

## Tracks Of Syekh Musthafa Husein's Theological Education

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### ABSTRACT

This research aims to find out what the educational process of Sheikh Musthafa Husein was like during childhood and adulthood. Then this research also aims to find out the traces of the theological education of Sheikh Musthafa Husein at the Purba Baru Musthafawiyah Islamic Boarding School. The method used by researchers in this research is a qualitative research method with a character study type. In the results of this research, it was found that Sheik Musthafa Husein, whose childhood name was Muhammad Yatim, was born in 1886 AD/1303 H. in the village of Tano Bato. After the congregational morning prayer at the mosque, he remained in the mosque until the time for the dhuha circumcision prayer, then returned home to have breakfast with his family. After breakfast, go to Maktab/Madrasah until near noon time. After midday prayers in congregation at the mosque, he returned home to have lunch with his family, then went to the garden with his students until Asr time approached. After the Asr prayer in congregation at the mosque, we returned home to gather with our family while sitting around and playing with the children in the yard until just before Maghrib time. Just before Maghrib's time, he went to the mosque along with several of his students. Some of the students brought lamps, and some also brought books that would be studied after completing the Maghrib prayer. The students sat in a circle, and the teacher (Syekh Musthafa Husein) sat in the middle on a bench/chair. This recitation takes place only between Maghrib and Isha every day. After finishing the Isha prayer in the congregation, he returned home with his students. At night, he always read the Koran until late, and at midnight, he always prayed the Tahajjuh prayer. When this Islamic boarding school was founded by Sheikh Musthafa Husein, he determined the lessons and knowledge taught by himself. This established curriculum refers to his educational experience while studying in Mecca (1900-1912). He once said that at the Musthafawiyah Islamic Boarding School Student Conference in 1952 in Purbabaru, which was attended by thousands of his students and the surrounding community, he said: O my children, I need to convey on this occasion that the lessons and knowledge that I provide are the same. With what I learned while studying Islam in Mecca, for this reason I ask that the Islamic knowledge that I have given be passed on to all my children. The Islamic education system built by Sheikh Musthafa Husein since its founding is classical, namely with a tiered model, namely grades one to seven. This level of education is different from the current education system, which only lasts three years at the Tsanawiyah level and three years at the Aliyah level.

**Keywords:** Education, Theology, Sheikh Musthafa Husein.

## A. INTRODUCTION

To understand the meaning and field of Islamic Theology, first review the meaning of the word Theology in terms of etymology (language) and terminology (terms). Theology consists of the words Theos, meaning God, and Logos, meaning knowledge (Science, Study, Discourse). So, Theology means the science of God or the science of Divinity (Yani, 2008).

The definition of theology given by religious experts includes Fergilius Ferm, namely: The Discipline Which Concerns God (Or The Divine Reality) And God's Relation To The World (Theology is systematic thinking related to the universe) (Taufik, 1998).

In Everyman's Encyclopedia, theology is stated as follows: Science of Religion, Dealing Therefore With God, And Man His Relation To God (Knowledge of religion, which talks about God and humans in their relationship with God). In the New English Dictionary, Collins' arrangement is stated about Theology as follows: The Science Which Treats Of The Facts And Phenomena of Religion, And The Relations Between God And Men (Science which discusses the facts and symptoms of religion and relationships between God and humans) (Al-Ahwani, 1962).

Many writers view that theology is closely related to religion and define it as a mental description of religion (The Intellectual Expression of Religion). However, this opinion is not correct because a theological expert can carry out his research based on the spirit of free inquiry without being a religious person or having a particular connection with a religion (Al-Asy,ari, 1946). Therefore, it is more accurate to say that theology can have a religious pattern (Revealed Theology) and can also not have a religious pattern (Natural Theology or Philosophical Theology). From the various definitions above, the author can conclude that theology is a science that discusses matters related to God (His essence and nature), in God's relationship with humans and nature (Al-Gazali, 1969).

The purpose of the definition above, according to Al-Uwaini, is to determine that wicked people (big sinners) are still called believers. Proof that they are still believers is that the verses relating to Sharia law (Taklif) are always associated with the word believer, Ya Ayyuha Al-Lazina Amanu. Verses like this are spoken to all believers, both those who are innocent and those who have sinned greatly. (ungodly). Other evidence shows that wicked people are treated the same as believers in punishing them. When they die, they are buried in a Muslim grave and prayed for and purified as well (Al-Dalawi, 1978).

