



Thoughts on Islamic Education According to Abbas Pulungan

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Abstract

Education is the most important means of developing children's potential. The development of children's potential will be achieved optimally, if education can be carried out well. Humans really need education to develop their potential, so that it is useful for civilization. This research aims to examine literature reviews related to Abbas Pulungan's thoughts on Islamic education. The research method uses the SLR (Systematic Literature Review) method. Data collection was obtained by documenting articles related to similar research. The articles that can be used in this research are 5 national journal articles that can be obtained from the Google Scholar database using the publish or perish application. Based on research, it can be seen that good character education can be instilled from an early age and good educational institutions related to cultivating children's character are located in Islamic boarding schools.

Keywords : *Thought, Education, curriculum, Abbas Pulungan.*

INTRODUCTION

Currently, education is at a time where the character of the nation's children is increasingly deteriorating, due to being caught up in trends that are not in accordance with the nation's culture due to the use of social media. This is contrary to the situation that should be, namely that Islamic education is expected to produce people who are beneficial to themselves and their community and who like and are full of enthusiasm in practicing and developing Islamic teachings, both in relation to Allah and in relationships with fellow human beings, who can take advantage of further developing what Allah has given them. universe for the purpose of life in this world and in the afterlife (Hafni simanjuntak, 2018).

Then, according to Zakiyah

Darajat, Islamic education is an effort to form Muslim humans. Islamic education focuses on personality development, which is oriented towards the transformation of mental attitudes, which are expressed in actions according to Islamic teachings (Al-farabi, n.d.). However, this is not in accordance with what is happening currently where there are still many students and even college students who have an Islamic school background (madrasah) but their behavior and attitudes do not reflect what is desired, namely a Muslim personality. For example, in terms of clothing that is still revealing even in the school environment and manners when dealing with fellow friends, teachers or parents.

In research conducted by Ummi Fauzah, it is known that the curriculum at

the Mambaul Ulum Bata-Bata Islamic Boarding School includes a semi-salaf curriculum, apart from the Islamic boarding school having special guidelines for the pace of education, the national curriculum is also implemented in formal education which is then integrated so as to provide a special style and role. specifically for the formation of the character of students based on the motto and philosophy upheld by the Mambaul Ulum Bata-Bata Panaan Palengaan Pamekasan Islamic Boarding School (Asyasyafiqoh, 2023).

According to K.H. Hasyim Asy'ari There are several qualities that must be created in facing the Islamic school system, including: theocentric value, the value of deliberateness and dedication, the value of shrewdness, the excess of candor, the excess of harmony, the gift of pioneering (kyai). The educational program he established is; al-Qur'an and al-Hadith, ushul fiqh, fiqh, nahwu, sharaf, and will more often than not matter the framework of instructive educational plans that indicate old style books. In 1916-1919 the madrasa education plan envisaged general subjects to be expanded to strict subjects such as Malay language, mathematics and planetary studies. Starting around 1926, Dutch and Indonesian history was added. The last two examples were conveyed by Kiai Ilyas, Kiai Hasyim's nephew who moved from HIS Surabaya. The framework created by the Kiai is interesting and superior in creating a framework that will later establish large Islamic schools in the region. Through this method, K.H. Hasyim Asy'ari, has implicitly created another conventional Islamic schooling system while spreading similar teaching to social classes that are often oppressed. Many of these general examples were felt to be very valuable after the emergence of Japan and not long afterward Indonesia became autonomous. Since then, conventional Islamic boarding

school pioneers have needed to manage different community figures (Budiman, Azizah Hanum OK, Nurdalipah Hasugian, Havelia Ramadhani, 2022)

Abbas Pulungan stated that many changes had been made by educational institutions including Islamic boarding schools in developing education, especially in the field of Islamic religious education in accordance with existing needs, opportunities, potential and culture. This creates a variety of educational packages, especially education at Salaf Islamic boarding schools and Khalaf Islamic boarding school education, which started with Salaf Islamic boarding schools and then classified them with several different developments and systems, methods, management and curricula in the process towards progressing Islamic education in line with the times. There are Islamic boarding schools that organize madrasa forms. In these Islamic boarding schools, madrasa education is provided, apart from teaching religious subjects, they also teach general subjects. The Islamic boarding school curriculum can be divided into two parts, namely; curriculum created by the Islamic boarding school itself and the government curriculum by modifying religious subjects.

The conclusion that can be drawn from the explanation above is that currently education is not only in educational institutions, but also in the social environment. And Islamic boarding schools are a good environment related to the education that will be given to children. That's how important it is to discuss this topic, because based on Abbas Pulungan's thoughts about good Islamic educational institutions, especially for improving the character of the nation's children, namely Islamic boarding schools, especially his thoughts regarding the educational curriculum or education system found in Musthafawiyah Islamic boarding schools.

