

Gayo Islamic Education Architects and Contributions to Gayo Islamic Education Treasures in the Era of 1900-1986

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Abstract

The emergence and development of Islamic intellectual civilization in the Era of 1900-1986 started from the scientific research process or further studies of the Gayo Islamic education figures in the Era of 1900-1986 at well-known educational centers at that time such as: Pulo Kitun, Cet Merak and Samalanga, Thawalib West Sumatra and Bangil East Java. The ideas of these figures are as follows: Tgk. Abdul Kadir (Tgk. Pasir) (1910) Tgk. Abdurrahman Daudi/Tgk. Mude Kala (1911-1962) Tgk. H. Abdurrahman Bebesen (1911-1995) Tgk. Ahmad Damanhuri/Tgk. Cross.(1915-1940) Tgk. Abdul Djalil (1915-1974) Tgk. H. Mohd. Ali Djadun (1927-2016) Mr. H. Mohd. Ali Djadun (1927-2016) Mr. M. Hasan Tan (1949-2016) was more or less influenced by the 4 networks that existed in Gayo, namely: Gayo-Gayo, Gayo-Bireuan, Gayo-Thawalib and Gayo-Bangil, in addition to his role as an influential scholar in Gayo. Based on their educational network and character as an ulama or Tgk, they played an important role in initiating the establishment of formal and non-formal educational institutions that became the forerunner and transformed into Islamic educational institutions in Gayo at the end of the 1900s Era.

Keywords

figure; islamic education; contribution; Gayo



I. Introduction

Communication between God and Demons seems very tense, not harmonious and full of hatred, because it is famous for its heresy and demonic verdict against his God, how the unseen God communicates with demons that are also unseen. And how does God whose nature is all-loving, most compassionate, wants to communicate with creatures who are depraved and damned. (Kholil, S. et al. 2020)

Discusses the key figures of Gayo Era Islamic education from 1900-1986 and their contribution to Islamic education. cannot be separated from his role as a cleric and as an educator, therefore, of the many key figures in Islamic education, his position as a scholar who is respected and respected in society is also attached. In the view of Islam, the word 'ulama' is as contained in the Qur'an surah Asy Syu'ara': 197.

إِسْرَءِيلَ بَنِيَّ عُلَمَؤُا يَعْلَمُهُ أَنْ إِبْنَهُ لَهُمْ يَكُنْ أَوْلَم

Meaning: And is it not sufficient proof for them that the scholars of the Children of Israel know it?

Based on the explanation of the verse in Above, the mention of the word 'ulama' used by the Koran is not only attributed to Muslims alone but also to other people who understand the Koran itself. While in Surah Fathir: 28

غَفُورٌ عَزِيزٌ إِنَّ اللَّهَ أَعْلَمُ عِبَادِهِ مَنْ اللَّهُ يَخْشَى إِنَّمَا كَذَلِكَ الْوَأْنَهُ مُخْتَلِفٌ وَأَلْأَنْعَامِ وَالْأَوَابِ النَّاسِ وَمِنْ

Meaning: And so (also) among humans, reptiles and livestock there are various colors (and types). Indeed, those who fear Allah among His servants are only scholars. Verily Allah is Mighty, Most Forgiving.

The above verse is preceded by an invitation from the Qur'an, to see how Allah sends down water from the sky, then through the rain that waters the earth, Allah causes various kinds of fruit to grow. Likewise the mountains, there are white and red stripes of various colors and there are also dark blacks, as well as humans, creeping things and livestock of various colors and types. At the end of the verse Allah explains that among his servants who are afraid are only scholars.

Based on the verse above, the ulama are people who have knowledge of Allah's verses, both those that are Kauniyah and Qur'anic. Because the Qur'an always associates commendable knowledge so that it has a submissive, obedient and characteristic attitude to Allah. Thus the criteria of scholars also means someone who uses his knowledge to deliver humans to the truth of God's power, including through an attitude of piety, characteristic to God.

In the term ulama, the plural form of the Arabic noun (fail) 'alim, which comes from the verb 'alima which means "to know or "to know about. While 'alim is someone who has the attribute "ilm as a force that is firmly rooted in science and literature. In the Indonesian context, ulama also have different names in each region, such as; Kyai (Java), Ajengan (Sunda), Tengku (Aceh), Sheikh (North Sumatra/Tapanuli) and Tuan Guru (Nusa Tenggara and Kalimantan).

