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H. ZAINAL ARIFIN ABBAS'S CONTRIBUTION IN THE FIELD OF EDUCATION

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ABSTRACTS

Background: In North Sumatra, one of the figures who is viewed as a ulama, all the more exactly a scholarly mastermind who gave information and contributed significantly to society, was H. Zainal Arifin Abbas (1912-1979M). **Purpose:** This research discusses about the contribution of H. Zainal Arifin Abbas of education in North Sumatra. This issue should be explored for a few significant reasons, to be specific exploration on Abbas can uncover how the historical backdrop of training in North Sumatra created, by looking at the contributions of H. Zainal Arifin Abbas can help in forming more powerful instructive methodologies in view of the encounters and fruitful drives of past figures, this research can evaluate the impact of policies, programs or methods introduced by him future improvement and advancement of education. **Method:** This research is a type of qualitative research with a character study approach. Data validity techniques are carried out with a degree of trust (credibility) and dependability by auditing research data. The data analysis used in this research is the character study method. **Result:** The results of this research are in general the contribution of H. Zainal Arifin Abbas in the field of education, to be specific starting the foundation of instructive organizations like Madrasah Arabiyah School (El Hidayah) Kampung Lalang, Al-Ittihadiyah Teladan Islamic Establishment Medan and Taman Siswa Binjai, he is likewise a savvy teacher, scholastic authorities at colleges, example, UISU and Al-Ittihadiyah and produce composed works that become obligatory references in instructive organizations. **Conclusion:** The research can be concluded that H. Zainal Arifin Abbas is worthy of being considered a role model due to their substantial contributions, including the production of numerous written works and establishment of educational institutions, aimed at advancing the future of education.

A. INTRODUCTION

In North Sumatra, one of the figures who is viewed as a ulama, all the more exactly a scholarly mastermind who gave information and contributed significantly to society, was H. Zainal Arifin Abbas (1912-1979M), one of the ulama who been able to tackle the issues of the ummah during his time. He is known to have different canny considerations so he is engaged with different settings connected with public, state and public activity. It is said that H. Zainal Arifin Abbas' contemplations some of the time surpass the requests of what he needs to do as a researcher. He not just instructed and turned into a teacher for his kin or assembly, yet in addition included himself in different exercises which were trailed by different activities which brought about his name being renowned and transcending in different parts of public, state and public activity. It worked out that he completed his way of life as a researcher through different activities in view of the soul of dedication to Allah Swt. and furthermore to individual people (he is relevantly ready to do level correspondence with individual people (*hablumminannas*), and vertical correspondence (*hablumminallah*) with his Khaliq).

He was an extraordinary spectator figure (a regulatory and majority rule individual) in creating Islamic exposure works in his time. H. Zainal Arifin Abbas is an individual, who is exceptionally engaged with information, his profession itself has made him a proficient focal and person of note in the logical middle of his time. H. Zainal Arifin Abbas in his life's process has demonstrated that he is an Islamic scholarly who has high expectations and ability in issues of science. Its presence has contributed a ton to the country and state, particularly to individuals of North Sumatra. H. Zainal Arifin Abbas is a critical figure to be familiar with his excursion. As a scholarly figure who has profound qualities, he has significantly benefited and added to the development of North Sumatra, one of which is in the field of training. This exploration will additionally talk about the contribution of H. Zainal Arifin Abbas in the field of education.

Contribution is giving an offer in a job action, contributing thoughts, etc (Bahasa, , 1997:, p. 346). As per Soerjono Soekanto, commitment is likewise generally known as job, as per him, commitment is partaking or giving thoughts, energy, etc in exercises. What is implied by commitment is giving or participating in a movement as data, thoughts, energy, to accomplish something arranged (Djoenaesih, 1997: p. 45)..

From the clarification above, it tends to be presumed that the term commitment alludes to jobs, information, thoughts and conduct did by people. In this manner, job implies part of the execution of capabilities and assignments did in an action or interest to accomplish something expected to be significant. Commitment implies that the individual is additionally attempting to build the proficiency and adequacy of his life, this is finished by honing his job position. Commitments can be made in different fields, in particular thought, authority. impressive skill, monetary and others.

H. Zainal Arifin Abbas is a figure who was brought into the world on 12 Walk 1912 to concur with 23 Rabiul Awal 1330 in Kampung Lalang. This town is important for the Serbanyaman Locale, Shop Hilir, East Sumatra, presently it is Lalang town, Sunggal Area, Store Serdang Regime, North Sumatra Territory. This region was once important for the Store Sultanate. His dad is Muhammad Abbas with the family name Hasibuan, comes from the South Tapanuli region and his mom is Rajiah Binti Abdullah Lubis (Thaib, 2011: p.1). Zainal Arifin Abbas' dad and mom are of Mandailing plunje. Socially, individuals from the Mandailing clan like to relocate outside the district for different purposes, one of which is to look for information. Hence, it isn't really to be expected for find that some of them have a superior situation in the public eye, like Islamic strict educators, kadi or regal authorities and there are additionally the people who become merchants in the upper working class classification. As a matter of fact, many individuals from the Mandailing clan have made positive commitments to the improvement of Islam in East Sumatra(M. Syahnan, 2019). H. Zainal Arifin Abbas passed on 16 September 1979 (Thaib, p. 4).