Even though faith is essentially Tasdiq (justification) that exists in the heart, in reality, it must be followed by verbal (tongue) confirmation. For people who confirm God in their hearts and speak it verbally, their faith is physical and spiritual. But if he only justifies it in his heart without saying it verbally, then the justification in his heart will be in vain, and according to God's law, a person like this is condemned as an infidel and will go to hell (Asywadie, 2003). On the other hand, a person who says that he has faith or believes in God, but in his heart, he denies it is included in the group of hypocrites who will become residents. In addition, God's absolute power and will are also limited by the nature of God's justice. God cannot do as he pleases because God is bound by the norms of justice, which, if violated, makes God act unjustly; this characteristic cannot be given to God (Jaib, 2006).

Mu'tazilah has a rational theology, which defines justice as giving someone what is his or her right. This means that God is fair; that is, God gives humans what is their right on the surface of this earth, such as sources of sustenance, what is their right in the afterlife, namely going to heaven for people who do good and going to hell for people who do evil. Therefore, God is obliged to keep His promises, if God does not keep His promises, God will not give humans what is their right, and thus God will be unfair (Ahmad, 1996).

Understanding God's justice in rational theology will lead to the concept of sunnatullah, the natural law created by God. Everything in nature applies according to certain

sunnatullahs. Humans with sunnatullah can predict what will happen in the future, because the laws of nature as described in the Qur'an are permanent (Al-Jurjani, 1984).

If the rules happen in this nature erratically, it will certainly make human life difficult, in fact this will bring God's injustice, therefore everything that happens in this nature is in accordance with the rules that have been created by God, which will benefit human life. , that is what is in line with God's justice. The Mu'tazilah leader Al-Jahiz, Al-Khayyat said that every object has a certain nature, fire cannot produce anything except heat and ice cannot produce anything except cold (Anwar, 2012). The effects produced by these objects are in accordance with the nature of each object. God's action is to create objects that have a certain nature. From the translation above, it suggests that we should not feel holiest and most righteous because, in fact, we only know who is wrong and who is right. Because what is most valuable in God's sight is his word, his submission and his obedience. In fact, the ultimate truth is the truth that belongs to Allah as the all-knowing and all-righteous substance (Ghozali, 1998).

The truths that humans have come from God (truths that are not absolute) because the process of interpretation and understanding process uses human reason, the truth of which is very relative, thus producing a truth that is also relative. Religion which is seen not only as God's law (absolute truth) but also contains codes of conduct as a means of realizing the law, of course cannot be without error or without the slightest blemish (Karim, 2004). From the explanation above, inclusive theology is an attitude of diversity that makes people diverse, which makes people religious with open faith, not pretending to be holy and not being tyrannical (thugiyan), as a logical consequence of Islam Rahmatallil'alamina. Abdullah (H. Abdullah Musthafa), the eldest son, after graduating from HIS school in Kotanopan, he studied religion at the Musthafawiyah Islamic Boarding School. Traditionally in an Islamic boarding school he should be the one who inherits from his father to occupy the position of Ulama or Tuan Sheikh/ Kyai, because Abdullah Musthafa at the time of his father's death, Sheikh Musthafa Husein, looked like he was still young and had no teaching experience, let alone that of a Ulama/Mr Sheikh. , then based on the results of deliberations by family members, the community and ulama in Mandailing, he was positioned in the position of Mudir (Director), the position of Rais al Mu'allimin was held by Sheikh Abdul Halim Khatib. This means that since Sheikh Musthafa Husein died in 1955, the leadership of the Musthafawiyah Islamic Boarding School has become two people. This structure of two Islamic Boarding School leaders is still in effect today (Badaruddin, 1995).

Not long after his return from Mecca, Sheikh Musthafa Husein married Habibah who came from Huta Pungkut village, and was blessed with two sons, namely Abdullah and Abdul Khalik, and seven daughters, namely Siti Asiah, Ramlah, Sa'diyah, Asnah, Azizah, and Fatimah. Apart from that, he is also active in giving halaqah-style recitations at the local mosque with Sheikh Muhammad Yakub bin Jaugari al-Mandili. The remains of the mosque, in the form of foundations and stairs leading to the Singolot River, can still be seen today. Its position is about 100 meters from the intersection of three Tano Bato villages towards Natal. On the former steps of the mosque, currently stands a small Musalla which functions as a place of prayer for people who happen to bathe in the river (Amin, 1965).

At that time, halaqah-based recitations like this were growing rapidly in society, especially in the 1920s and several years after that. However, after that there was a shift to the classical madrasa model (Abdullah, 1995). An example is the Islamic study managed by Sheikh HM Ja'far in Panyabungan II, which in 1935 shifted to Madrasah Mardiyah Islamiyah. Another example is the Islamic teachings developed by Sheikh Junaid Thola (L.1978) who founded Madrasah Islamiyah in Hutanamale on February 2, 1929. This madrasa also initially offered halaqah-style recitations. Sheikh Junaid Thola believes that the basis of the Islamic struggle begins with education, so he donated his wealth, in the form of gardens, rice fields,

markets and his own house for the management of madrasas, support for orphans and the poor (Al-Khafaji, 1979).