Ulama in the Indonesian Encyclopedia cited by Dewan Rahardjo have the following characteristics:

1. as a bearer of religious traditions
2. People who understand Islamic law
3. as the executor of fiqh law.

Thus the attachment of the term 'ulamaship' to a person is not through a formal process, but through recognition after going through a long process in society itself where the elements of clerics in a person in the form of integrity, scientific quality and credibility of moral piety and social responsibility are proven. A person's ulema will not be manifested in real if it is not accompanied by the appearance of the personal qualities they deserve.

The proliferation of distinctive names or nicknames that indicate the expertise and function of the bearer among the ulama, thus coincided with the growth and development of various religious institutions among the Muslims. Likewise, in mosques, for example, there are scholars who by looking at their functions in this institution are called imams or preachers. They are responsible for carrying out worship leadership. It is true that every Muslim can carry out the function of imam and khatib, but for the perfection and orderliness of worship in mosques, it is customary for the Muslim community or government to appoint professional imams and khatib. But their job usually doesn't end there; in fact they also provide guidance to the community in various matters, whether they are purely religious or mundane. With the fulfillment of all these functions, Therefore, basically the ulama is not a

profession. Ulama in Islam as mentioned above, is a general term for a socio-religious function of a group in Islamic society.

Ulama as educated Muslim figures, until now have maintained their status as heirs of Islamic symbols. People will not be able to call an institution by ignoring the form of the ulama's institution, in the sense that the interests of the ulama are definitely related to the future of Islam. Therefore, it is also clear that there is no single group that can be equated with the Islamic tradition as has been played by the ulama.

The social institutions that are most closely related to the ulama are educational institutions that are related to their status as intellectual elites. The relationship between scholars and educational institutions is present in the form of a relationship that is mutually related and requires each other. There are two patterns of relationship between ulama and Islamic educational institutions. On the one hand, Islamic educational institutions are a means of transmitting knowledge for the knowledge possessed by scholars, while on the other hand, formal or informal institutions of education are a means of forming and cadre of scholars. In relation to educational institutions, ulama are involved as functionaries who have a central role. This role is seen in every stage of the development of Islamic educational institutions in various forms such as majlis, halaqah, maktab, kuttub, jami', madrasa, zawiyyah and ribat.

The general term for ulama found in these institutions is mudarris or mu'allim. As Islamic educational institutions grew, namely in the 10th and 11th centuries, the hierarchy became even more complex. The hierarchy, apart from being based on historical ties to existing institutions, is also of course based on the expertise of each, which is called a sheikh. Below him are Naif, Muid and Mufid, who are not necessarily scholars in the true sense.

One thing that should be noted is that in the Middle Ages there was no real statement between the ulama who worked as teachers and the scholars who did not work as teachers, because all educated people, whether they received a salary or did not try to teach the same thing on society. From the description above, we can see that there are two patterns of relationship between ulama and educational institutions. In mosques and other institutions prior to madrasah, the relationship between ulama and educational institutions is in a different relationship with the pattern of relationships that occur after the madrasa.

In madrasahs, the relationship between ulama and students is more controlled in the sense that there are already divisions of teaching or levels of teaching, or the involvement of rulers and waqaf givers. In the context of the Gayo community, ulama have roles as religious educators, as politicians, as religious officials and as government officials. Most of the ulama in Gayo are classified as free ulama. Public recognition of the title "free scholar" for a person is based on deep knowledge, noble character and high adherence to religious teachings, and is not bound by the government bureaucracy as an official.

Departing from the two figures mentioned above, free ulama in Gayo society namely the ulama that whole heartedly and passionately care about religious and social education without wanting to come into contact with political parties and the government, because involvement with politics and government makes ulama that are not free.

II. Research Methods

This research uses the historical method, which is an effort to investigate a problem by applying the solution from a historical perspective. Historical research is an instrument to reconstruct historical events (history as past actuality) into history as a story (history as written). According to March Bloch, history is the science of change, in other words, history is a process, not a structure. The historical research method is a method or method used as a guide in conducting research on historical events and their problems. Meanwhile, the

approach used is the social history approach, namely history that gives important attention to the non-elite elements of a society that is being discussed and considers other factors outside of political factors. With this historical method, it is hoped that precise and accurate information can be obtained regarding the political, religious, social and intellectual background of education, key figures in Islamic education and contributions to Islamic education, the development of Islamic educational institutions and the development of Islamic education networks in the Gayo Era. Years 1900-1986.

