

The Role Of Syekh Haji Bahauddin Tawar In Islamic Education In Aceh Singkil

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ABSTRACT

This research aims to determine the role of Sheikh Haji Bahauddin Tawar in the implementation of Islamic education in Aceh Singkil. This research method uses a qualitative approach and the focus in this research is discussing character study research. Data collection for this research was obtained using participant observation, interviews and study techniques. documents. Analysis of this research data was obtained using data reduction techniques, data presentation, and drawing conclusions. The results of the research revealed findings that the development of the Islamic Education institution founded by Sheikh Haji Bahauddin Tawar in Aceh Singkil has developed well. The efforts made by Sheikh Haji Bahauddin Tawar in the Islamic Education Institution in Aceh Singkil are: 1. Managing the Darul Muta'allimin Islamic boarding school well 2. Establishing educational institutions in villages in collaboration with the local community 3. Sending students to become teachers' educators to villages 4. Inviting the community to provide an understanding of how important Islamic religious knowledge is in religious dialogue and lectures 5. Fostering the community through the forum of Tarikat (persulukan) 6. Conveying da'wah through the practice of five daily prayers and the Prophet's salawat and Islamic poetry. There is a very close connection between the educational institution founded by the students of Sheikh Haji Bahauddin Tawar and the thoughts and ideas of Sheikh Haji Bahauddin Tawar which played a role in the implementation of Islamic religious education and the institution he founded, namely the Darul Muta'allimin Tanah Merah Islamic boarding school.

Keywords: The role of Sekh Haji Bahauddin Tawr, Islamic education, Aceh Singkil

A. INTRODUCTION

Education is the most important part as a marker of a nation's progress. If education in a country continues to move forward and is formatted to be able to answer the challenges of accelerating changing times, and respond to the needs of its people, then that country will experience accelerated progress towards the greatness of civilization. Education from the perspective of the Islamic religion is also expected to produce people who always strive to perfect their faith, piety and morals, and actively build civilization and harmony in life, especially in advancing a dignified national civilization. Such humans are expected to be resilient in facing challenges, obstacles and changes that arise in social interactions both locally, nationally, regionally and globally, so it is clear that the goal of education in Islam must be related to the goal of human creation itself in this world, namely worship. Allah in all aspects of his worship, both in relation to Allah, fellow humans and the environment. Worship is also related to spiritual and worldly problems.

B. LITERATURE REVIEW

Islamic education is a discourse that has never been fully discussed, regarding the problems of Muslims numbering more than one billion in an effort to provide meaning and orientation to their potential. Islamic education is an effort to develop, encourage and invite a person to progress further based on high values and a noble life, so that a more perfect person is formed, whether related to actions, reason or feelings. Conditions in the educational environment are very good, especially in Islamic boarding school or madrasah environments. The large number of religious and general lessons can increase the knowledge of students who study them. The definition of Islamic education itself is an educational system that covers all aspects of life needed by God's servants.

Islamic boarding schools are very important institutions in the spread of Islamic da'wah. It is said that this is because the activities of developing prospective religious teachers, kiyais, or ulama have great potential to occur in Islamic boarding schools. Usually, after leaving the Islamic boarding school, and spreading the knowledge they have gained, they then become religious figures and kiyai and establish Islamic boarding schools and provide education with the same pattern. So Islamic boarding schools and their kiyais have a very important role in the process of developing Islamic education in society.

The nation's history has carved out various roles played by ulama. Religious harmony has been successful and well fostered thanks to the support of the ulama, so that harmony can strengthen national unity and integrity which has been the capital of state and nation development so far. Ulama play a role through interpersonal communication carried out

through religious lectures and Friday sermons in mosques. In driving development in developing countries, such as Indonesia, there are at least three groups of leaders who must take a role. The three groups are official leaders (government), unofficial leaders (religious leaders) and traditional leaders.

Ulama and religious figures have also played a role in advancing science, especially Islam, through the works they have written or their preaching. From this study, the role of ulama in developing religious education and religious treasures becomes very important. In Islamic education in Indonesia, there are many roles of modern and traditional figures in promoting and developing Islamic education for the goals they want to achieve.

The Islamic Ummah has lost generations such as Imam Syafi'i, AL-Gazali, Ibn Taimiyah, Sheikh Hamzah Fanshuri As-Singkili, Sheikh Abd Rauf Fanshuri As-Singkili (Syiah Kuala), KH. Ahmad Dahlan, KH. Hasyim Asy'ary and many other big names of ulama, who cannot be mentioned one by one in this limited page. They are part of the ulama who have carved out the golden history of Islam in the past and they have expressed their thoughts in the struggle and devotion to the religion of the nation and the State, among the many Muslim thinkers, fighters and servants, one of whom is Sheikh Haji Bahauddin Tawar, a charismatic cleric, a respected public figure who is a reference in matters of religion and Islamic religious education. Sheikh Haji Bahauddin Tawar has dedicated his knowledge and thoughts to the Islamic ummah in his area, freeing the ummah from modern ignorance, through the Islamic educational institution he founded himself. Darul Muta'allimin, as the name of the center of this Islamic educational institution, which now has dozens of branches in his area, is one among several pieces of evidence that he really thought about the world of Islamic education, for the izzah of Islam and Muslims.

