'wah in the field. The systems approach looks at the challenges and problems of da'wah from a broader perspective. A system is a whole consisting of various elements, inter elements are interrelated and dependent to achieve certain goals. Analysis of da'wah using a systems approach must look at the challenges and problems of da'wah through three major components, namely input (*in-put*), process (*conversion*) and output (*out-put*) components (Ismail, 2022).

From the explanation above, if it is paralleled with what Mr. Shaikh experienced, it has very significant similarities. The reason is that Mr. Shaikh experienced various obstacles in his mission of preaching, especially in carrying out his leadership in the realm of education, so that in the end with the concept of preaching analysis in solving problems, it will be possible to solve it using three systems approaches, namely, input, process and output. Looking back at the history that Mr. Shaikh experienced, *first*, Mr. Shaykh received input from the community to emigrate, where previously Mr. Shaykh, after making a blessing and emigrating from Sibolga, stopped at a village called Sihobuk. However, at the request of the people of Bandar Hafinis, he was finally free from the various problems that surrounded him during the moving process he experienced. *Second*, in the end Mr. Shaikh created a program and a process to focus more on preaching, with his heart set on establishing an educational institution, in the end the community really agreed and even supported him to the point of giving property including land to be donated to him, in the process of building the madrasa. *Third*, as for the output that Mr. Shaikh made after the establishment of the madrasa, he was able to educate the generation at that time, even fathers and mothers who wanted to deepen their religious knowledge, he also guided and taught good and correct worship procedures.

Meanwhile, in the process of the results recorded, the Al Bahriyah madrasa which was founded by the Shaykh was very famous in his time, he was even able to guarantee the same knowledge as different classes, namely third grade students who studied at the Al Bahriyah madrasa, with fifth grade students who studied at outside Madra Sah. Meanwhile, apart from gaining religious knowledge from Mr. Shaikh, the community also reaps abundant blessings, both from the produce of the land and from the skills of their own hands. They all got this, thanks to the support and sincerity given to Mr. Shaikh to revive and broadcast Islam through the establishment of the madarasah. What is described in the discussion of this research is supported by observations and excerpts from interviews, then authentic evidence from interviews and the former Madrasah building, the researcher will attach documentation in the form of photographs.

Strengths and Weaknesses of Sheikh H. Bahruddin Talib's Leadership in the Field of Education

Every human being has two sides, namely strengths and weaknesses, both sides, there is a certain time and momentum and will dominate one of them, so that in the assessment of other people who at that time witness strength, for example, they think someone is indeed strong, at other times, when they are weak what appears in the eyes of other people, also gives its own value which is seen as a weakness in that person. However, this assessment often results in errors, because quite a few people, when in public, show something different from their true nature, for example showing their weakness to people who apparently have superpowers that are incomparable to them, and vice versa. As a result, don't be quick to speculate or make statements because in principle, the quicker you give an assessment, the more vulnerable you are to errors in the assessment itself. Meanwhile, the slower you make an assessment, the more alternatives you will consider so that your assessment is closer to the truth.

Strength in humans is also called potential, while weaknesses in humans are qodrati. In the Koran there is a lot of mention of the potential that exists within every human being, but on the other hand, humans are never free from their weaknesses. This is logically simple, it can be understood and comprehended because humans are moved by being given potential, meaning that humans rely on the Almighty and Mighty, so when power is entrusted it certainly becomes strong, but when power is taken away it certainly becomes fragile and helpless. Human strength is very limited, either controlled by circumstances or

eaten away and eroded by old age. So while you are given strength, use it to the best of your potential, especially in preparing future, tomorrow in old age.