This research data collection uses several ways, namely: 1) Multi-method, namely the researcher will try to collect data by means of observation, interviews, intelligence analysis, field observations and additional techniques as a strategy for the research object; 2) Entry into the field; 3) Participant Observation; 4) In-Depth Interview; 5) Document and artifact collection; 6) Field observations; 7) Supplementary techniques. Furthermore, in collecting this data, researchers used several techniques, namely: visual techniques, non-verbal communication analysis, measurements, special surveys, researchers also used library methods to complement this research method.

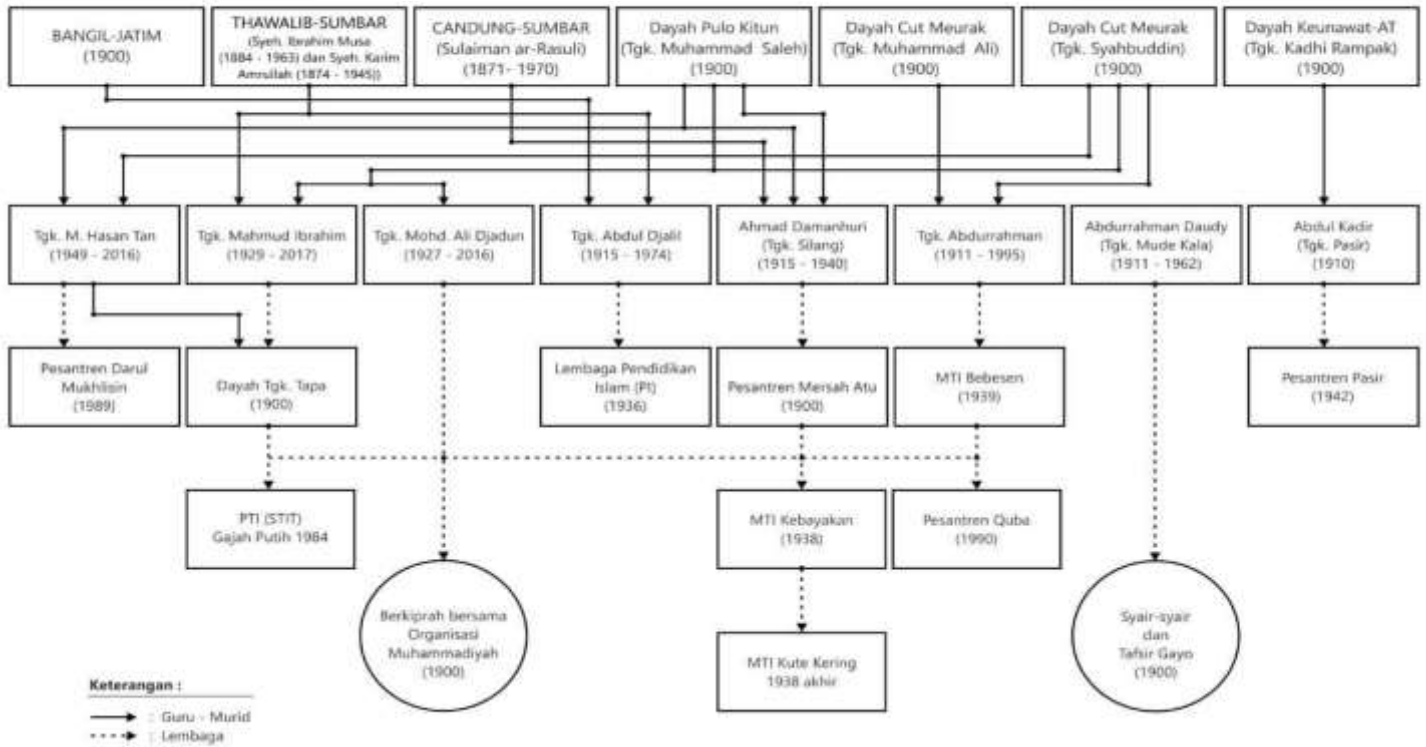
As a data analysis tool in this study, the researcher uses historical research analysis that refers to the theory of Mc Millan and Schumacher, as well as the theory of Noto Susanto, namely: 1) Inductive analysis of an overview, 2) Analysis of findings in the field, 3) Coding topics and categories, 4) Patterns, 5) Manual and computer techniques in data. And to fulfill The steps in this historical research, the researcher uses data analysis techniques that refer to Noto Susanto which include: heuristics, criticism, interpretation, and historiography. To find the development of Islamic educational institutions and the development of Islamic education networks in Gayo Era 1900-1986