H. Zainul Arifin Abbas' underlying training was at individuals' school (SR) level at the Methodist Kid School Binjai, to be exact in 1919 when he was 7 years of age. Then, at that point, he proceeded with his examinations at an English school in Medan at the Somewhat English Chinese School until class IV in 1922(Ja'far, 2018). He proceeded with his schooling which had halted at the Arabiyah School Binjai from 1924 to 1930. Among his educators were Hasan Maksum, Abdul Halim Hasan, KH. Abdul Karim Yamin, H. Muhammad Noor Ismail, Fakhri Saidi Idris, H. Abdullah Umar and Syaikh H. Samah, these educators were researchers who lived during the Langkat Sultanate. It is even known that KH. Abdul Karim Tamim is the Mufti of the Langkat Sultanate and H. Muhammad Noor Ismail is the Mufti of Langkat Hulu (Dahlan, 2017).

There are a few studies that talk about the subject of this research, including H.M Yakub who expressed in his research that H. Zainal Arifin Abbas was a significant figure to realize about his life process, since he was a figure who impacted society in North Sumatra, his commitment to science through his written works he becomes a benchmark in the construction of scientific paradigms(H.M. Yakub, 2018). Meanwhile, Zaini Dahlan said that H. Zainal Arifin Abbas was a magnetic minister who prevailed with regards to starting an energetic scholastic climate in East Sumatra. He prevailed with regards to building a logical practice by laying out a madrasa as a type of worry for individuals of Kampung Lalang Medan. According to Ja'far, in his research which analyzed the job of Mandailing ulama in schooling, scholarly people and legislative issues in the mid twentieth 100 years, it was uncovered that H. Zainal Arifin Abbas as a component of the Al-Ittihadiyah association contributed by aiding advance the instruction of native networks(Dkk, 2022). In the mean time, as per Rizki, the commitment of H. Zainal Arifin Abbas in his research likewise covers the political field, as confirmed by his viewpoints and exercises in the political field in Indonesia, in particular the provincial period, the Old Request time and the New Request period (Harahap, 2020). Based on this background, this research focuses on discussing the contribution of H. Zainal Arifin Abbas to the universe of education.

B. METHOD

This research is a sort of qualitative research with a person concentrate on approach. Through subjective philosophy, analysts can get to know all the more profoundly about the person by see him foster his meaning of the world with the different contemplations, works and ways of behaving he does (Furchan, 2005: p.16). This research was completed in June-December 2023 in the city of Medan, North Sumatra. The assortment data or instrument for this research is through documentation studies; Data collection methods involving archive concentrate on in this research use primary data sources and secondary data (different books from essential sources, such as journals, articles, magazines and other virtual entertainment connected with the topic of this examination). Data was also obtained from interviews with respondents (grandchildren and students of H Zainal Arifin Abbas); In this research, interviews were conducted with living participants who were thought to know or had even met directly with figures such as Dr. Ir. Muhammad Asad, M.Si (son of H. Zainal Arifin Abbas), Tasliyah Haraini (granddaughter of H. Zainal Arifin Abbas), Drs. H. Hisbullah Hamid (student of H. Zainal Arifin Abbas), and Khairul Anwar, MA (family of H. Zainal Arifin Abbas & principal of the El Hidayah Education Foundation). Interviews were conducted both face to face (meeting in person) and online. As well as observations (direct observations of a few educational institutions established by H. Zainal Arifin Abbas). Data analysis in this research using or utilizing the person concentrate on technique incorporates: deciding issues and figures that are pertinent to the research theme, gathering as much data about H. Zainal Arifin Abbas as could be expected, deciding the focal point of the exploration, directing a review (research), checking the validity of the research data. with credibility and accountability, as well as reaching inferences in regards to the commitment of H. Zainal Arifin Abbas to the universe of education.

C. RESULT AND DISCUSSION

K H. Zainal Arifin Abbas is one of the researchers who been able to get up the issues free from the ummah during his time. He is known to have different astute contemplations so he is associated with different settings connected with public, state and public activity. H. Zainal Arifin Abbas' considerations are said to some of the time surpass the requests of what he needs to do as a researcher. Of the different jobs did by him, H. Zainal Arifin Abbas has surely made numerous exceptionally critical commitments to society. The commitment he made should be visible in the field of training, the authentic commitment of H. Zainal Arifin Abbas in the realm of education seen from the jobs he played in this field including direct jobs as an educator and supervisor of instructive establishments which he worked all through his life, as well as more formal roles-organizational. These contributions are:

1. Initiating the Establishment of an Educational Institution

a) Madrasah Arabiyah School (El Hidayah) Kampung Lalang

H. Zainal Arifin Abbas' exercises in the field of schooling assisted give with birthing to his concept of laying out a cutting edge madrasa in Kampung Lalang,

Medan. Propelled by his instructor and upheld by his folks, Muhammad Abbas, he established a madrasa with a cutting edge schooling system with the name Madrasah el Arabiyah or Arabiyah School Kampung Lalang Medan. This name is the very same as the instructive establishment where he educates in Binjai (Dahlan, 2018: P. 134).