The reason the author chose Sheikh Haji Bahauddin Tawar as the research discussion is because, first: It is known that Sheikh Haji Bahauddin Tawar is a traditional cleric who has made many contributions to Islamic education in Aceh Singkil. From that we can compare the figure of Sheikh Haji Bahauddin Tawar with today's ulama. Second: there is still a lack of discussion regarding the role of Sheikh Haji Bahauddin Tawar in Islamic education. Third: the lack of studies of Islamic figures or the lack of studies of traditional scholars. According to the author of the research entitled *The Role of Sheikh Haji Bahauddin Tawar in Education in Aceh Singkil* is very interesting to study, why? Because Sheikh Haji Bahauddin Tawar is one of the scholars who has a very important role in advancing Islamic education in Aceh Singkil. He was also very influential on the people of Aceh Singkil and the response from the community was enthusiastic towards his struggle. This research is very interesting to study, because with this

you will be able to find out about the struggle of Sheikh Haji Bahauddin Tawar, who can be said to be the initiator of an important event in several Islamic boarding schools in Aceh Singkil and that is very important for the writer to know as a researcher, and not only that. , this research can also be used as a literature source for other students who also want to find information about Sheikh Haji Bahauddin Tawar.

To find out the role of Sheikh Haji Bahauddin Tawar, the author has a strong reference, namely that he still has legacies, documentation or even the existence of Sheikh Haji Bahauddin Tawar's family who are in the Islamic boarding school he founded in Aceh Singkil Regency. From here, the author feels interested in presenting some of the struggles and roles of Sheikh Haji Bahauddin Tawar in Islamic Education. Sheikh Haji Bahauddin Tawar's concern about the modern ignorance that would befall the next generation of Muslims was a factor that led to his love for the world of education. Because with Islamic education, a Muslim will avoid this ignorance, he stressed. Nearly two-thirds of the Aceh Singkil area, the concept and reference as well as the initiator of the birth and development of an Islamic educational institution in the area, is the fruit of the thoughts and struggles of Sheikh Haji Bahauddin Tawar.

His humility and humility are factors in the ummah's interest in his teachings and advice. So, it is not surprising, if he comes up with an idea or thought about education or other fields besides education in the Aceh Singkil area, ninety-nine percent will be implemented and will not remain just theory. In his final years, Sheikh Haji Bahauddin Tawar was committed to promoting useful ideas by fighting for and dedicating himself to the growth and improvement of Islamic educational institutions in his hometown of Aceh Singkil, NAD Indonesia. (place of birth and death of the famous cleric of the 15th century AD. Sheikh Hamzah Fanshuri As-Singkili) However, his thoughts and concepts of struggle and dedication towards the construction and development of Islamic educational institutions have not been outlined in a written book (document), either by himself or someone else.

Sheikh Haji Bahauddin Tawar is one of the charismatic Islamic religious figures. His work in the field of Islamic education is no longer in doubt, his struggle and hard work in advancing and educating society is clearly visible with the many alumni who have been taught by Sheikh Haji Bahauddin Tawar who play an important role and Devote yourself to work as community administrators, village, sub-district, district and provincial level officials.

As a result of Sheikh Haji Bahauddin Tawar's struggle, many alumni from his education continued their education to a higher level, up to the first level (S1), second level (S2) and even up to the third level (S3), apart from that there are also many alumni thanks to his upbringing, he has established Islamic boarding schools, madrasas, public schools at both elementary,

middle and high school levels, and his alumni are also active in universities and his alumni also hold government positions in the Aceh Singkil district. The enormous role of Sheikh Haji Bahauddin Tawar is what underlies the author to dig deeper into his struggles and role in the field of Islamic education.

The background described above is the basis for this research, so that researchers in this case are interested in conducting research entitled:

"The Role of Sheikh Haji Bahauddin Tawar in Islamic Education in Aceh Singkil".

C. METHODS

This research was conducted in Aceh Singkil Regency. Aceh Singkil Regency is one of 23 districts in Aceh Province, and is used as a research site.

The methodology used in this research is qualitative descriptive techniques and the focus of this research is on character study research. In a book written by Syahrin Harahap entitled " Methodology for the Study of Islamic Thought Figures " explains that: in the view of the philosophy of science, research that uses valid figure study methods will be seen through the angles of ontology, epistemology and axiology.

The data sources in this research are:

1. The extended family of Sheikh Haji Bahauddin Tawar who understands well the struggle and role in progress in the field of Islamic education, in this case, is the oldest biological child: Drs. H. Khazali, as well as the current leader of the Al-Mukhlisin Foundation (Darul Muata'allimin Islamic boarding school).
2. The Islamic boarding school students led by Sheikh Haji Bahauddin Tawar have learned and experienced a lot while studying with him.
3. Religious Figures, Aceh Singkil community leaders who also know a lot about the struggle and their role in fighting for the Islamic religion from the first time until now.
4. Head of the Education and Culture Service, Head of the Ministry of Religion Office, Head of the Office of Religious Affairs, and Head of Schools, both formal and non-formal, in this case the researcher made observations, searched for data, documents and conducted interviews with people who work in agencies. The area is located in Aceh Singkil Regency.