Sheikh Muhammad Yakub bin Jaugari al-Mandili has managed recitations at the Tano Bato mosque for 13 years. The congregation is from local and surrounding communities, such as Pagaran Tonga, Hutanamale, Maga, Roburan, Lumban Dolok, and Purba Julu. In between recitations, this Mecca alumni cleric always introduces this pious and intelligent new teacher (Syekh Musthafa Husein) to his congregation, and gives them the opportunity to convey comments and advice to them (Al-Amidi, 1971).

Even though the recitation had been going on for quite a long time, it did not yet have systematic and focused material, there was often repetition, and there were no books even though Malay manuscripts were widely circulating in society at that time. In addition, the material only focuses on matters related to mahdah worship. At that time, society expected studies that were more structured and touched on broader and deeper discourse (Zuhri, 1977).

The togetherness of these two scholars did not last long. Because Sheikh Muhammad Yakub bin Jaugari decided to go to Mecca and stay there until he died. After his departure, the management of the recitation was continued by Sheikh Musthafa Husein. After the right to manage the recitation was transferred to Sheikh Musthafa Husein, he took advantage of this momentum to create ideas and suggestions for organizing higher quality recitation. His breakthroughs reflect that he is not an amateur, but someone who has a big vision and mission and knows when and where to start. He also understands the aspirations of the recitation congregation which demands the creation of more systematic, targeted and contextual learning (Bauman, 1978).

The first breakthrough he made was structuring the learning curriculum. He determined the fields of study that became the learning curriculum, consisting of reading and writing the Koran, Arabic with its grammar, monotheism and fiqh. The books used are Matnu Al-Jurmiyah and Kawākib ad-Durriyah for the field of nahwu studies, Mukhtasar Jiddan for the field of neurological studies, Kifayah al-Awwam for the field of tauhid studies, Fath Al-Qarib and the Malay book for the field of fiqh studies, and Minhaj Al-Abidin for the field of Sufism studies (Arifin, 1987).

If this curriculum is analyzed, it will be seen how Sheikh Musthafa Husein really understands the priority scale in mapping fields of study so as to produce quality output. The skills and ability to read and write the Koran are the main priority that must be developed before students are invited to study Arabic and its grammar. Then we move on to other fields of study, namely monotheism, jurisprudence and Sufism. Implicitly, this illustrates his strong obsession with creating graduates who understand and practice Islam completely and comprehensively. Graduates who believe in monotheism, apply their monotheism through an understanding of jurisprudence, and have morals as explained in the book of Minhaj Al-Abidin (Al-Farabi, 1931).

These breakthroughs were enthusiastically welcomed by the congregation, as evidenced by the intensity of their presence at every meeting. In fact, they asked for additional time and asked that the scope of the congregation be expanded, so that it reaches mothers and youth and children. However, in terms of the teaching system, Sheikh Musthafa Husein still maintains the halaqah style. No information was found regarding his reasons for choosing the halaqah system, except that it seems he was inspired by the system that took place at the Al-Haram Mosque, where he studied for several years. As explained by Abbas Pulungan, the learning process that Sheikh Musthafa Husein followed while he was a student in Mecca was the halaqah system (Al-Miṣri, 1994).

Learning of the halaqah system is currently still taking place as an extra-curricular activity at the Musthafawiyah Islamic boarding school, which is taught by several teachers who are considered capable and experts in a particular scientific discipline. This learning

takes place at the Musthafawiyah mosque after morning prayers until 07.00 WIB every morning apart from Tuesdays, and in the evening after Maghrib prayers until before evening prayers. Evening lessons are usually taken care of by H. Hasan Basri Lubis, and morning lessons are taken care of by H. Mahmudin Pasaribu. The books studied consist of Hasyiati I'ānati At-Talibin volumes I to IV, Al-Azkar an-Nawāwiyah and Nasa'ih Al-Ibad (Al-Syati A'isyah, 1969).

According to Hasan Asari, the halaqah system is something unique in the tradition of the Islamic education system. A Sheikh or teacher usually sits near the wall or pillar of the mosque, while his pupils or students sit in front of him in a semicircle. Conditions like this occur in the halaqah developed by Sheikh Musthafa Husein. After his students gathered for the halaqah, he usually opened the halaqah with a short prayer, then offered comments on topics that had been and would be studied in general (Bachtiar, 2013). Then he dictated the material, interpreted and explained it. Meanwhile, students who have books read (make notes in the margins or under the text) of their books. Then at the end of the meeting there was a question and answer session and discussion regarding the topic being studied and did not rule out the possibility of other discourses (Britha, 2003).