This step was taken as a type of modernization in Islamic instructive establishments. The point of laying out this madrasa is as a madrasa that can adjust to the circumstances and improvements of the times. Nearby inhabitants got a much needed refresher with the foundation of this madrasa. How should it not be, the naming of this madrasa is an incorporation of Arabic and English at the same time. Aside from the name, the schooling system executed is likewise moderately present day with a strict and general educational program, a traditional framework, shifted techniques, gifted and able instructors, heterogeneous understudies, self-subsidizing by the local area and givers, and a cutting edge assessment framework.

In 1930 H. Zainal Arifin Abbas understood his concept of laying out a youngsters' learning place, the learning place was a request room which was constantly involved by Muslims to perform supplications in the Kampung Lalang region, Store Serdang Regime today. Figuring out how to present the Koran in mosques, surau, petitioning heaven rooms is a type of training for Muslims in each country/town other than spots of supplication, as expressed by Prof. H. Mahmud Yunus in every nation (town) the Muslims fabricated a mosque as a spot for Friday supplications and in every town they constructed a surau/langgar as a spot to present the Koran and a spot to ask five times each day (Yunus, 1979: p. 34).

H. Zainal Arifin Abbas involves talk and responsive strategies in instructing and learning exercises, he likewise teaches his students to concentrate on in a gathering framework or where this learning technique is extremely valuable for having the option to prepare understudies to tackle issues in life that they face consistently and shared participation notwithstanding different advantages as expressed by M. Arifin: In regular daily existence, people are frequently confronted with issues that can't be tackled with only one response or one strategy, however need to utilize a great deal of information and different arrangements and search for the most effective way. Furthermore, there are numerous issues in this present reality that require conversation by more than one individual, in particular issues that require participation and consultation or conversation that gives the most ideal arrangement. And furthermore, on the off chance that an issue has been tackled and will be dealt with together, it is exceptionally gainful in the event that these individuals know the issue first and take part in examining the arrangement (Arifin, 1979: p. 41).

In this manner, the spot of concentrate in the surau or petitioning God room keeps on developing consistently, set apart by an expansion in the quantity of students until H. Zainal Arifin Abbas is as of now not ready to give illustrations alone, furthermore the room where the review is likewise as of now not ready to oblige understudies who need to review, so the nearby local area started to accumulate to beat this issue which at last in 1936 Promotion/1355 H, with the assistance of the local

area a superior school was laid out, even Tengku who was in influence around then in the Kampung Lalang and Sunggal regions gave help with the type of cash, so the school was laid out which is named Arabiyah School, which comprises of two districts, with board walls, soil floors and covered rooftops. The name Arabiyah School was given to this school on the grounds that the departed had learned at Arabiyah School Binjai and he believed that this school should be of a similar quality or practically identical to the Arabiyah School where he initially examined.

This madrasah was constructed in light of ideas from the local area who felt that Islamic training was significant for their kids. Remaining on the waqf place that is known for H. Zainal Arifin Abbas' folks, specifically Muhammad Abbas, development of this madrasa building started in 1936 with the commitment of Datuk Muhammad Hasan, a vizier of Serbanyaman, Sunggal. The madrasa building development board of trustees is led by Datuk Ahmad, examiner of Kerapatan Sunggal. The people group and government components who are remembered for the board of trustees structure are the headman of Kampung Lalang named Mohammad Loewi, the agent Datuk van Sunggal named Muhammad Nur Arsyad, and the head of Volksschool Sunggal named Muhammad Yunus (Tanjung, 2017: p.68).

Most of showing staff who instruct at this madrasa are graduated class of Arabiyah School Binjai. In this way, it isn't is really to be expected that the schooling system executed in learning is arranged towards the Arabiyah School Binjai framework. The growing experience at this madrasa happens in the early evening as it were. The recorded number of understudies is around 60 individuals. Among the instructors who educate at this madrasa are H. Zainal Arifin Abbas and Ibrahim Nurdin. It is a glad accomplishment that H. Zainal Arifin Abbas has started the foundation of the El Hidayah Training Establishment. Authoritatively, this madrasa was sent off by Serbanyaman's granddad, Sunggal, to be specific Raja Tengku Hasan. At the initiation, most of invitees came from Arabiyah School Binjai, like Abdul Halim Hasan, Abdur Rahim Haitami, and KH. Abdul Karim Tamim, head of Madrasah Arabiyah School Binjai (Tanjung, 2017: p.68).

From the foundation of the school above we see that the local area around then had a positive reaction to this school, as confirmed by their cooperation in giving help to the foundation of a school in their own town and this can likewise be seen from the quantity of understudies, educators and madrasa executives at the hour of its foundation. There are now 108 madrasas as found in the following picture:

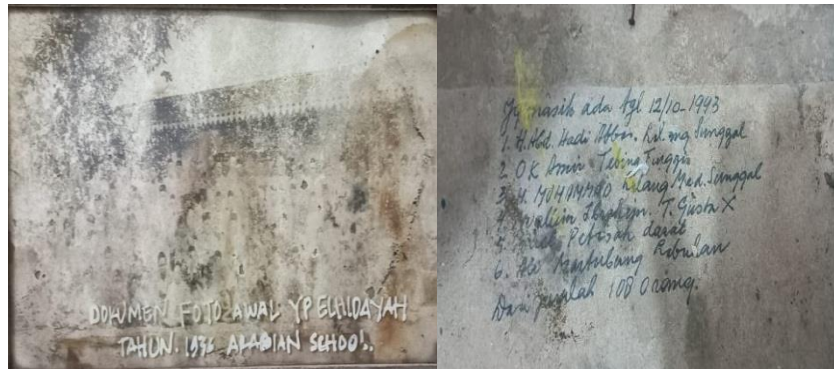


Figure 1: Documentation of teachers, students and administrators of Arabiyah School in 1936

The Arabiyah School, which was laid out in Kampung Lalang, comprises of the Ibtidaiyah and Tsanawiyah levels, the Ibtidaiyah level is for understudies who have recently entered the school around then, while the Tsanawiyah is for understudies who have been moved from their old spot of review (surau) to that school. Because of the neighborhood the quantity of understudies expanding, H. Zainal Arifin Abbas designated an instructor at the Ibtidaiyah level as his partner named Ustadz Ibrahim.

The subjects learned at the two degrees of school are comprehensively similar in type, just the learning materials are unique. For the Tsanawiyah level, the learning material is higher than the Ibtidaiyah level and there are a few subjects learned at the Tsanawiyah level yet not learned at the Ibtidaiyah level, like Balaghah and Tafsir. Obviously, the subject learned at the Ibtidaiyah level is Tauhid, where understudies are approached to remember the properties of Allah Swt. also, that implies, youngsters' endlessly comprehension of the laws of reason and nature so isn't significant in light of the fact that they are not yet ready to grasp them (Yunus, 1979: p.40). Fiqh, Arabic, for this situation youngsters are told to retain the names of articles in Arabic, the Koran for this, understudies are told to remember refrains and their interpretations in Indonesian, Akhlaq and Islamic Tarikh. At the Tsanawiyah level, aside from the illustrations referenced above, examples are likewise given which contain general information and a little about governmental issues with the handbook "*Mau'izatul Mu'minin*".

Toward the finish of December 1941 there was a significant political change on the planet, this present circumstance made the Dutch government request H. Zainal Arifin Abbas to quit learning exercises at the Arabiyah School and to open the walls of this school since it was expected that it could turn into a concealing spot for Dutch foes. It was feasible to resume the school, so in 1950 this school was returned by Abdul Hadi Abbas.

Accordingly, this school proceeds to develop and create, which is currently called Madrasah El Hidayah at Tsanawiyah level and Aliyah level. This school was then overseen by Abdul Hadi Abbas followed by Saipuddin, from 1982 to 2005 Hezbollah (Suhendro, 2020: p. 56). Hamid was the top of the Tsanawiyah madrasah El Hidayah

Instruction Establishment, educating learning exercises actually go on at this madrasah today, drove by Kairul Anwar. In 1992 the El Hidayah marsah changed its name with the expansion of an establishment to the El Hidayah Training Establishment by Muhammad Saipuddin and Khairil Anwar, S.H with executive Hezbollah Hamid. With the endeavors and commitments of H. Zainal Arifin Abbas, this madrasa has now opened (RA) Raudhatul Anfal in 2005, MI (Madrasah Ibtidaiyah) El Hidayah in 2010 with B authorization for RA, MTs, MA and C license for Madrasah Ibtidaiyah. The quantity of MTs students was 143 individuals and 15 MA students in 1982, toward the start of 2022 the quantity of MTs and MA El Hidayah students will have arrived at 400 students. In the mean time, the circumstance of educators and workers at the El Hidayah Training Establishment Madrasah Tsanawiyah should be visible in table 1 below:

Table 1
Information on MTs Teachers and Employees at the El Hidayah Training Establishment

N	Name	Place/ Date of Birth	Education	Date Began Work	Position
1	Khairul Anwar, M.A	Stabat, 06-03-1969	S2	01/05/2001	Head master
2	Nurasiah, S.Pd	Desa Me, 06-07-1970	S1	01/07/1997	Vice Principal
3	Kartika Sari, S.Pd	Bukit tinggi, 09-04-1982	S1	01/07/2004	Math Teacher
4	Supinah, SS, S.Pd	Tanjung Gusta, 27-05-1983	S1	01/07/2005	Indonesian Language Teacher
5	Saprijal, S.Pd.I	Kwala Gebang, 04-05-1973	S1	16/07/2005	Al-Quran Hadith Teacher
6	Syahril Siddik Sinulingga, S.Pd	Medan, 27-04-1993	S1	01/07/2014	Physical Education Teacher
7	Dra. Risna Malasari Hasibuan	Tarutung, 02-03-1964	S1	01/07/2013	Arts and Culture Teacher
8	Sukasih, S.Pd	Tanjung Gusta, 15-04-1972	S1	01/07/1990	Science teacher
9	Sinar Bulan, S.Pd	Goti, 04-06-1968	S1	01/01/1995	Social Studies Teacher
10	Syafwan Al	Medan, 08-	S1	01/07/2014	Civics Teacher