Data collection techniques are the way researchers obtain and collect information needed to answer research questions and problems in qualitative research. This research uses data collection techniques, namely, Observation, Interviews, and Documentation Studies.

To strengthen the validity of the data findings and to maintain research validation, the researcher refers to the four validation standards suggested by Lincoln and Guba in Moleong, (2006: 324) which consist of: 1) Credibility, 2) Transferability, 3) Dependability, 4) Confirmability.

D. RESULTS AND DISCUSSION

Islamic Education Institutions Under the Influence of Sheikh Haji Bahauddin Tawar in Aceh Singkil. Students of Sheikh Haji Bahauddin Tawar who have built Islamic Education Institutions and Islamic Boarding School Association with Sheikh Haji Bahauddin Tawar

Ustad Rumusha was one of Sheikh Haji Bahauddin Tawar's very close students and at one time, Abuya immediately preached to the villages of Rumsah, often participating as a little preacher or little preacher at that time, he really dominated the podium in the rhetoric of preaching or preaching, and in the end after Rumsah now Now an adult and married, Rumsah founded an Islamic boarding school called the Khairul Umah Islamic boarding school and he accepts new students every year. In the first year, 40 people were registered. In the second year, up to 90 people were registered, but only 30 people were accepted, and so the following year they were still accepted. 30 people then why is that because the facilities we provide are inadequate and so that we can focus more on educating not too many children, the education system and curriculum implemented are exactly the same as the education system and ideas of Sheikh Haji Bahauddin Tawar as well as the educational methods.

At this Islamic boarding school, the youth movement song was sung, there was a sentence, "Don't recede in the middle of the road," which inspired our enthusiasm. We often burst into tears when we heard the song with the sentence "Don't recede in the middle of the road." That was Abuya's message that we often heard. And we still take salawat before congregational prayers and other practices from what Abuya taught at the Darul Muta'allimin Islamic boarding school.

H. Kaharuddin Kombih said that; The Hidayatullah Islamic Boarding School is closely related to the Darul Muta'allimin Tanah Merah Islamic Boarding School, even though this Islamic boarding school is not a branch of the Darul Muta'allimin Tanah Merah Islamic Boarding School, someone once told me that this Islamic boarding school is a branch of the Darul Muta'allimin Islamic Boarding School. allimin Tanah Merah, but I deny this, that this Islamic boarding school is certainly not a branch of the Darul Muta'allimin Tanah Merah

Islamic Boarding School. If this Islamic boarding school was a branch, of course its name would also be the same as the Darul Muta'allimin Islamic Boarding School.

Among the close links between the Hidayatullah Islamic Boarding School and Sheikh Haji Bahauddin Tawar in the implementation of Darul Muta'allimin Islamic Boarding School education are:

1. Giving the name of the Hidayatullah Islamic boarding school

The close connection between the Hidayatullah Islamic Boarding School and Sheikh Haji Bahauddin Tawar is that the name of this Islamic boarding school is Sheikh Haji Bahauddin Tawar. At that time, communication devices or cellphones were still very rare in our area, so at that time Telkom provided a landline telephone communication device at my place, so that I could communicate long distance with the leadership of the Darul Muta'allimin Tanah Merah Islamic Boarding School in One time I went to Sheikh Haji Bahaudin Tawar to ask for advice and direction from Abuya, Sheikh Haji Bahaudin Tawar regarding the name of the Islamic boarding school that I was building. At that time, I also had 4 names which I proposed to Abuya, then I handed them over to Abuya. , maybe there is a name that is suitable, please give Abuya a hint, but if there is a name that is suggested by Abuya, then I ask Abuya directly to determine that name so that it becomes the name of the Islamic boarding school that I built, then I return home, a few days later, Abuya's child namely Tengku Halimi, who is now deceased, called me to say that Abuya had already decided on a name for the Islamic boarding school that you were building, so I asked what the name of the Islamic boarding school was, then Tengku Halimi said the name was Hidayatullah. A few days later I went straight to Abuya Sekh Haji Bahauddin Tawar asking for the reason why Abuya gave the name Hidayatullah. Abuya said that the name was a good name. Everything was a provision from Allah's Hidayah. There were people donating one hectare of land on the side of the road in a big city for building an Islamic boarding school is proof of Allah's Hidayah, there are people who were originally evil and then became good, that is also proof of Allah's Hidayah, and you moved so you lived in the city of Subulussalam, building a Islamic boarding school was also Allah's Guidance, so I named the Islamic boarding school Hidayatullah, so to this day the Islamic boarding school which I built was called Hidayatullah in the year Abuya Sheikh Haji Bahauddin Tawar gave the name to my Islamic boarding school, namely in 2003.