III. Result and Discussion

3.1. Gayo Islamic Education Figures and Contributions to the Gayo Islamic Education Treasure in the 1900-1986 Era

Based on the explanation above, the figures of Gayo Islamic education in the Era of 1900-1986 cannot be separated from their role as scholars whether categorized as ulama having roles as religious educators, as politicians, as religious officials and as government officials, and in this paper the figures referred to are figures who have ideas and ideas as well as their contribution to the treasures of Gayo Islamic education both in writing and institutions as in the illustration Islamic education network table in Gayo Era 1900-1986.

Islamic education network in Gayo Era Years 1990-1986



a. Mr. Abdul Kadir (Tgk. Pasir) (1910)

1. Short biography

Mr. Abdul Kadir or known as Tgk. Sandis the eldest of three children, he was born in 1910 in most. His father was Hasan, a nomad who came from Aceh Pidie and his mother was a native Gayo ethnicity. Mr. Brother. Pasir is Gibah who is married to Tengku Adu Rahman Daudi whose popular nickname is Tgk. Mude Kala, a famous Gayo cleric and poet. He has changed the religious nuances of poetry and the famous one is the poem about the origins of the king Linge, while his youngest sister is Aisyah.

Tengku Pasir is a nickname, because he has devoted himself to sand boarding school, a boarding school founded in 1942 in the sand of kebayakan, located on the northwest edge of the freshwater lake. While the name given by his parents was Abdul Kadir. His marriage to Ratih, the daughter of the King of Banta, his nickname is Empun Rumah, his name is attributed to the safe Siti Rani in the traditiongay. The fruit of the marriage which was blessed with sons and daughters, namely Siti Rani, died in childhood, Baihaqi whose full name is Prof. Dr. Baihaqi AK, a former lecturer at UIN Bandung, was a member of the DPR from the PPP faction, Siti Aminah Inen Masitah (late) Siti Hadijah and Abdul Majid (late).

2. Educational background

Educational background Mr. Abdul Kadir (Tgk. Pasir) otherwise known as Tgk. Sand (Tgk. Sand) started in 1920, when he was 10 years old, Tgk. Abdul Kadir was included by his father to recite the Koran to Tgk. The preacher at the Kebayakan Lot. After he was able to read the Koran to be precise in 1925 he continued his education at the Kenawat boarding school which was raised by Tgk. Kadhi Rampak. This pesantren at that time was a well-known pesantren in Gayo land, its students came from other villages.

After completing his education, he was fully entrusted by Tgk. Kadhi Rampak to lead and teach at the pesantren because Tgk. Kadhi Rampak, was busy with da'wah and won the trust of the Dutch Colonial government to be the head of the Religious Court based in Takengon.

3. Contribution in the world of Gayo education

By 1942, Tgk. Sand moved settled in kebayakan. In line with his obsession, he founded a pesantren in the sand of kebayakan. The establishment of the pesantren is basically a continuation of the pesantren of kenawat, because the system and methods follow the traditions of the kenawat, but have spread throughout the Gayo land.

This can be proven, because the students come from various villages to study at the pesantren the. Salreadyit became his nature, that he never expected help from any party. Because according to his belief, that something that happened was by the will of Allah swt. Therefore, he remained patiently waiting for the arrival of the students who were sent by God to study with him, that was his philosophy of life.

In educating, Mr. The sand is very hard, he is very strict in enforcing the discipline of the students who violate the rules will be severely punished. On the other hand, he is very loved, because it does not dampen the interest of the students to study at this educational institution. There are even parents who give up their children in full, so that they are educated to become knowledgeable and noble people.