Humans are rational creatures. As creatures created by the Almighty God who carry out the task of managing and maintaining the universe with full piety and responsibility, His creator has been given various potentials. Theoretically, the potential that exists in humans is (a) the body (al -Anbiya': 8, Shad: 34); (b) spirit (al-Hijr 29, as-Sajadah 9, al-anbiya' :91 and others); (c) lust (al-Baqarah 48, Ali Imran 185 and others); (d) a k al (al-Baqarah 76, al-Anfal 22, al Mulk 10 and others); and (e) Qa mother (Ali Imran 159, Al-A'raf 179, Shaffat 84 and others). The potential given by God is on the one hand a strength and on the other hand a weakness. The weaknesses that exist in all of this potential must be taken into consideration by human resource activists to develop an ideal education and empowerment system according to Islam. However, on the other hand, by nature, humans have weaknesses (QS. An-Nisa/4: 28).

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ۝ ٢٨

Meaning: Allah wants to give you relief, and humans were made weak

Humans, as intelligent creatures, actually already know their weaknesses, so it is a necessity to change their potential for good. These weaknesses must be inventoried and analyzed carefully, with various resources and efforts, including of course educational facilities, as well as by frequently interacting with fellow humans. Regarding the fourth question regarding the strengths and weaknesses of the leadership of Shaykh H. Bahruddin Talib Lubis, especially in the field of education, as explained and then confirmed from several sources of Al-Quran verses mentioned in the journal above, that any human being must have strengths and weaknesses. . In this case, the researcher will explore both sides based on the researcher's observations with informants and participants as well as strengthening the results of interviews and then strengthening them with documentary data.

Among the strengths of the Shaikh's potential, especially in the realm of education, is that he always has a positive attitude and is resistant and tenacious in facing all the trials that he often faces, facing dangers and facing obstacles. Meanwhile, what really stands out to him is consistency, istikomah in fighting and determining the direction of his will and dreams. As mentioned, in general findings, in principle, the Shaykh has spent and sacrificed a lot of his time in responding to all the problems of the people, especially when he was still living in Sibolga, so he decided to do zallah, to avoid the hustle and bustle of problems faced by both his own nation and those coming from him. from colonial interference at that time.

of several informants in the researcher's special findings, from the start he actually intended to focus on imparting and teaching knowledge in an educational institution, but he always faced repeated obstacles and challenges at that time. So he decided to emigrate many times from one place to another, until finally with *qad arullah* he settled permanently in Bandar Hafinis and founded a madrasa, in that village he was finally able to focus on teaching for three years dedicating his knowledge, to the point where the number of santri (students) was mentioned) at that time reached 500 people.

Termsuk's strength is that apart from focusing on the world of education, he also has a lot of involvement in social order, up to the point of leading an organization. This became a strength, because many other people, even old contemporaries, knew him, so the students certainly had no doubts about his figure, who everyone loved and respected him. Then the peak of his power was a very unique education system, beyond its time. In the researcher's

notes there are several unique features of his education system which until now at the tertiary level have become a necessity, namely 1) the munaqasyah system (testing students by bringing in examiners from outside parties), 2) the availability of his private library, which is also now being adopted by institutions and higher education institutions are a necessity in providing library space.

Meanwhile, his strength in the eyes of the general public, especially where he lives, there are several those researchers directly quoted from the narratives of several informants including Mr. Shaikh's direct students, including H. Ramli Nasution. There are at least three things that are interesting and also form part of his inner strength, namely:

1. Shaykh is a man of *tawadhu'* (humble) and *Zuhud*, (prioritizing ukhrawi affairs). Shaikh H. Bahruddin Talib Lubis, is a charismatic cleric who does not love much of the world, let alone stories of positions and positions in government. In fact, he refused when the palace envoys asked him to become an official. This charismatic character emerged because of their efforts in *taqarrub* and their very strict spiritual practice towards Allah SWT (Dewi, 2012). Spiritually strict means that scholars are very humble, far from arrogant deeds, and all work is oriented towards improving the worldly world, and even if they take things worldly, it is just to meet their needs.
2. Shaykh not only has broad knowledge of sharia but also has knowledge of ma'rifat. When Sufis talk about ma'rifat, each of them presents his own experience and shows what came to him at a particular moment. One of the signs of ma'rifat is achieving a sense of peace in the heart. The more ma'rifat a person becomes, the more his peace increases. So that what is known from that experience, produces benefits in the form of inner calm (Andriansyah, 2021). It is further explained that, with ma'rifat knowledge, it will be easier for these scholars to help with things that are unseen, including hacking witchcraft. Because of this, Mr. Shaikh was able to help people at that time who were possessed or who had knowledge of magic to prevent it from being misused.
3. The Shaikh also has very blessed knowledge, so it is said that people who have studied directly with him will certainly receive their own blessings, meaning that the knowledge from Mr. Shaikh will definitely be useful and used in society, so that it will become a charity in itself for him.