2. Curriculum

The curriculum applied at the Hidayatullah Islamic boarding school is the same as that applied at the Darul Muta'allimin Islamic boarding school, then recently there has been a curriculum overhaul, meaning that the existing curriculum has been modified so that it has its

own characteristics. This Hidayatullah Islamic Boarding School is different from other Islamic boarding schools or the Darul Muta' Islamic Boarding School. allimin. However, in essence, this overhaul does not throw away the existing curriculum, meaning that we have added the curriculum from the Darul Muta'allimin Tanah Merah Islamic Boarding School so that the Hidayatullah Islamic Boarding School has its own characteristics compared to other Islamic boarding schools. Among the subjects added is the itidaiyah class. or the Tsanawiyah class, namely the Akhlakul Banin book plus what was originally only the Taisul Khalaq book.

3. Field of Practice

Among those related to the Darul Muta'allimin Islamic Boarding School in Tanah Merah are in the field of amaliah such as wirid after prayer then selawat before the five daily prayers, the same as at the Darul Muta'allimin Islamic Boarding School. Especially at the Hidayatullah Islamic boarding school, after the Asr prayer. After the greeting, the Imam does not immediately pray but immediately together reads the Koran, namely Surah Alwaqiah, which is the wirid after the Asr prayer and is followed by the entire congregation of students and female students, starting with istighfar prayer and the students already understand, they immediately take Al-Quran and reading Surah Al-Waqiah. After finishing reading Surah Al-Waqiah, then close with prayer.

4. Persukan

Furthermore, what is closely related to the Tanah Merah Islamic Boarding School is regarding the persulukan, namely the Naqsbandi tarekat. In fact, at the Hidayatullah Islamic boarding school, this persulukan was opened directly, the students were brought from the Darul Muta'allimin Tanah Merah Islamic Boarding School. The Suluk which is opened at the Hidayatullah Islamic Boarding School is a 10-day suluk, namely in the month of Jumadil Awal. Then in the recent holy month of Ramadan, we also opened the suluk for 10 days, also the suluk in the month of Raomadhan, this suluk has only been held twice in Ramadan so we don't hold the suluk for up to 40 days like at the Darul Muta'allimin Tanah Merah Islamic boarding school.

5. Dalail Khairat and Al Barzanji

Then additional activities or extracurricular activities are also exactly the same as those held at the Darul Muta'allimin Tanah Merah Islamic boarding school, such as reading Dalail Khairat and reading Al Barzanji. However, there is a slight difference in the schedule for reading Al Barzanji and Dalail Khairat. Dalail Khairat at the Hidayatullah Islamic boarding school is held on Saturday nights, then Al Barzanji is held on Sunday nights as well as muhadarah or religious lectures given by the Santri.

6. Youth Movement Song

Regarding the Youth Movement song as a characteristic of the song sung by Sheikh Haji Bahauddin Tawar at the Darul Muta'allimin Tanah Merah Islamic Boarding School, we also sing it here, but not every day there is a certain moment that we sing that song as an encouragement for the students to fight and learn, don't let it happen. stopped in the middle of the road.

The curriculum applied at the Islamic boarding school that I own is of course the same as the Darul Muta'allimin Tanah Merah Islamic boarding school, namely the books of Nahwu, Nerve, Bajuri and others. But apart from that, in my Islamic boarding school, it is more devoted to studying hafiz of the Koran, because usually students who memorize the holy book of the Koran will find it easier to understand other books , why is it easy to memorize other books because they are already used to memorizing the holy book of the Koran? That's the curriculum an addition to my Islamic boarding school.

We also perform the song that Abuya often sings and sing at my Islamic boarding school, but we only sing that song at certain moments. We still practice the Wiridan after the prayer as is the custom at the Tanah Merah Islamic boarding school, but for the prayer before the prayer we always I practice it at this Islamic boarding school, but many people around my Islamic boarding school have Muhammadiyah beliefs, so many of them object, so now we don't do this prayer before praying to maintain security and comfort, they think it can disturb the solemnity of people who are praying the sunnah prayer. However, we still do wirid-wirid after prayer in Islamic boarding schools to this day.

The Darul Ulum Islamic boarding school was founded in 2016 in 2010. Actually, I have also founded an Islamic boarding school, but not at this Islamic boarding school in another place. This Islamic boarding school was built with great difficulty because the land here is a bit swampy. There are currently 70 students, but the majority are women. The teachers who teach are also alumni of the Darul Muta'allimin Islamic boarding school, namely Ustadz Ahmad Yani and Ustadz Pardosi.

The founder of the Mardhatillah Islamic boarding school was a student of the Sheikh Haji Bahauddin Tawar congregation. This Islamic boarding school was built in 1996. The name Mardhatillah was agreed upon and created by Abuya Sheikh Haji Baharuddin Tawar. The founder and owner of this Islamic boarding school died less than 200 days ago, a few days ago. As for the leadership of the Mardhatillah Islamic boarding school, the leadership is still held by the deceased. Maybe in the future there will be changes because there is still a possibility

that my brother-in-law will hold him or me once every 5 years, these are the possibilities of leading the Mardhatillah Islamic boarding school.

The name of the founder of the Mardhatillah Islamic boarding school is Abuya Haji Darwis Chaniago, S.Pd.I.

Sheikh Haji Bahauddin Tawar once gave permission to perform tawajuh at the Mardhati Islamic boarding school, then the one who led this Islamic boarding school was H. Kasman Chaniago, he is very close to me because he is a father-in-law or you could say he is my grandmother because my wife he may reverse it because it includes his grandchildren.