Mr. Pasir, a Gayo cleric who has devoted his attention to the field of education, especially Islamic boarding schools. His students, apart from continuing their mission in the field of education, have also played a role in popularizing the good name of Tgk. Sand throughout the Gayo area, especially Gayo Lut.

b. Mr. Abdurrahman Daudi / Mr. Mude Kala (1911-1962)

1. Short biography

Tgk Abdurrahman Daudi (Tgk. Mude Kala) born in Kebayakan in 1911-1962. He is the eldest child of the marriage of Tgk. David with Jemi'ah. His brothers are Samiala Inen Cut, Banta Cut Dailany, Bantara Syam or known as Abib and Sulaiman Daudy. Tgk Abdurrahman Daudi or Mr. Mude Kala married his wife whonamed Gibah, Gibah is the younger brother of Tgk. Pasir is a famous scholar who lives beside a freshwater lake who is remembered for his perseverance, patience and discipline. He died on 3 Shawwal 1962 (the period of the Darul Islam Rebellion) and was buried in Bata Paya Rabu Kebayakan Takengon.

2. Educational background

Educational background of Tengku Mude Kala, starting in 1926 he completed his second grade gubernatorial education in Takengon. In the context of religious education, he studied at the Islamic boarding school in Kebayakan, he also studied at the Gele Hang Kebayakan Islamic boarding school. In addition, in order to increase his scientific treasures, in 1932 he actively participated in BVV lectures in Kebayakan. Until 1928, Tengku Mude Kala taught at the Kebayakan volkschool. In 1932 he became one of the teachers of the Muhammadiyah Jacobshool in Teritit. And in the period 1936-1939 he became a teacher at ALMA DANIS in Kebayakan. In addition, in 1942 he became a letter teacher for Baitul Maal Negeri Bukit in Kebayakan.

3. Contribution in the world of Gayo education

Tengku Abdur Rahman Daudy, more popularly known as Tengku Mude Kala, was a person who carried out Islamic da'wah through poetry, he was a great poet during his lifetime in Gayo land. It is through his poems that he conveys messages, advice and advice with religious nuances. His most well-known poems are the Story of the Day of Judgment, the Story of the Prophet David, the Word and others. His monumental poetic work is the History of the Gayo Region which is in the form of poetry and has been published by Balai Pustaka Jakarta.

c. Mr. H. Abdurrahman Bebesen (1911-1995)

1. Short biography

Mr. H. Abdurrahman Bebesen, he was born in 1911 in Bebesen Takengon, he is a cleric, educator and preacher who has become a symbol of community obedience in Bebesen to religion. The Gayo Bebesen community, Bebesen people are very fanatical about the figure of Tgk. Abdurrahman's attitude is not only because of the depth of his religious knowledge, but also because of his authority, so he is highly respected by the bebesen community.

2. Educational background

Mr. Abdurrahman began to recite the Koran at Tengku Abd Karim, he also studied at Tgk. Abd Rahman Semaun in Bebesen, then in 1925-1937, studied at Tgk. Muhammad Ali Cut Meurak, also studied at Tgk Muhammad Saleh Pulokitun. In 1937, he moved to study at the Cut Syahbuddin Islamic Boarding School in Samalanga. In 1938, after receiving the predicate Tgk, he was then appointed a teacher at Cut Meurak

3. Contribution in the world of Gayo education

In 1939 he returned to Takengon and founded the Islamic Tarbiyah Madrasah in Bebesen. In addition, he teaches at Mersah Batin Kebayakan and he also teaches at springs. Madrasah Tarbiyah Islam Bebesen is a donation from Tgk. Abd Rahman who is invaluable to the people of Bebesen. Because until 1942 the institution was the goal of almost all youth goals to study.

d. Mr. Ahmad Damanhuri/Tgk. Cross.(1915-1940)

1. Short biography

Mr. Ahmad Damanhuri or known as Tgk. Silang was born in 1915-1940, he was categorized as a traditional cleric or called the tue, the tue group dominated religious life throughout the 1930s, he was one of the best students of Tengku Muhammad Saleh Pulokitun he was also the best student of Sulaiman Ar- Apostle in Candung Bukit Tinggi, West Sumatra in 1938.