Judging from the teaching system developed by Sheikh Musthafa Husein, if we refer to Muhammad Bahri Gazali's opinion, what he did can be classified as a first category Islamic boarding school. According to Muhammad Bahri Gazali, Islamic boarding schools are divided into three categories. First, Traditional Islamic Boarding Schools, namely Islamic boarding schools that still maintain their original form by referring to books written by 15th century scholars, and their learning system applies the halaqah system which is held in mosques or surau and the curriculum is completely dependent on the expertise of the kyai. Second, modern Islamic boarding schools which have abandoned the traditional learning system. This Islamic boarding school uses the madrasa or school system and curriculum. The difference lies in the emphasis on religious education and Arabic. Third, a comprehensive Islamic boarding school that develops traditional and modern Islamic boarding school systems, then adds skills and community education and plays an active role in society.

## **B. METHOD**

A research design certainly has a method for conducting and collecting facts from the research results later. So it is deemed necessary to determine the research methods that researchers will carry out in this research later. In this research, the method used by researchers is a qualitative research method with a character study type. Researchers will collect data or facts in the field by conducting in-depth interviews and reading sources with accurate data or information sources. Researchers will also explore the remains of figures who are used as research objects to use as additional evidence to strengthen future research results (Hasibuan et al., 2022).

In this research, qualitative research methods are used. Research is a scientific activity to obtain correct knowledge about a problem. Knowledge generated by research can be in the form of facts, concepts, generalizations, and theories. To be able to obtain correct knowledge, research is carried out using scientific methods by researchers who have scientific integrity. This means that research is carried out based on theories, principles and basic assumptions of science. Apart from having mastery of the scientific field being researched and research methodology, researchers also have scientific integrity, meaning that they are objective, open, honest and adhere to scientific truth (Hasibuan et al., 2020).

Research design is a research plan and procedure that includes: broad assumptions to detailed methods in data collection and data analysis. For example, in research, researchers need to base decisions regarding the philosophical assumptions underlying their research, the research procedures (which are often called strategies), and the specific methods they will use

in collection and analysis. And data interpretation. The choice of research design also needs to be based on the problem/issue you want to research, the researcher's personal experience, and the target audience (Albi & Johan, 2018).

The type of research used in this research is qualitative research. Qualitative research is a method used to answer research problems related to data in the form of narratives originating from interview activities, observations, document mining. Qualitative research terms are research to explore and understand the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from participants, analyzing data inductively starting from specific themes to general themes, and interpreting the meaning of the data (Anggito Albi & Johan Setiawan, 2018).

In inductive reasoning the search for knowledge begins with observations of specific things, namely concrete facts. The final report for this research has a flexible structure or framework. Anyone involved in this form of research must apply an inductive research perspective, focus on individual meaning, and translate the complexity of a problem (Rukhmana et al., 2022).

Qualitative research is concerned with qualitative phenomena. For example, when we are interested in investigating the reasons for human behavior (i.e., why people think or do certain things), we quite often talk about Motivational Research, an important type of qualitative research (Pakpahan et al., 2021). Qualitative research is very important in behavioral science where the goal is to discover the underlying motives of human behavior. Qualitative research is inherently a focus of attention with a variety of methods. It must be realized that the use of various methods or triangulation reflects an attempt to gain a deep understanding of a phenomenon being studied.

## **C. RESULT AND DISCUSSION**

### **1. Sheikh Musthafa Husein's Education During Childhood Childhood to Adulthood**

Sheikh Musthafa Husein, whose childhood name was Muhammad Yatim, was born in 1886 AD/1303 H. in the village of Tano Bato. Tano Bato at that time, as stated by Polo Nasution, the title of Mangaraja Endar Bumi and Basyral Hamidy Harahap, was onderafdeeling, functioning as the center of government which supervised the Maga, Nopan City, Tambangan and Manambin areas, but was finally moved to Kotanopan after being hit by flash floods in November 28, 1915 (Al-Razi, 1991).

Tano Bato was never designated as the center of government not without consideration. Apart from that, the location is very strategic because it connects Huta Siantar, Padang Sidempuan, Kotanopan, and Muara Sipongi with Natal as a port city. Its fertile and cool natural conditions were a special attraction for the Dutch East Indies Government. Perhaps it was based on this consideration that Willem Iskander, who came from Pidoli, chose this location to build a school, right near the guesthouse built by the Dutch East Indies Government, and currently, the Subdistrict Office of the Lembah Sorik Marapi sub-district is being built in that place (Ali Maschan, 2007).

In general, the condition of the Tano Bato people was psychologically depressed at the time of their birth because of the forced cultivation system policy implemented by the Dutch East Indies Government in the previous period. People were forced to grow coffee as a superior commodity and take the harvest to various storage warehouses prepared by the Dutch East Indies Government in various regions, including Pakantan, Muara Sipongi, Kotanopan, Maga and Tano Bato (Al-Nasysyar, 1966).