Then the second person who has led this Islamic boarding school is Ustad Jazuli, those are two names who are among the big figures who have led it. Basically, this Islamic boarding school has also been led by others, but not for long like Ustad Umma Abidin and the others. Maybe I am the umpteenth leader at this time in a series of people who have led this Islamic boarding school. Every time we read Surah Yasin, we always send prayers and mention the lineage to Abuya Sheikh Haji Bahauddin Tawar and to the leaders of the Mardatillah Islamic boarding school. So, we never leave and never forget our teacher, namely Sheikh Haji Bahauddin Tawar, because this Islamic Boarding School is a lot of the services and struggles of Sheikh Haji Bahauddin Tawar.

In general, the curriculum used at the Darul Muta'alim Tanah Merah Islamic boarding school is still the same as the curriculum at the Mardhatillah Islamic boarding school. However, there is something added, namely that in this Islamic boarding school the focus is on Hafiz Qur'an, as is the same program in another Islamic boarding school called Mukjizat Al-Qur'an in D3, only the name of the foundation is different but the leader remains the same, namely me. at the Al-Quran miracle Islamic boarding school, which was founded by my father, while the one here was founded by my in-laws. In essence, the Darul Muta'allimin Islamic boarding school focuses its curriculum on the Yellow Book, whereas at this Islamic boarding school it combines the Yellow Book with the Tahfidz Qur'an. As for the combination of the yellow book with the Hafiz Qur'an, as far as I have monitored in Aceh Singkil, no one has done this, only at the Mardhatillah Islamic boarding school there is a combination of the yellow book with the Hafiz Qur'an. So, six months ago this Islamic boarding school became a sample for other Islamic boarding schools.

On the other hand, which is still very related to the Darul Muta'allimin Tanah Merah Islamic Boarding School led by Sheikh Haji Bahauddin Tawar, namely regarding the practice brought by Abuya Sheikh Haji Bahauddin Tawar as the wirid-wirid here, namely we carry it

out after the maghrib prayer wirid-wirid which is long, but at this Islamic boarding school there is collaboration with zikir-dhikr or wirid performed by Sheikh Haji Bahauddin Tawar.

Apart from that, the song that is often sung by Abuya Syekh Haji Bahauddin Tawar is the song entitled Youth Movement and thank God in this Islamic boarding school the Youth Movement song is often sung, especially at certain moments such as muhadharah or big events at Islamic boarding schools, as examples of some In the past, this Islamic boarding school held a commemoration of Muharram or the birthday of the Prophet Muhammad SAW. And we still practice the greetings before the five daily prayers as practiced at the Darul Muta'allimin Tanah Merah Islamic boarding school. As for the wirids after prayer, there are a few that we added or combined between the wirids at the Islamic boarding school in Muta'allimin Tanah Merah brought by Abuya and at the Mardhatillah Islamic boarding school.

As for the curriculum used at the Mardhatillah Islamic boarding school, we took a lot of it from the Darul Muta'allimin Tanah Merah Islamic Boarding School, but there are a few things that we added a little, such as immediately interpreting the meaning in the Matan Taqrib book, read the Arabic first and then read the meaning of the same by the students. , this Islamic boarding school is interpreted directly by teachers who teach in general. Then we only had enough of the book 'Ianatuthalibin, which is the highest book in the Mardhatillah Islamic boarding school.

Results of an interview with H. Nasrullah, an alumnus of the Darul Muta'allimin Islamic boarding school, a student of Abuya Syekh Haji Bahauddin Tawar, head of the Raudatul Jannah Islamic boarding school (Wednesday, July 19 2023).

The founder of the Raudatul Jannah Islamic boarding school is our father, who we often call Mualim, but his name is Hudri bin Khotib Shahih, he is an alumnus of the Darul Muta'allimin Tanah Merah Islamic boarding school, he was an alumnus in the 1980s. My father was at the Darul Muta'allimin Islamic boarding school. 4 years later, he moved with Ustadz Muat Fohri to the Padangsidempuan Islamic boarding school in Purba Baru for 6 months. Then my grandfather saw that my father was not consistent in his studies, so my grandfather called him to return to his village and continue with the TPA that my grandfather took care of. My grandfather is a religious figure in the village, he comes from Malaysia. I don't even know what my grandfather was like in Malaysia. I also want to visit Malaysia, especially about the genealogy of my grandfather's father in Malaysia.

The Raudatul Jannah Islamic boarding school was founded in 2007, initially we only had 7 students, then a year later increased to 25 people. The leadership was held by my father from 2007 to 2011 because in 2012 my father passed away and my oldest brother, Ustad Amru,

took over the leadership. At the Raudatul Jannah Islamic boarding school, at certain moments we still sing songs that are often sung by Sheikh Haji Bahauddin Tawar, namely the Youth Movement song, our inner attachment to Abuya and our encouragement in fighting to spread Islamic religious education at the Raudatul Jannah Islamic boarding school which we are currently leading.