2. Educational background

Educational background Tgk. Ahmad Damanhuri or known as Tgk. Silang started from reciting and studying at Dayah Tengku Muhammad Saleh Pulokitun around the 1920s and was Muhammad Saleh Pulokitun's best student, besides having studied at Pulokitun he also studied at Candung Bukit Tinggi, West Sumatra in the 1930s, who was also a student best of Sulaiman Ar-Rasuli.

3. Contribution in the world of Education

His contribution in the world of education was evident when he returned from his scientific career from Pulokitun to Candung Bukit Tinggi, West Sumatra, Tgk. Ahmad Damanhuri or known as Tgk. Silang dedicates his knowledge to recitations in several Mersah and Joyah areas around the Kebayakan sub-district, in 1938 he founded Madrasah Tarbiyah Islamiyah in Kabayakan Takengon.

Throughout the establishment of this institution, it greatly impacted the growth and development of Islamic education in Gayo, because at that time the flow of traditional education that started from Mersah and Joyah over time changed to the madrasa system, which used to learn by means of halaqah sitting cross-legged and then switched to sitting on a bench in a class room which is designed to be checkered.

In the latter half of 1938, the Madrasah Tarbiyah Islamiyah was rebuilt, located in Kutekering (Kutelintang). NS. The school leadership was also entrusted to Tgk. Ahmad Damanhuri or known as Tgk. Cross, the presence of this madrasa in addition to having an impact on the growth and development of Islamic education also legitimized the growth and development who dominated religious understanding at that time.

e. Mr. Abdul Djalil (1915-1974)

1. Short biography

Mr. Abdul Djalil bin Tgk. H. Mahmud Bale was born in 1915. He is a scholar, educator and preacher, his personality has a strong stance. His appearance pulled his body low and contained manly and dignified, when dressed always neatly and dapper he was often dressed in commensurate with the sarong and his coat with a black skullcap that was timeless from his head as a symbol of his clergy. He also spoke with full of gentleness and impression, but when he climbed the pulpit his voice was loud and his hands clattered as if giving instructions, his lecture material reviews and sermons seemed new and interesting to listen to, so it is not surprising that he became a preacher, especially at the Takwa mosque. Bale is always packed with worshipers from around Takengon.

2. Educational background

Educational Background Tgk. Abdul Djalil started from the education he went through from the Mutawalib College, Padang, West Sumatra, Tgk. Abdul Djalil belonged to a well-to-do family and he was also known as a wealthy merchant, so it is not surprising that he was able to go to school in Java, specifically the Bangil Islamic Boarding School in 1930.

3. Contribution in the world of Education

In 1936 he founded an Islamic Education institution in Bale Takengon, this institution in addition to putting modern education in place also spread the idea of ukum mude as a step to restore Islamic teachings from the beginning because for him many Islamic teachings at that time deviated from his understanding. Through this educational facility, the religious understanding that he understood developed in Hakim Bale and Simpang Tiga Redelong.

f. Mr. H. Mohd. Ali Djadun (1927-2016)

1. Short biography

Mr. Mohd. Ali Djadun was born in Teritit Takengon in 1927, his first name is Ali Basa or often called Alib. Mr. H. Ali Djadun was born to a father named Tgk. Muhammad Djadun bi Hasim (Died In 1944) was one of the great scholars in Takengon, while his mother was Fatamsya bint Pang Samat (died in February 1974) Pang Samat was the Gayo warlord against

the Dutch before Indonesia's independence. Mr. H. Ali Djadun has brothers including: Selamat, Tgk. H. Mohd. Saleh, Nisah, Master Salim, Djariah and Siti Halimah.

Mr. H. Ali Djadun has a big and tall body and has white skin, his inherent nature is loyal, compassionate and compassionate towards his peers, this is proven by how much he cares for one of the orphans named Seven (Aman As) Every time he eats together his family he would not eat until Seven had eaten with him.

The nature of his leadership has been shown since he was a child, this is evidenced by his very hard and firm attitude and very strong motivation, therefore in every charity entrusted to him he is truly trustworthy and hard and firm in carrying it out, his work motivation is high, so it is not surprising that work motivation is not It is only transmitted to his personality, but the encouragement is also conveyed to others, especially to those around him.

2. Educational background

Educational background Tgk. Mohd. Ali Djadun since childhood at the age of basic education, his father has tried to direct him to religious education by playing an active role in developing his knowledge and personality, in addition to other efforts made by handing over to the recitation teacher, Tgk. Mohd. Ali Djadun has its own advantages from his other brothers because of that his father is very concerned about the development of his Islamic education which he is pursuing, in other words, he hopes that as a successor to the Islamic da'wah which his father has previously practiced, he can be inspired in his life.