	Halaz, S.H	06-1989			
11	Alfun Nazmi	Teluk Pulai Luar, 15-09-1992	SLTA	01/07/2015	Tikom Teacher
12	Ilham Padli Nasution, S.Pd.I	Binjai, 07-09-1997	S1	01/07/2016	Jurisprudence Teacher
13	Delvi Andriadi, S.Fi	Surau Laut, 18-09-1974	S1		SKI and A. Akhlak Teacher

Source: MTs YP El Hidayah's documentation T.A 2023/2024

Based on the table above, it is known that the number of teachers and employees of Madrasah Tsanawiyah El Hidayah is 13 people, with the educational level of the Master's School Principal and 11 teachers with a Bachelor's degree (1st degree) and 1 person with a high school education who covers the field of study according to their respective educational qualifications. The situation of the Aliyah Madrasah El Hidayah madrasah teachers can be seen in table 2 below:

Table 2
Information on MA Teachers and Employees at the El Hidayah Training Establishment

N o	Name	Place/ Date of Birth	Education	Date Began Work	Position
1	Khairil Anwar, S.H	Kp. Lalang, 15-01-1958	S1	16/07/1993	Head master
2	Ahmad Japar, S.Pd	Sungai Ular, 05-05-1938	S1	16/07/2005	Vice Principal
3	Kartika Sari, S.Pd	Bukit tinggi, 09-04-1982	S1	16/07/2005	Teacher of Physics, Biology, Chemistry
4	Supinah, S.S, S.Pd	Tanjung Gusta, 27-05-1983	S1	01/07/2005	Indonesian Language Teacher
5	Saprijal, S.Pd.I	Kwala Gebang, 04-05-1973	S1	16/07/2005	Al-Quran Hadith Teacher
6	Syahril Siddik Sinulingga, S.Pd	Medan, 27-04-1993	S1	01/07/2013	Physical Education Teacher
7	Dra. Risna Malasari	Tarutung, 02-03-1964	S1	05/07/2005	Arts and Culture Teacher

Hasibuan					
8	Sukasih, S.Pd	Tanjung Gusta, 15-04- 1972	S1	01/07/1990	History teacher
9	Sri Wahyuni, S.Pd	Medan, 15- 06-1976	S1	16/07/2005	Math Teacher
10	Syafwan Al Halaz, S.H	Medan, 08- 06-1989	S1	01/07/2014	Sociology Teacher
11	Alfun Nazmi	Teluk Pulai Luar, 15-09- 1992	SLTA	01/07/2014	Tikom Teacher
12	Ilham Padli Nasution, S.Pd.I	Binjai, 07-09- 1997	S1	01/07/2016	SKI, A. Akhlak and Jurisprudence Teacher
13	Indrawati , S.Pd	Paya Lombang, 23- 03-1970	S1	16/07/2005	Geography Teacher
14	Sunarni, S.Pd	Medan Krio, 19-08-1980	S1	16/07/2005	Economics Teacher

Source: MA YP El Hidayah's documentation T.A 2023/2024

Based on the table above, it is known that 13 teachers have bachelor's degrees (1st degree) and 1 high school graduate, all of these teachers teach subjects that are in accordance with their respective areas of expertise or educational qualifications. Based on the description above, it can be concluded that H. Zainal Arifin Abbas made a major contribution to the field of education by establishing an educational institution which is still operational, very useful and used by the community to this day.

b) Al-Ittihadiyah Teladan Islamic Institute, Medan

Al-Ittihadiyah is an Islamic association which likewise deals with a college which was established on January 27 1935 on the drive of Ahmad Dahlan and his companions. The actual association means to accumulate the capability of Muslims in one hierarchical gathering which is upheld by Ulama and learned people. H. Zainal Arifin Abbas is an ally of this association and is dynamic at the college. The presence of Al-Ittihadiyah is generally roused by the craving to coordinate an Islamic schooling system that is more deliberate, more current and coordinated into an association, particularly Islamic schools or universities that poor person yet joined a specific association (Al Rasyidin, 2018: p. 52-53).

Al-Ittihadiyah is an Islamic association proclaimed in Medan, unequivocally in the Zelfstanding Jong Islamiten Bond (JIB) expanding on Jalan Sisingamangaraja (exactly behind the al-Mashun Amazing Mosque, Medan). The occasion was gone to

by 200 individuals comprising of ulama and instructed individuals. During the gathering, M. Nasir, Abdullah Afifuddin, and Abdul Malik were speakers to make sense of the direness of laying out an affiliation, particularly for Muslims who put stock in *Ahlussunnah Waljamaah* to lay out instructive establishments and broadcast Islamic lessons and examples. Their show was generally welcomed by the invitees, until at last the name "Al-Ittihadiyah" was picked as the name of the Islamic association. The outcome was that in excess of 100 individuals who were available around then announced themselves able to become individuals from the Al-Ittihadiyah association (Siddik, 2017: p. 18).