Students of Sheikh Haji Bahauddin Tawar who play a role in continuing the implementation of Islamic Education

The limitations, time and ability of the struggle carried out by Sheikh Haji Bahauddin Tawar in implementing Islamic religious education have become a necessity, but it can be continued by the students who struggle without stopping in order to realize the noble struggle and ideals in conveying Islamic religious education until the end of time and in accordance with the message often conveyed by Sheikh Haji Bahauddin Tawar, namely "don't give up in the middle of the road even though it is full of obstacles" this message also always raises the enthusiasm of students to continue to do good in this world and the hereafter.

There are several groups of students of Sheikh Haji Bahauddin Tawar who continue to struggle to continue their role in implementing Islamic religious education, especially in Aceh Singkil district and even in the city of Subulussalam and other districts.

1. Acting as Border Da'I

The role of the Da'I has a big role in the transmission and education of Islamic religion, because the Da'I is directly under the auspices of the Provincial government and has full duties and responsibilities in conveying and implementing Islamic religious education and Islamic law to the remote and deepest areas of the world. Aceh province and includes Aceh Singkil district as part of the Aceh province. So, the Da'i who only exist in the province of Aceh are called "border Da'i". The following is a list of students of Sheikh Haji Bahauddin Tawar who act as Da'i in Aceh Sngkil district;

Table 1. List of students of Sheikh Haji Bahauddin Tawar who played Da'I

No	Name	Place of assignment
1	Muslim Bancin, S.Pd. I	Napagaluh Village, District. Paris Lake, Kab. Aceh Singkil
2	Maharuddin, S.Pd. I	Desan Lae Gecih, District. Paris Lake, Kab. Aceh Singkil
3	Sugiarto, S.Pd. I	Tran Cikala Village, District. Suro Makmur, Kab. Aceh Singkil
4	M. Mispan, S. HI	Lae Bangun Village, District. Suro Makmur, Kab. Aceh Singkil
5	Rahmat, S.Pd. I	Suro Village, Suro Makmur District, Kab. Aceh Singkil
6	Ahmad Limbong, S.Pd. I	Alur Detail Village, Suro Makmur District, Kab. Aceh Singkil
7	Saliman, S.Pd. I	Mandumpang Village, Suro Makmur District, Kab. Aceh Singkil
8	Nurhasanah, S.Pd. I	Cibubukan Village, Suro Makmur District, Kab. Aceh Singkil
9	Adaiyah Pohan, S.Pd. I	Tanjung Emas Village, Simpang Kanan, Kab. Aceh Singkil
10	Zulfan, S. HI	Lae Rimo Village, District. Suro Makmur, Kab. Aceh Singkil
11	Khairuddin, S. HI, M. HI	Kuta Tinggi Village, District. Simpang Kanan, Kab. Aceh Singkil
12	Muhammad Tasdi MH, S	Siatas Village, District. Simpang Kanan, Kab. Aceh Singkil
13	Abdul Hanan, S. HI	Situban Makmur Village, District. Paris Lake, Kab. Aceh Singkil
14	Shahadat, S. IP	Kain Golong Village, District. Simpang Kanan, Kab. Aceh Singkil
15	Rasmiati, S.Pd. I	Tugan Village, District. Simpang Kanan, Kab. Aceh Singkil
16	Friday, S.Pd. I	Sikoran Village, District. Paris Lake, Kab. Aceh Singkil
17	Lisanuddin	Pandan Sari Village, District. Mount Meriah, Kab. Aceh Singkil
18	Ibn Hayan, Caniago, S.Pd. I	Sanggaberu Village, District. Mount Meriah, Kab. Aceh Singkil
19	Ria Hati, S.Pd. I	Panjahitan Village, District. Mount Meriah, Kab. Aceh Singkil
20	Ramadi Aceh, SS	Pulo Baguk Village, District. Pulo Banyak, Kab. Aceh Singkil
21	Kamsiah, S.Pd. I	Samardua Village, District. Kuta Baharu, Kab. Aceh Singkil
22	Sudirman, S. Pd	Longkip Village, District. Longkip, Subulussalam City
23	Jakaria, A. Ma	Siperkas Village, District. Rondeng, Subulussalam City
24	Suherman, SH	Binanga Village, District. Rondeng, Subulussalam City
25	Marzuki, S. Sos	Sanggaberu Silulusan Village, District. Mount Meriah, Kab. Aceh Singkil
26	Suparman, S. IP	Lae Ikan Village, District. Penaggalan, Subulussalam City

27	Hamidan, S.Pd. I	Kota Baru Village, District. Simelu Tengah, Kab. Simelu
28	Rizki Al, S. Sos	Suka Makmur Village, District. Mount Meriah, Kab. Aceh Singkil
29	Abdi, S.Pd. I	Lae Riman Village, District. Simpang Kanan, Kab. Aceh Singkil
30	Herianto, S.Pd. I	Lae Sipola Village, District. Singkohor, Kab. Aceh Singkil
31	Ali Mursidi	Betik Village, District. Mount Meriah, Kab. Aceh Singkil

2. Acting as an Islamic religious instructor

As one proof of the success of Sheikh Haji Bahauddin Tawar in implementing Islamic religious education, many of his students have become Islamic religious instructors. This Islamic religious instructor is a government program of the Indonesian Ministry of Religion, tasked with conveying and counseling about the Islamic religion in sub-districts throughout Indonesia. Religious instructors This submits a report to the KUA (Religious Affairs Office) in the sub-district where the instructor is assigned, then the report is forwarded to the Regency Ministry of Religion, then forwarded to the Province so that it reaches the central government.