It needs to be explained that, since the Dutch Colonials came to power on the West Coast of Sumatra in 1819, and began their occupation of Madina in 1833 when the Paderi

War was raging. Then they formed the Air Bangis Residency which covers the Madina area, so one of their policies in the agricultural sector is to develop coffee plantations. Coffee is used as a superior product with export value. Among the areas designated by the Dutch as coffee plantation areas are Padang Sidempuan, Panyabungan, Sihepeng, including the Batang Girls and Pakantan areas. As a result, in 1878, coffee production in the Batang Girls and Pakantan areas increased significantly. Since Arabica coffee was planted in Mandailing in 1841, Mandailing coffee began to be exported to various parts of the world via the ports of Teluk Bayur and Natal (Djaelani, 1994).

The conditions of Muhammad Yatim's birthplace, which is an agricultural area and a trade route that functions as a transit city, seem to have influenced the growth and development of his character in recent times. Muhammad Yatim seems to be well aware of Tano Bato's condition as an agricultural area, so he is involved in developing plantations, such as coconut, rambutan, pineapple and rubber. Muhammad Yatim has a patient and tenacious farmer character which can be seen from his life journey (Abuddin, 2000).

As a trade route and transit area, Tano Bato is very open to the outside world, and is open to the characteristics of heterogeneous immigrants, complete with a variety of thoughts that accompany them. The atmosphere of this village is also very dynamic considering that this is a demand from the business world which makes the perpetrators able to move quickly in order to pursue opportunities and profits. As will be explained in the next findings, Muhammad Yatim appears as a dynamic and inclusive person (Arikunto, 2006).

As a person born from the Mandailing tribe, it seems that Muhammad Yatim possesses these three characteristics. This straightforwardness, toughness and ingenuity can be seen in him in recent times. He conveys his ideas clearly so that others can easily understand them. He is a strong person, so he is able to face various kinds of challenges and obstacles and is successful in his life. He is also a clever person so he managed to develop his business and ideas successfully. Then, according to Basyral Hamidy Harahap, other characteristics of the Mandailing people include being religious, like to wander, willing to be hard to achieve, and being skilled in business also seems to be inherent in Muhammad Yatim's personality (Ridwan, 1998). Characteristics like this were added to by the advice of Willem Iskander, who happened to build an educational institution right near Sheikh Musthafa Husein's parents' house, which is very familiar to the Tano Bato community in particular and the Mandailing community in general. The advice is as follows:

1. Parents are advised that even though life is difficult, even if they are poor, in difficult situations they must continue to strive for their children's education.
2. Parents should not get bored of giving advice to their children to continue seeking real knowledge, true knowledge.
3. The younger generation should not be careless in seeking knowledge, the younger generation must study diligently, so that in the future they will become a source of hope. He advised the younger generation to love educational institutions and learning centers, because that is where they will gain wisdom, mathematical knowledge and verbal skills.
4. The younger generation must be good at reading natural phenomena and continue to forge themselves while they are still young so that they remain strong in facing various life trials in the future (Abduh, 1946).

According to Polo Nasution, Muhammad Yatim's father, Haji Husein, died in 1911 AD and came from the village of Purba Sinomba, which is close to Purba Lamo. It does not come from the village of Purba Baru as explained by most researchers. This fact is supported by the fact that there is still land in that place belonging to the heirs of Sheikh Musthafa Husein, and was previously the location of his father's house (Al-Siddieqy, 1986).

Meanwhile, his mother, Hajjah Halimah, comes from Ampung Siala village, Batang Natal. Muhammad Yatim is the third of eight children. The first child, named Nuruddin, lived

and died in Malaysia. The second child, named Amida, married and died in Panyabungan. The third child is Muhammad Yatim. The fourth child named Siddik, Mangkuto Saleh's title, lived and died in Kayu Laut. The fifth child, named Saleh, lived and died in Medan. The sixth child, named Mardin (H. Umaruddin), lived and died in Mecca, Saudi Arabia. The seventh child, named Harun, lived and died in Pekalongan, Central Java. The eighth child, A. Gani, died when the flood hit Tano Bato (Daniel, 1996).

Muhammad Yatim was born into a merchant family and is very devout in religious teachings. As a trader, his father was known as toke. He became a container for the agricultural commodities of the surrounding community, such as coffee, cloves, rubber and rice, and sold them to Bukit Tinggi, West Sumatra, or Medan, which was then called East Sumatra. It seems that Muhammad Yatim inherited his father's trading talent, so that in the future he was also known as a successful trader with a progressive and innovative business vision

One of the characteristics that traders or businessmen usually have is openness. Openness to information regarding producers and consumers as well as the outside world is valuable capital for marketing one's merchandise. Apart from that, the world of trade or Business is also full of competition which can only be done by people who are skilled and have a hard working spirit.