3. Contribution in the world of Education

Gayo's contribution to the world of education started from the beliefs he held, including being a teacher at the Islamic Low School (SRI) in the village of Bom Takengon since 1948-1950, in 1951 he was trusted to be the head of SRI Muhammadiyah Simpang Teritit for his dedication and discipline, then in 1951 In 1959 he was appointed as the Head of the Islamic Junior High School (SMPI) Central Aceh and in 1957 he was trusted again to be the Head of the Takengon SMPI.

Based on his scientific credibility and character, he was also entrusted with the position of a Kindergarten Adult Islamic Religion teacher. I Senior high school within the Central Aceh District Religious Education Office in 1970, Central Aceh District Religion Inspector in 1973, Head of Religious Education Inspection at the representative of the Central Aceh District Ministry of Religion in 1975, Head of the Regional Provincial Ministry of Religion Representative in 1979, Head of MAS Simpang Tiga Bukit District, became Expert staff of Hajj Pilgrims at the Office of the Ministry of Religion in 1981-1984.

g. Mr. H. Mahmud Ibrahim (1929-2017)

1. Short biography

Mahmud Ibrahim was born in Egypt Bebesen on June 23, 1929His father's name was Ibrahim and his mother's name was Maryam. Father Mr. Mahmud Ibrahim was born around 1880 in Umah Gelampang Pintu Nangka Bebesen, his father and mother began to marry around 1900 and settled in a traditional house Gayo Umah Time Umah Gelampang room, his father and mother were blessed with their first child Muji, died at the age of 1 year, later both Abdullah. died at the age of 2 years, Two years later a third child was born named Rimun, passed away to rahmatullah at the age of 3 years.

2. Educational background

Educational background Tgk. Mahmud Ibrahim started from reciting the Koran at home in Egypt and then at Menasah Uken and Menasah Towa in Bebesen Village.

At the age of five, his father enrolled him in a formal educational institution at Madrasah Ibtidaiyah Ujung Kebet. This madrasa is a continuation of the recitation organized by Tengku Abd. Karim (Tgk. Paya) at Paya Ilang Tan Saril. The teachers: Tgk. Abdul Karim, Hasan Gayo, Tgk. Muhammad Ali Berawang Dim and Tgk. Khalidin.

In 1942 when he was 12 years old. His father took him to Bireuen with his friend Abd. Kadir Kebet who was also accompanied by his father Tgk. Safe Halimah Gele to study at Dayah Tgk. Muhammad Saleh, to be precise, Pulo Kitun Bireuan.

In 1943 he moved to the Samalanga Grand Mosque Dayah. Now named Dayah Tgk. Mudi Samalanga In the middle of the learning process, his grandmother who was very close to him died, then he went home and transferred to the first Islamic Low School (SRI) in Buntul Temil Asir-Asir Takengon. The teacher who had taken care of him was Tgk. A. Latief Rosydi, Tgk. Banta Cut Toweren, Tgk. Langkat Asir-Asir, Tgk. Abubakar Mizan, Mr. Muhammad Yacob, Mr. Solomon, occasionally Mr. Ilyas Lebe, Mr. M. Saleh Adri and Tgk. Mohd. Ali Djadun.

3. Contribution in the world of Education

In addition to playing an active role in the government and being known as a scholar, Mahmud Ibrahim contributed to the field of education in several forms, such as at the level of big ideas and ideas for education, such as the establishment of the Yengku Tapa Dayah.