The establishments possessed by Al-Ittihadiyah can be arranged into strict training organizations as madrasas and general schooling foundations, as state funded schools and Islamic schools (Soiman, 2018: p. 47). In view of its verifiable excursion, when Al-Ittihadiyah entered its 25th year, Al-Ittihadiyah has overseen instructive organizations. In light of data from Abu Bakar, Al-Ittihadiyah as of now has 177 madrasas, the portrayal is as per the following: Madrasah Tajhizi Al-Ittihadiyah, Madrasah Ibtidaiyah Al-Ittihadiyah, Madrasah Tsanawiyah Al-Ittihadiyah, and Madrasah Qismul 'Āly Al-Ittihadiyah, aside from 5 Necessary Madrasah Schooling units, and 5 Strict Educator Training units. Aside from that, Al-Ittihadiyah oversees 21 Individuals' Schools, 3 Center School units, and 1 Secondary School unit. The absolute number of understudies going to Al-Ittihadiyah madrasas and schools is 25,000 understudies. H. Mahmud Abu Bakar is the administrator of Al-Ittihadiyah who was once shared with him as Seat of the PB Al-Ittihadiyah Training and Instructing Committee (Siddik, p. 49).

Aside from working in the field of Islamic schooling, it deals with the Ittihadiyah madrasah, it likewise deals with an advanced education organization called the Al-Ittihadiyah Islamic Establishment. This school was established on December 31, 1958, by laying out a school establishment. The Al-Ittihadiyah Islamic strict school was established in Medan, Jalan Gedung Arca around the Medan Teladan Arena. The figures who have been supervisors of the Al-Ittihadiyah Islamic Establishment are: The people who have filled in as Chancellor are H. H. Zainal Arifin Abbas and H. Sayuti Noor, Drs. Siregar (when Senior member of the Tarbiyah Personnel of IAIN North Sumatra), and Prof. Dr. Dja'far Siddik, Mama (speaker at the Staff of Tarbiyah and Instructor Preparing, UIN North Sumatra).

H. Zainal Arifin Abbas' part in Al-Ittihadiyah is as per the following (Thaib, 2011: p. 70):

1. Appointed as Chancellor in view of the choice of the XI Al-Ittihadiyah Congress in Bandung from 1968 for the rest of his life.
2. From 1962 for the rest of his life he filled in as Senior supervisor of Al-Ittihadiyah.

c) Taman Siswa School in Binjai

H. Zainal Arifin Abbas likewise participated as an individual from the board in starting the foundation of the Binjai city part of the understudy garden school, North

Sumatra Region, which exists right up 'til now. This Binjai part of the understudy garden school can be supposed to be one of the most established understudy garden universities in Binjai City. The Taman Siswa school was started and established interestingly by Ki Hadjar Dewantara, specifically in Yogyakarta around July 3, 1922. Indeed, even now, the Taman Siswa school is accepted to have spread to all edges of the locale with around 129 school branches all through Indonesia. , incorporating one laid out in Binjai City, North Sumatra, which was started by one of the extraordinary magnetic ulama figures and Islamic lawmakers, specifically H. Zainal Arifin Abbas. It can't be rejected that the exceptional epithet for Mr. Ki Hajar Dewantara is very notable as the dad of instructive figures in Indonesia, since his different contemplations are considered to have impacted every single Indonesian individual, among his viewpoints which are as yet recalled and extraordinary right up to the present day is the title "Ing Ngarso Sung Tulado (who is in the front giving a decent good example), Ing Madyo Mangun Karso (who is busy structure a feeling of will), Tut Wuri Handayani (who is in the back should offer help) (Scetylena, 2018: p. 48). This sentence of believed is considered to give a profound philosophical importance about public life. what's more, a decent state in the field of schooling, government and hierarchical fields.

At 24 years old years (1912-1936), which was generally youthful around then, he had proactively added to the universe of training in East Sumatra or North Sumatra around then. Around 1936 the Binjai part of the Taman Siswa School was established (Dewan, 1996: p. 11). Around then there were still generally couple of schools possessed by native individuals because of a few variables, one of which was the security factor, where the North Sumatra region was a region that was highly designated by colonialists and colonialists, aside from that the economy in Indonesia was right now it's not steady at this point. Aside from that, the correspondence relationship and socio-strict relations between H. Zainal Arifin Abbas and Ki Hadjar Dewantara are considered to have a generally excellent profound relationship, it is demonstrated that this school can be given consent by Ki Hajar Dewantara to H. Zainal Arifin Abbas to open a part of the Taman school. understudies in Binjai, North Sumatra so this understudy park school in Binjai, North Sumatra could be proclaimed by Muallim Zainal and his friends in arms, for this situation along with Muallim H. Abdul Halim Hasan and Ustaz H. Abdurrahim Haitami.

d) Wise Educator

In the time before Indonesia became free, the day to day schedule exercises completed as an Islamic strict educator in a Madrasah, showing exercises as an educator through this madrasa were likewise viewed as in nonstop contact (speaking) with the gathering or (devotees), particularly in the limit as a strict instructor Islam. Aside from that, it is normal for human senses when somebody is a specialist in the Islamic religion, obviously precipitously the human additionally needs to pass the Islamic information they have on to their assembly or Islamic people group. Then, in showing the worth of Islamic strict training in a madrasa, obviously it will pretty much

show standards, ethics, decorum, habits, social relations, including the showing upsides of battle, administration, equity and consideration (Suseno, 2015: p. 285).