## **2. Activities of Sheikh Musthafa Husein**

After Sheikh Abdul Halim Khatib was appointed as Raisul Mu'allimin Madrasah Musthafawiyah in 1955, and Abdullah Musthafa as Mudir, the leadership at Musthafawiyah was no longer a single leadership as befits an Islamic boarding school tradition. Madrasah Musthafawiyah has collective leadership, the Mudir (Director) takes more care management, physical buildings, and relations with the outside world, while Raisul Mu'allimin is more internal in carrying out the learning process and making rules such as an unwritten code of ethics for students, but can be fully implemented among students/students. After assuming the position of Rais al-Mu'allimin, he carried out his duties well by organizing the curriculum and appointing teaching staff. Sheikh Abdul Halim Khatib, who had deep Islamic knowledge and was a place for all teachers to ask questions and became a reference for Islam in society, finally he occupied a high position within the Musthafawiyah Islamic Boarding School and became a charismatic scholar in the community after Sheikh Musthafa Husein died, and It turned out that he could replace his teacher's position (Muraghi, 1974).

What is meant by life and social relations in this description are the life experiences of Sheikh Musthafa Husein after returning from Mecca and settling in Mandailing to build a religious community. Building a religious community is not done alone but in collaboration with the community. His capacity as a ulama means being a role model and support for the community to receive guidance and protection in religion and society (Al-Gurabi, 1958).

As a cleric he also built the economy such as trading and opening up plantation land. Apart from this, Sheikh Musthafa Husein is active in Islamic organizations. This is all found in his life, what is interesting is the religious insight of Sheikh Musthafa Husein during his lifetime, because until now the monumental Islamic buildings he founded are still alive and well and continue to be of interest to the public. In his daily appearance, Sheikh Musthafa Husein always wears a sarong with mostly white long-sleeved clothes which are always tucked into a sarong with a large belt (hajj pilgrim belt style) and wears a dark colored suit, always with a tied white cap. with a turban, and when teaching, he often wears shoes without socks (Susanto SJ, 1994).

Sheikh Musthafa Husein doesn't talk much, but when he speaks his language is clear and the way he conveys it is in clear and systematic expressions. When facing the person he is talking to, he always looks at his face attentively, so that often the people in front of him



are unable to look at his face. Apart from that, his attitude is calm and does not get angry easily, he can get angry occasionally but his anger is educational. When walking, your steps are slow and regular, always looking forward or slightly bent. As he got older, he often used a cane made of 2½ inch rattan. Apart from showing age, the stick that is always carried is also used as a tool to convey messages to other people (Audi, 1995).

Sheikh Musthafa Husein's daily activities are well-patterned. After the congregational morning prayer at the mosque, he remained in the mosque until the time for the dhuha circumcision prayer, then returned home to have breakfast with his family. After breakfast, go to Maktab/Madrasah until near noon time. After midday prayers in congregation at the mosque, he returned home to have lunch with his family, then went to the garden with his students until Asr time approached. After the Asr prayer in congregation at the mosque, we return home to gather with our family while sitting around playing with the children in the yard until just before Maghrib time. Just before Maghrib time, he went to the mosque along with several of his students. Some of the students brought lamps and some also brought books that would be studied after completing the Maghrib prayer. The students sat in a circle and the teacher (Syekh Musthafa Husein) sat in the middle on a bench/chair. This recitation takes place only between Maghrib and Isha every day. After finishing the Isha prayer in congregation, he returned home together with his students. At night he always read the Koran until late at night, and at midnight he always prayed the Tahajjuj prayer.

### **3. Traces of Sheikh Musthafa Husein's Theological Education at the Purba Baru Musthafawiyah Islamic Boarding School**

When this Islamic boarding school (madrasa) was founded by Sheikh Musthafa Husein, the lessons and knowledge taught were determined by him himself. This established curriculum is referring to his educational experience while studying in Mecca (1900-1912), as he once said when it was carried out Musthafawiyah Islamic Boarding School Student Conference in 1952 in Purbabaru which was attended by thousands of his students and the surrounding community, he advised:WO my children, I need to convey this on occasion This is the lesson and knowledge that I provide the same as what I learned while studying Islam in Mecca, for that I ask for the Islamic knowledge that I have provided This is to be passed on to all my children. Speeches and briefings which was conveyed by Sheikh Musthafa Husein is still being implemented as a fatwa and testament of the founder of the Musthafawiyah Islamic Boarding School (Izutsu, 1994).