This idea arose before he retired when he intended to review all remote settlements in Central Aceh. When Regent M. Beni Bantacut BA. In 1978 went to France, he asked his permission to visit marginal areas in Central Aceh. He allowed it for that purpose. He along with the Head of Police and members and the Muspika of Linge Isaq Sub-district traveled to Lingge, Jamat, Serule and Bintang, continued with the Muspika of Bandar Sub-district to Samarkilang, Salah Reje to Lhoksukon. he felt sad and sinful, because the education of the world and the hereafter of the people was very low, causing their worship and economy to be very sad.

h. Mr. M. Hasan Tan (1949-2016)

1. Short biography

Mr. H. Muhammad Hasan Tan was born in Umah Lintang Bebesen in 1949, his father named M. Tawar a father who works as an ordinary farmer and his mother named Rapiyah. Mr. Muhammad Hasan Tan is the third of four children of Tgk. H. Sali Tan, Halimah, Tgk. Muhammad Hasan Tan and Nurm. He was born into an ordinary family but his father and mother really care about their children's education. Tgk Muhammmad Hasan Tan is sweet black, and has a loud and distinctive voice in some of his students so that it becomes his own attraction in the minds of his students. He married from this marriage he was blessed with five children, three boys and two girls. As a father in the eyes of his children, he is known as a father who is very disciplined and hard in educating.

2. Educational background

He was educated in his childhood by reciting from meunash to meunasah in Bebesen, besides that he also recited with his father at Umah Lintang Bebesen, At the age of five around 1954, his father enrolled him in the People's School (SR) institution in Ujung Kebet, a few years later he continued his studies at the SMAP in Buntul Temil, which is currently the location of SMEA 1 Takengon, after completing his SMAP studies he fell ill approximately 1

For many years, Hidayah was present in the midst of a prolonged illness that he experienced in the form of health.

Around 1968 he continued his studies at the Tanah Merah dayah, then moved to Teuping Raya and finally Samalanga, his religious knowledge was honed sharply from these Dayahs, until finally his yellow book teaching skills were very attached among his current students, his school friend, Tgk. Adnan from Bireuan and Tgk. Yunus from Pidie Jaya.

In the 1970s he tried as a tobacco trader who traveled from city to city, his trading business was pioneered for 10 years, and he had lived in Simpang Limun Medan, North Sumatra, while trading he took time to continue his studies at IAN Medan in 1980 At the end of his old age and tired of trading, he then decided to return to Takengon to fulfill his desire to establish an Islamic boarding school in Burjimet, in 1989

3. Contribution in the world of Education

Mr. HM Hasan Tan is known as one of the simple clerics, after the establishment of the Pesantren in Burjimet, in 1989 who was familiar with the Darul Mukhlisin Islamic Boarding School, he was a very caring and caring figure for his students, his role in the government was invisible because for him taking care of students was more urgent than In participating in ceremonial government events, however, the government's assistance for the development of pesantren was accepted and his efforts were granted by Allah with the establishment of the Darul Mukhlisin Islamic boarding school, with limited funds and abilities he did not give up by suppressing his colleagues, he succeeded in seeking wood from Bintang and Serule (Roof).) from pegasing as the forerunner to the establishment of cubicle huts for santri and a place to study today, Mr. Mora, late. Mr. Ratih, R. Yus and Armia took part in building the pesantren at first, while in the learning aspect, the late Alm. Tgk Adnan who was a colleague at the pesantren became one of the educators at that time, including the late. Mr. Fauji who served as an administrative staff who was also a member of the Council of the PPP Party.

IV. Conclusion

The birth of the idea which was the starting point for the development of the Gayo Era Islamic education treasures from 1900-1986 which later contributed to the development of the Gayo Era Gayo community civilization in intellectual activities cannot be separated from the scientific process or further study of Islamic education figures in the Era of 1900-1986 at famous educational centers at that time such as: Pulo Kitun, Cet Merak and Samalanga, Thawalib West Sumatra and Bangil East Java.

The ideas of these figures are as follows: Tgk. Abdul Kadir (Tgk. Pasir) (1910) Tgk Abdurrahman Daudi/Tgk. Mude Kala (1911-1962) Tgk. H. Abdurrahman Bebesen (1911-1995) Tgk. Ahmad Damanhuri/Tgk. Cross.(1915-1940) Tgk. Abdul Djalil (1915-1974) Tgk. H. Mohd. Ali Djadun (1927-2016) Mr. H. Mohd. Ali Djadun (1927-2016) Mr. M. Hasan Tan (1949-2016) was more or less influenced by the 4 networks that existed in Gayo, namely: Gayo-Gayo, Gayo-Bireuan, Gayo-Thawalib and Gayo-Bangil.

The contribution of each of these figures to the establishment of the institution is the forerunner to the transformation of Islamic educational institutions in Gayo today, regardless of the strengths and weaknesses of each of these figures.

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