H. Zainal Arifin Abbas himself, in helping out his central goal of teaching through his exercises as an educator at a madrasa, consistently imparts a comprehension in his understudies about great character perspectives by imitating the case of the Prophet Muhammad. The point is for the replacements of Islamic youth to have the option to deliver recovery that is solid and has great ethics in confronting the difficult states of the times which are progressively current and growing quickly.

His vocation in the instructive perspective started with his arrangement as an associate educator at the Arabiyah School Binjai in 1930. The Declaration allocating him was given by the Binjai Syar'iyah Court headed by KH. Abdul Karim Tamim (Dahlan, p. 346). At Arabiyah School Binjai, he was relegated as a religion and science instructor. In 1931, H. Zainal Arifin Abbas got a confirmation in showing Nahwu, Sharaf and Fiqh examples from Hasan Maksum. While educating at the Arabiyah School Binjai, H. Zainal Arifin Abbas was designated top of the Madrasah Arabiyah School in Kampung Lalang, Medan in 1936. H. Zainal Arifin Abbas was an optimal teacher in specific subjects in the event that his understudies didn't have a handbook, for instance illustrations. Tafsir then H. Zainal Arifin Abbas will compose the illustration on the board, then, at that point, request that the understudies duplicate it. In the wake of getting done, really at that time did he make sense of the example. The understudies tuned in a deliberate and quiet way, some of the time there were additionally the people who took notes on the ustaz's proclamations, and it was normal for them to be approached to remember portions of specific subjects at home. This learning strategy is as yet substantial today in the field of Islamic strict schooling, as expressed by M. Arifin. The strategies for retaining, rehashing, etc are as yet legitimate in the field of Islamic religious studies (Arifin, , p. 41).

In 1939-1945 H. Zainal Arifin Abbas was an instructor at the Binjai Muhammadiyah Islamic and Muallimin Secondary School. From January 1940 to November 1941 H. Zainal Arifin Abbas turned into an educator of Islamic Examinations at the Al-Qismul Ali Al-Jamiatul Washliyah madrasah, this is as per the assertion gave by the Al-Jamiatul Washliyah the board which was endorsed by H.M. Arsyad Talib Lubis dated May 13, 1950.

H. Zainal Arifin Abbas' contribution to the field of instruction proceeded and occurred between 1948-1950, as an instructor at the Cutting edge Islamic School, Langsa. He did this simultaneously as his contribution in the DI/TII 'obstruction'. His relationship with Daud Bereueh prompted him being selected as the watchman of Nanggroe in Aceh. Consequently, he was able to join the DI/TII troops who lived in the woodland (Ja'far, p. 152).

H. Zainal Arifin Abbas is a shrewd teacher. He shows in proper organizations, yet in addition in non-formal foundations. At formal foundations, he effectively educates at Arabiyah School Binjai, Arabiyah School Kampung Lalang, UISU Medan

Sharia Personnel, Al-Ittihadiyah Islamic Establishment and IAIN North Sumatra Sharia Staff. In the mean time, in non-formal establishments, he was dynamic in giving talks in taklim congregations spread across East Sumatra. The huge number of showing exercises he has embraced really shows that he is a teacher whose presence among his understudies is in every case enthusiastically anticipated. As a teacher, the outcome of his understudies who spread across different corners is an obvious declaration to his insight, genuineness, significance and strength of his lessons.

e) Scholarly Official in Advanced Education

H. Zainal Arifin Abbas was one of the establishing panel individuals from UISU Medan (1952), which was a discussion for his administration which obviously contributed significantly to the improvement of Islamic training in this country. Indeed, even UISU Medan experienced progress in different fields when it was driven by H. Zainal Arifin Abbas. This was on the grounds that other than UISU Medan being situated in the focal point of Medan city, it was likewise the main Islamic instructive establishment for tertiary level in North Sumatra around then. It was just later in the mid 1970s that other Islamic advanced education organizations were laid out, including IAIN North Sumatra (Daulay, 2019:, p. 120-144)..

In 1962, H. Zainal Arifin Abbas was delegated Senior member of the Sharia Personnel of UISU Medan after beforehand being a teacher at the college, and had been representative Chancellor of UISU from 1970-1974. The pinnacle of his scholastic vocation was the point at which he filled in as Chancellor of the Al-Ittihadiyah Islamic Organization from 1970 to 1979 and as a teacher at the North Sumatra State Islamic Foundation (IAIN) with the scholarly position of Boss Lector in the 'Ulûm al-Qur'ân course in 1975 until death (Dewan 45, 1996: p. 12).

f) Creating Composed Work

H. Zainal Arifin Abbas is a productive essayist, and this underlines his ability as an incredible scholarly. From a few sources got, he has composed something like ten volumes of articles. In a few writings it is made sense of that H. Zainal Arifin Abbas was an individual who in every case effectively recorded his thoughts and jumped at the chance to distribute his perspectives in different media that existed around then. For somebody who lived in a time of serious commotion and brimming with battle exercises, the rundown of fills in as uncovered above shows how he was an individual who had high efficiency. Aside from that, the titles of these works demonstrate that the consideration was very wide in scope and receptive to the strict improvements of the time. At the end of the day, H. Zainal Arifin Abbas is a figure who is delicate to a progression of direct encounters and genuine necessities that he encounters locally.