After reviewing history at length while mapping out the strengths of Mr. Sheikh H. Bahruddin Talib Lubis, of course to make it easier to digest his counterpart, the following researcher outlines some of his weaknesses, including:

1. The age of the Al Bahriyah madrasah which he founded in Bandar Hafinis village is approximately only five years, three years when he was still alive, and two years after he died. How very unfortunate, because with the relatively young age of this institution, it has only made a small contribution to the next generation, both in terms of his knowledge and the teaching and learning systems and methods that he implemented at that time. According to the confession of one of his students, only one person as his student had entered the world of preaching following in his footsteps, namely the late. Ustadz Taat Batubara, apart from him, to this day there are still direct students of his who are alive, but they have their own professions, one of the informants even said that, on average, his students have followed in his footsteps in teaching, but only as teachers in villages or in the village at the level of the Children's Education Park (TPA or Quran Education Park (TPQ).
2. The Shaikh actually has many descendants, especially his second wife, Cahaya Khairani, but none of his descendants have really continued the best legacy, working in the world of education that was initiated by Mr. Shaikh. After the researchers investigated, one of the biggest factors was that his time was relatively limited, as a result of frequently moving and emigrating. However, it was not only his weakness,

because at that time various factors were behind it, including the instigation of the colonialists so that many people were contaminated, causing the Sheikh to again experience displacement, and also security which was very uncontrolled at that time. In the opinion of one informant, Shaykh's madrasa did not last long because there were very few people around the area where he founded the madrasa, so there was far from public access to the Islamic boarding school, even though during his lifetime the madrasa had hundreds of students.

3. Also included as a weakness is the reporting or notes about his life story which are very minimally researched. Because in the past many academics in general, and especially *dzurriat*, wrote about their life journey, even though they were at the age of a madrasah. which he founded is relatively short, but people will definitely explore a lot of potential or scientific stories during their life journey. What's more, he is listed as the first chairman of Tanfidziyah NU, North Sumatra.

All of the researcher's analysis in discussing the findings of this research, is a series of observations and interviews which the researcher grouped into general and specific findings, which then in the appendix the researcher accompanied with several documentations, starting with documentation of his personal family from his first wife in Malaysia, to his second wife who from Indonesia. The researcher also attaches several photos of his *dzurriat*, tombstone, library books, visits and the researcher's journey to trace the traces of his life, such as the PW NU North Sumatra Medan office now, and also the places where the researcher looked for literature and references about his life.

CONCLUSION

Shaikh is a descendant of a respected and respected family, and his father also had broad scientific knowledge and was very religious, therefore he was nicknamed "lebai/lobe" which means religious figure. Because of this, the incarnation of the ulama came to flow in the life of the Shaykh, and as his parents dreamed of, they were in love with the ulama, intending that one day their child would become a ulama, and finally this prayer was accepted by Allah, not only famous in his area at the national level but also at the international level. Influence and the reputation of the Shaikh's leadership, is a common thing for someone who has a very broad scientific caliber and exceeds the scientific knowledge of the average person of his contemporaries.

Regarding the community's support for his leadership, especially in the field of education, it was very large, it was proven that the community did not hesitate to help his struggle in preaching and in carrying out education to establish madrasas at that time. The strength of the Shaikh's potential, especially in the realm of education, is that he always has a positive attitude and is resistant and tenacious in facing all the trials that he often faces, facing dangers and facing obstacles. One of his strengths is that apart from focusing on the world of education, he also has a lot of involvement in the social order. Meanwhile, his weaknesses include cadre formation and regeneration.

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