The Islamic education system built by Sheikh Musthafa Husein since its founding is classical, namely with a tiered model, namely grades one to grade seven. This level of education is different from the current education system which only lasts three years at the Tsanawiyah level and three years at the Aliyah level. At the Musthafawiyah Islamic Boarding School, the Tsanawiyatul Ula level is for four years and the Tsanawiyatu Ulya level is for three years. The first class at the Tsanawiyah level is used as a class for learning the basics of Islam which is called the Tajahizi level, which is to equalize the level of ability of students because they have different backgrounds and some of them do not attend school or have not completed elementary school level (Glasse, 1989).

This book is written in Arabic-Malay script and in its descriptions there are several Hadiths of the Prophet and several arguments of prominent scholars. This article begins with the sentence Bismillahirrohmanirrohim and there is no introduction, and immediately explains the Chapter Bayani hukmi tashwiril hayawan (the chapter states the law on drawing animals. Next there are three chapters; 1) Chapters of Hadiths which are used as arguments (arguments) which prohibit drawing animals, 2) chapters that explain by hand the same as photography, and 3) chapters about law on using and using images of animals. On the pageAt the end there are two important notes and ends with Khotimah nasalu Allah husnaha. The

first description (a kind of foreword) is written using Arabic-Malay script in simple language as follows: Bismillahirrohmanirrohim Alhamdulillah Robbil'lamin Wassholatu Wassalamu ala saidina Muhammadin Al-Qoil Inna asyadda An-Nasi Azaban Yauma Al-Qiyamati Al-Mushowwiruna, Allohmma Sholli Ala Saidina Muhammad Wa'alaalihi Washohbihi watabi'ihimIla Yaumi Yub'asun (Syakir, 2005).

So here is a small treatise which I give the name Al-Bayanu As-Shafi, explaining animals that are very popular and liked by some humans in our time, a time of ignorance and birth as if there were no longer any prohibitions in the Islamic religion and as if Humans no longer remember the hadiths of the Prophet SAW which forbade it and promised very harsh punishment for those who did it. So I feel obliged to compile this small treatise as a memory for me and for my brothers and sisters who have the same level of knowledge and knowledge as me and to revive the intentions of the Prophet SAW which seemed to have died even though I am not an expert on such matters because my knowledge is only weak and narrow. - eyes hoping for mercy and taufiq from Allah SWT, may He enlighten me with my heart and be sincere in doing good deeds and forgive him for all my sins and the sins of my mother and father and all my teachers and my lovers who love me until the Day of Judgment and place Him with us all in heaven the place of all his lovers from Anbiya Was-Syuhada Was-Sholihin Amin Ya Mujibassailin Waya Rahimaddu Afai Walmasakin (Taufik, 1998).

According to Sheikh Abdul Halim Khatib, drawing (either by hand/painting or photography) is for anyone who has an animal spirit and humans, it is haram. The basis for the haram law on drawing is taken from six hadiths, all narrated by Imam Bukhori and Muslim (Sholeh hadith). Then taken from the opinions of Mu'tabar Ulama, including: Imam Nawawi, az-Zuhry, madhhab Al-Qosim Bin Mahmud, Ibn Arobi, Sheikh Musthafa Bin Abi Yusuf Al-Hammamy, Sheikh Abdul Kadir Al-Mandily, and so on. Kasyful Gummah, This article covers various problems that arise among Muslims, especially among followers. Ahlussunnah Wal Jama'ah The systematics of the writing is divided into three short chapters, then some of the chapters are divided into several chapters and ends with a conclusion (khatimah). This treatise is only 49 pages long, and was finally written on 29 Sha'ban 1389 AH along with 8 December 1969 AD (Taymiyyah, 1994).

This treatise does not begin with the Preamble, but begins with the words Bismillahirrohmanirrohim Alhamdu lillahi robbil 'alamin wassholatu 'ala sayidina Muhammad saidil anbayarai walmursalin wa'ala ilihii wasohbihi ajma'in. Waba'du. An outline of the contents of this article, namely; The first chapter is about the Lugowi and definitive understanding of Islam or according to syar'i. Second chapter about There are four postulates used to understand Islam, and which are used as the basis, namely: Al-Quran, Al-Hadith/As-Sunnah, Ijma' Ulama and Qiyas. These four basic principles are explained well, especially according to the concept of Ahlussunnah wal Jama'ah (Sunanto, 2010). The third chapter is about schools of thought, covering understanding from a lugowi perspective and according to syar'i, and also explains the meaning of taqlid. According to Sheikh Abdul Halim Khatib, the Islamic religion does not change until the day of qiyamah, what changes are the people who are Muslim and their actions or ways of practicing Islamic teachings. The discussion about ijtihaad is briefly outlined starting from the time of the Prophet Muhammad SAW, the time of the Companions of the Prophet, and the time of Tabi'in (Pulungan, 1994).