The existence of these instructors is a continuation of Abuya's role in implementing Islamic religious education to the people of Aceh Singkil Regency as well as being a transmitter of religious information and being a good educator in the community. The students of Sheikh Haji Bahauddin Tawar who became Islamic religious instructors are as follows;

Table 2. List of students of Sheikh Haji Bahauddin Tawar who act as Islamic Religious Instructors

No	Name	Place of assignment
1	Asmuddin, SH, MM	Religious Counselor at the District KUA. Mount Meriah, Aceh Singkil Regency
2	Suhardi, S. Pd. I	Religious Counselor at KUA Singkil District, Aceh Singkil Regency
3	Asnawi Nazara, S.Pd. I	Religious Counselor at KUA Kuala Baru District, Aceh Singkil Regency
4	Mukhlis, S.Pd. I, M.Pd. I	Religious Counselor at KUA Gunung Meriah District, Aceh Singkil Regency
5	Rahmah Syafitri, S. Kom	Religious Counselor at KUA Kuta Baharu District, Aceh Singkil Regency
6	Sulaiman Hutabarat, SH	Religious Counselor at KUA Kota Baharu District, Aceh Singkil Regency
7	Ansari Ahmad	Religious Counselor at KUA, Danau Paris District, Aceh Singkil Regency
8	M. Khalis	Religious Counselor at KUA North Singkil District, Aceh Singkil Regency

9	Nur Asyah, A. Ma	Religious Counselor at KUA Singkohor District, Aceh Singkil Regency
10	Arabia Salihin	Religious Counselor at KUA Suro District, Aceh Singkil Regency
11	Saturdaynis	Religious Counselor at KUA Suro District, Aceh Singkil Regency
12	Kelex. Sy	Religious Counselor at KUA Suro District, Aceh Singkil Regency
13	Sirajuddin	Religious Counselor at KUA Suro District, Aceh Singkil Regency
14	Ali Mursidi	Religious Counselor at KUA Suro District, Aceh Singkil Regency
15	Roslina Cibro, S. Sy	Religious Counselor at KUA Suro District, Aceh Singkil Regency
16	Umayah, S.Pd. I	Religious Counselor at KUA Kuala Baru District, Aceh Singkil Regency

3. Role in government

The government's role in implementing policies and regulations as well as existing laws can be easily implemented in society, because the government has strong power and support in accordance with the laws of the central government and regional governments.

In this case, the role of Sheikh Haji Bahauddin Tawar's students plays a role in implementing government policies and trying to provide Islamic knowledge to the community, supporting regional government programs related to understanding Islamic religious education. For example, the village head will provide support in implementing Islamic religious education in the village, such as establishing an MI's school and opening recitations for both mothers and fathers, such as wirid yasin groups and opening a place to recite the Koran after evening prayers and learn basic religious knowledge such as prayer procedures, knowing names, -the name of the prophet and understand other Islamic beliefs so that Islamic religious education can be carried out well.

Apart from that, the role of Abuya students who are members of the council will support the implementation of religious activities such as Islamic boarding school celebrations in which there are competitions regarding Islamic understanding and providing assistance in the form of education costs and building schools and Islamic boarding schools in Aceh Singkil district.

The students of Sheikh Haji Bahauddin Tawar who play roles in the government sector include the following;

from the importance of training, this is highly undesirable for all parties involved in implementing it. Obstacles can come from within humans themselves or from outside humans themselves.

And it turns out that the most difficult obstacles are those that come from within humans themselves, in the form of mental obstacles, or what are called mental blocks. It is a mental virus that can cause sufferers to experience difficulties in their lives. There are many types of mental viruses, including:

1. Blame (blame) Blame viruses usually attack on two different sides, namely the internal or personal side and the external or environmental side.
2. Excuse (reasonable) Excuse is a virus that causes our next mental block. People who are infected with this virus then have a thousand and one reasons to avoid, dodge, and so on.
3. Justified (justification) The justified virus can be divided into two if seen from the subject, namely justification in the internal and external realms.
4. Prestige (Prestige) How many people are hampered in their steps to achieving success just because of the prestige attached to them? Prestige makes them reluctant to move.
5. Lazy (Lazy) People affected by this virus tend to procrastinate on work and action plans that have been set. I guess there's still plenty of time to do it.
6. Afraid (fear) The virus that can cause mental illness in the next block is afraid (fear), which is a virus that usually arises as a result of trauma from the past that has been experienced either directly or indirectly.
7. Waiting (waiting) The waiting virus is a virus that can prevent us from achieving our goals.
8. Unconfidence: Lack of self-confidence in one's abilities or potential is a virus that makes a person hesitate to take steps or make decisions.
9. Bad Suspicion (Bad Suspicion) Bad suspicion is the next virus.