H. Zainal Arifin Abbas along with his educator H. Abdul Halim Hasan expounded on Tafsir. Much more glad, it worked out that the Tafsir book was talked about by one of the Doctoral program understudies, in particular Br. H. Abdul Qadir at Al-Azhar College Cairo Egypt. In any case, assuming a book is examined and utilized as a kind of perspective for finishing research for a Doctoral program, it tends to be ordered as enjoying its own benefits and worth in light of the fact that its items can be ensured to have logical subtleties that deserve study. In this manner, one might say that its logical weight is demonstrated epistemologically to have great validity.

The validity of the Tafsir composed with his instructor even got acclaim from Dr. Abdul Qadir (showing staff at the College Sains Islam Malaysia). Dr. Abdul Qadir said that this Tafsir was the best Tafsir of Indonesian researchers, outperforming the Tafsir composed by Hamka and Prof. Dr. Hasbi Ahiddiqi. This admission is obviously an admission without reason, yet is a sign of the consequences of the examination of the subjects that arise in the translation.

As a Mufassir, he really wants everyone to understand the ideas stated in the Koran. For him, if everyone can interpret the contents of the teachings of the Koran, then that person will be able to live life as well as possible and will be able to internalize the teachings of the Koran in everyday life. This is important, because the Koran is a form of a person's behavior in communicating, namely horizontal communication between humans and vertical communication with his Khaliq. Based on his opinion, H. Zainal Arifin Abbas donated the books he owned about Tafsir to the Library of the Indonesian Ulema Council of North Sumatra which is located on Jalan Sutomo Medan. According to him, donating these books is part of disseminating the contents of the Koran, and it is mandatory.

To disseminate his ideas and ideas, H. Zainal Arifin Abbas created a printing company together with his friend Tengku Burhanuddin called Firma Rahmat since 1975 (Thaib, 2011: p. 64). This printing company also serves as a medium for disseminating the framework and ideas of his thoughts to the public. In the context of today's education, H. Zainal Arifin Abbas has carried out an innovation in education aimed at disseminating education.

Another very popular work of his is the Life Fairy of Muhammad Rasulullah Saw. or History and Struggle of the Prophet received appreciation from Buya Hamka, he clarified that this book is the most complete Islamic history book in Indonesia, in his opening remarks he said that H. Zainal Arifin Abbas is a superior historian, he is the only writer of Islamic dates overseas This is the one who has exerted his energy for 20 years to investigate and compile the history of the life of the Prophet Muhammad. According to him, anyone who reads this book is like sailing in a very wide ocean of knowledge and if someone is able to dive into it with a diver (social science and historical science) then he will find a pearl of great price (Abbas, 1968).

Like his work on the advancement of Contemplations on Religion, this book has been important to understudies at colleges, particularly understudies at IAIN

(State Islamic Strict Foundation) and different colleges both in the nation and the archipelago overall. This work by H. Zainal Arifin Abbas has likewise gotten evaluations from different gatherings, and the Chancellor of IAIN all through Indonesia has discovered that the book *Improvement of Considerations on Religion* is a required book to learn at the tertiary level. For instance Prof (Abbas, 1984). Dr. Mukti Ali, M.A (previous Pastor of Religion of the Republic of Indonesia) is the main teacher in the field of near religion in Indonesia. He appreciated this book such a lot of that he made it compulsory for IAIN Yogyakarta students to have it (Thaib, 2011).

The Center School Islamic Religion course readings volumes I-III and the Secondary School Islamic Religion course readings volumes I-III that he composed likewise make a commitment to society, particularly in conventional training foundations, in light of the fact that these books are utilized as showing materials for center school and secondary school understudies. H. Zainal Arifin Abbas is a priest and researcher who has extraordinary thoughtfulness regarding strict training. Crafted by H. H. Zainal Arifin Abbas was recorded on the subject of concentrating on love training, specifically the *Request Book*, *Petitioning heaven Guide*, and *Fasting and Its Insight*. H. H. Zainal Arifin Abbas in his rundown of works has evaluated and given extraordinary consideration to the acquaintance of mahdhah love schooling with the general population. Through the books he composed, he showed how strict training has an extremely critical earnestness in the texture of individuals' lives, and this adds to society where individuals can find out about the execution of petition and fasting through these three books.

CONCLUSION

Based on the results of this research, it can be very well reasoned that H. Zainal Arifin Abbas' contribution in the field of education was starting the foundation of instructive establishments like the Madrasah Arabiyah School (El Hidayah) Kampung Lalang, the Al-Ittihadiyah Teladan Islamic Organization in Medan and the Taman Siswa School Binjai. He is likewise a shrewd instructor who produces incredible understudies with great moral person. H. Zainal Arifin Abbas is one of the UISU establishing board of trustees individuals and scholarly authorities at colleges like UISU and Al-Ittihadiyah, creating composed works that are compulsory references in foundations- instructive organizations.

In view of the research discoveries with respect to the contribution of H. Zainal Arifin Abbas, the creator advances ideas that can be utilized as material for thought and contribution for closely involved individuals, specifically that the universe of education ought to have the option to copy the soul and contribution of H. Zainal Arifin Abbas and apply it to propel the universe of schooling, for example, : laying out instructive establishments, turning into a shrewd teacher, creating logical work and energy in contemplating.

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