After explaining the stages of ijtihaad in above, this article describes the history and science of the four Mahzabs, namely: 1) Iman Abu Hanifah with his full name An-Nukman Bin Thabit Al-Farisy lived in 80-150 H, he was Imam in the country of Kufah, 2) Imam Malik, name in full Abu Abdullah Malik Bin Anas Bin Malik Bin Amir Al-Asbahy, became an imam in Medina, he lived in 93-170 H. 3) Imam Syafi'I, full name Abu Abdillah Muhammad bin Idris Bin Usman bin as- Syafi'i al -Muttholiby, born in 150-204 H. He was born in Gazzah Palestine, at the age of two he was taken by his mother to Mecca, at the age

of seven he had memorized the Koran, he studied a lot of religion from the leading scholars of Mecca, at the age of 15 year had been permitted by his teacher to give a Fatwa. Then after studying in Mecca, Imam Syafi'i studied with Imam Malik in Medina. 4) Imam Ahmad bin Hanbali, his full name; Abu Abdillah Ahmad bin Muhammad bin Hanbali as-Syaibany al-Maruzi. He was born in Baghdad in 164-241 H, died in Baghdad.

#### **D. CONCLUSION**

##### **1. Sheikh Musthafa Husein's education from childhood to adulthood**

Sheikh Musthafa Husein, whose childhood name was Muhammad Yatim, was born in 1886 AD / 1303 H. in the village of Tano Bato. Tano Bato at that time, as stated by Polo Nasution, the title of Mangaraja Endar Bumi and Basyral Hamidy Harahap, was onderafdeeling, functioning as the center of government which supervised the Maga, Nopan City, Tambangan and Manambin areas, but was finally moved to Kotanopan after being hit by flash floods in November 28, 1915.

The conditions of Muhammad Yatim's birthplace, which is an agricultural area and a trade route that functions as a transit city, seem to have influenced the growth and development of his character in recent times. Muhammad Yatim seems to be well aware of Tano Bato's condition as an agricultural area, so he is involved in developing plantations, such as coconut, rambutan, pineapple and rubber. Muhammad Yatim has a patient and tenacious farmer character which can be seen from his life journey. As will be explained in the next findings, Muhammad Yatim appears as a dynamic and inclusive person. As a person born from the Mandailing tribe, it seems that Muhammad Yatim possesses these three characteristics. This straightforwardness, toughness and ingenuity can be seen in him in recent times. He conveys his ideas clearly so that others can easily understand them. He is a strong person, so he is able to face various kinds of challenges and obstacles and is successful in his life. He is also a clever person so he managed to develop his business and ideas successfully. Then, according to Basyral Hamidy Harahap, other characteristics of the Mandailing people include being religious, like to wander, willing to be hard to achieve, and being skilled in business also seems to be inherent in Muhammad Yatim's personality. Characteristics like this were added to by the advice of Willem Iskander, who happened to build an educational institution right near Sheikh Musthafa Husein's parents' house, which is very familiar to the Tano Bato community in particular and the Mandailing community in general.

Sheikh Musthafa Husein's daily activities are well-patterned. After the congregational morning prayer at the mosque, he remained in the mosque until the time for the dhuha circumcison prayer, then returned home to have breakfast with his family. After breakfast, go to Maktab/Madrasah until near noon time. After midday prayers in congregation at the mosque, he returned home to have lunch with his family, then went to the garden with his students until Asr time approached. After the Asr prayer in congregation at the mosque, we return home to gather with our family while sitting around playing with the children in the yard until just before Maghrib time. Just before Maghrib time, he went to the mosque along with several of his students. Some of the students brought lamps and some also brought books that would be studied after completing the Maghrib prayer. The students sat in a circle and the teacher (Syekh Musthafa Husein) sat in the middle on a bench/chair. This recitation takes place only between Maghrib and Isha every day. After finishing the Isha prayer in

congregation, he returned home together with his students. At night he always read the Koran until late at night, and at midnight he always prayed the Tahajjud prayer.

## 2. Traces of Sheikh Musthafa Husein's theological education at the Purba Baru Musthafawiyah Islamic Boarding School

When this Islamic boarding school was founded by Sheikh Musthafa Husein, the lessons and knowledge taught were determined by him himself. This established curriculum is referring to his educational experience while studying in Mecca (1900-1912), as he once said when it was carried out Musthafawiyah Islamic Boarding School Student Conference in 1952 in Purbabaru which was attended by thousands of his students and the surrounding community, he advised: WO my children, I need to convey this on occasion This is the lesson and knowledge that I provide the same as what I learned while studying Islam in Mecca, for that I ask for the Islamic knowledge that I have provided This is to be passed on to all my children. Speeches and briefings which was conveyed by Sheikh Musthafa Husein is still being implemented as a fatwa and will of the founder of the Musthafawiyah Islamic Boarding School.

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