Training, which is an organizational effort to develop the competence of organizational members in carrying out work activities, cannot be held separately from strategic business planning. Apart from being able to produce competency and effectiveness in operational units, training is also expected to be able to face organizational realities and challenges in the future (Haywood, 1992). As strategic leaders (Sleezer, 1993), human resource practitioners must be able to analyze and accurately assess organizational performance needs so that the training provided will be relevant to employee work and overall organizational goals.

There are also many internal factors that influence the non-maximum management of training needs at the North Sumatra province HR development agency, such as limited resources, limited information technology, changes in internal policies, and the unavailability of qualified instructors.

According to Priyono and Marnis (2018), improving human resources requires appropriate training and knowing the vision, mission, and targets to be achieved. Therefore, management must be able to provide stakeholders with an understanding of the vision, mission, and training targets. One thing that needs to be known and paid attention to is individual differences in HR because they involve mental attitudes and other factors related to the personnel's personalities. To follow up, the right approach is needed to encourage human resources to mobilize and direct their potential, referring to the realization of the vision and mission as well as training targets.

An effective training needs management model at the North Sumatra Provincial Government Human Resources Development Agency

From the entire series of interviews, observations, and documentation studies, it can be concluded that the model applied by the Provincial BPSDM regarding training needs management begins with identifying training needs, determining quality, training planning, training implementation, training evaluation, monitoring and improvement, reporting and transparency, career development, training needs data management, and stakeholder involvement. Of course, training needs management will be implemented more effectively if all the systems and models that have been designed run well. The above model is also applied with special methods to implement the identification of training needs carried out by the North Sumatra province HR development agency, such as conducting strategic analysis, conducting gap analysis, conducting literature reviews, conducting performance analysis, and monitoring industry trends to adapt training to training needs.

Then, to ensure that the model implemented by the North Sumatra Province HR development agency runs well, the North Sumatra Province HR development agency has a special initiative in using technology or innovative approaches to improve training needs management, such as the use of e-learning platforms, data analysis and artificial intelligence, mobile applications, technology-based feedback systems, and social media to communicate with trainees and promote training, as well as facilitate collaboration and exchange of information. The benefits of training need analysis, including:

1. training programs prepared according to the organizational, positional, and individual needs of each employee;

2. Maintain and increase participants' motivation to participate in training because the training program they follow is in accordance with their needs. In this way, it will be effective in achieving training objectives.
3. organizational cost efficiency because training is carried out in accordance with organizational needs. So, the large amount of money spent on training is not in vain.
4. Understanding the causes of problems in the organization, because carrying out appropriate and effective needs assessments will not only find problems caused by discrepancies in employee or worker competencies.

Furthermore, Bradshaw stated that there are four types of needs, namely: normative needs, felt needs, expressed needs, and comparative needs. Furthermore, Burton and Merrill in Kemp state that there are six types or sources of data to determine the existence of a need: normative needs, felt needs, expressed needs, comparative needs., anticipatory needs (anticipated or future needs), and critical and urgent needs (critical incident needs).

Normative needs are needs that exist because they are compared with certain norms. If we ask someone what they need, they frequently express or provide felt needs. Expressed needs can be compared to economic thinking, which states that if someone needs something, it will create a demand. Comparative needs are needs that arise when comparing two or more different conditions. Anticipatory needs (anticipated or future needs) are needs that arise from estimates of changes in the future.

E. CONCLUSION

There can be a number of conclusions drawn from the research results and discussion that the researcher has presented in accordance with the focus or research formulation, including:

1. Management of education and training needs at the North Sumatra province HR development agency. It can be seen that the management process carried out by the tribe is very good, and this is because the advertising training needs management, which is carried out in various stages carefully. The implementation begins with identifying training needs for Training at BPSDM North Sumatra province is carried out in various stages, such as regularly conducting written surveys with various units and departments of the North Sumatra provincial government.
2. From all the findings regarding the main factors that influence slowness and non-maximum management of training needs in the North Sumatra province HR

development agency, it can be concluded that there are several influencing factors, such as the unavailability of resources, both resources in the form of budgets, infrastructure, and facilities. adequate, and there is also ineffective or inefficient communication regarding training needs, which can also cause delays in information gathering or inappropriate coordination.

3. The model implemented by the North Sumatra provincial HR development agency regarding training needs management begins with identifying training needs, determining quality, training planning, training implementation, training evaluation, monitoring and improvement, reporting and transparency, career development, managing training needs data, and stakeholder involvement. From the above model, training needs management will of course be implemented more effectively if all the systems and models that have been designed work well.

The above model is also applied with special methods to implement the identification of training needs carried out by the North Sumatra province HR development agency, such as conducting strategic analysis, conducting gap analysis, conducting literature reviews, conducting performance analysis, and monitoring industry trends to adapt training to training needs.

Then, to ensure that the model implemented by the North Sumatra social change design development agency runs well, the North Sumatra provincial HR development agency has a special initiative in using technology or innovative approaches to improve management of training needs, such as the use of e-learning platforms, data analysis, and artificial intelligence. , create mobile applications, create technology-based feedback systems, and use social media to communicate with trainees and promote training, as well as facilitate collaboration and exchange of information.

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