RESEARCH METHOD

The research method used in this research is a systematic literature review or literature study. This type of systematic literature review method can be carried out by collecting references consisting of several previous studies, which are then compiled so that a conclusion can be drawn. The results of the compilation of previous research are used to conclude Abbas Pulungan's views regarding Islamic education and the current problems of Muslim identity. The procedures carried out in this research were carried out through the following steps: 1). Choosing a research theme, 2). Exploring the information that has been obtained, 3). Determine the direction of research, 4). Collect data sources, 5). Presenting data, 6). Compile reports. The data analysis technique used in this research is using a content analysis method which can be used to obtain valid references and the context or content can be re-examined. In the analysis process carried out, there is selection, comparison and combination so that content that is relevant to the research can be found. In this systematic literature review research method, checking several sources of literature obtained and paying attention to comments is carried out to maintain the validity of the evaluation process. Data analysis begins by analyzing research results from the most relevant, relevant and quite relevant. Then by looking at the research years, starting from the most recent, and gradually going back to older years. The researcher then reads the abstract of each previous study to provide an assessment of whether the problems discussed are appropriate to those to be solved in the research. Next, note down the important and relevant parts of the research problem. The researchers found 23 articles related to this theme in a Google Scholar database search, then selected 5 articles and added several supporting books. Then the article was

used as a comparison in writing this article.

FINDINGS AND DISCUSSION

1. Profile of Abbas Pulungan

Prof. Dr. H. Abbas Pulungan, lecturer at the Tarbiyah Faculty of IAIN North Sumatra, Medan, was born in Panyabungan, South Tapanuli Regency, now Mandailing Natal Regency (Madina) on May 5 1951. His education was at State Elementary School (1963), Tsanawiyah and Private Aliyah at the Musthafawiyah Purbabaru Islamic Boarding School Mandailing (1969). Then he continued at the Ushuluddin Faculty of IAIN Imam Bonjol Padang Sidempuan branch until second level (1971), then moved to study at the Adab Faculty of IAIN Sunan Kalijaga Yogyakarta in 1972. He obtained a Bachelor's Degree in 1974, and a Complete Bachelor's Degree at the same faculty in 1977. In 1978 was appointed Assistant Lecturer at the Tarbiyah Faculty of IAIN SU Medan and is currently a Professor of the History of Islamic Civilization at the same faculty. In 1982 he attended PLPA for four months in Jakarta, and in 1986 he was called again to follow PLPA for two months in Jakarta.

In 1996 he continued his doctoral studies at PPs IAIN Sunan Kalijaga Yogyakarta and finished in 2003. The positions he held while he was a student at IAIN Sunan Kalijaga, included Chairman of the PMII IAIN Sunan Kalijaga High Commissioner (Kombes), secretary of the Student Senate of the Faculty of Adab, and Chairman General of the IAIN Sunan Kalijaga Student Council (DEMA) in 1975-1977. Apart from that, he was the administrator/distributor of the IAIN Sunan Kalijaga student magazine "Arena" in 1974-1976. During his time as a lecturer at IAIN North Sumatra, he served as Chair of the IAIN SU Research and Survey Institute (1986-1988), Dean of the Padang Sidempuan Tarbiyah Faculty (1988-1992), Head of the PPM Center (1992-1996),

Head of the IAIN SU Research Center (2004-2010), Chair of the IAIN SU Research Institute (2010-2012), Chair of the IAIN SU Institute for Research and Community Service (LP2M) (2012-2014), and Deputy Coordinator of SU Region IX Kopertais (2016). Role in the Interaction Process between Traditional Values and Islam. Other experiences during his time as an IAIN-SU lecturer include: P-4 Trainer at BP-7, North Sumatra Province (1981-1992), Deputy Director of PSAK IAIN SU (1987-1990), Chairman of the NU Region of North Sumatra (1994-1996), General Chairman of the Board of the Musthafawiyah Islamic Boarding School Alumni Family Center (1986-1994), and Chairman of the IAIN/UIN Sunan Kalijaga Alumni Family Association (IKASUKA) North Sumatra (2004-2008). In his scientific activities, he has carried out a lot of research in the fields of religion, history, education and socio-culture since 1981. Among the research carried out are; *Parmalim di Kabupaten Tapanuli Utara* (1982), *Kuria Huta Siantar dan Peranannya dalam Pengembangan Islam di Mandailing* (1984), *Jam'iyah Nahdlatul Ulama di Sumatera Utara: Perspektif Kepemimpinan Islam* (1996), *Sistem Kekerabatan Dalihan Na Tolu Masyarakat Mandailing dan Angkola di Tapanuli Selatan* (2000), *Pesantren Musthafawiyah di Tengah Masyarakat Mandailing : Telaah Sistem Pendidikan Islam dan Perspektif Kepemimpinan* (2004), *Naskah Klasik Sumatera Utara Terjemah Kitab Fath Al-Mubin Fi Syarh Al-Arba'in* (2004), *Sejarah dan Perkembangan Islam di Mandailing Sumatera Utara* (2005), *Masjid-Masjid Tua di Kota Medan : Telaah Interaksi Sosial Keagamaan Etnis Melayu dan Etnis Mandailing* (2005). Buku yang telah diterbitkan diantaranya : *Pesantren Musthafawiyah di Masyarakat Mandailing Sumatera Utara: Bangunan Keilmuan Islam dan Simbol Masyarakat* (2004), *Perkembangan Islam di*

Mandailing Sumatera Utara (2008), dan *Biografi Tiga Serangkai Syekh Musthafa Husein, Syekh Abdul Halim Khatib, dan Haji Abdullah Musthafa : Pendiri dan pewaris*

keilmuan dan Kharisma (2012), *Islam di Kepulauan Nias Suatu Pulau Terpencil di Sumatera Utara* (2016) (Pulungan, 2020).

2. Prof.'s thoughts. Dr. H. Abbas Pulungan Regarding Islamic Education, Especially the Curriculum in Islamic Boarding Schools

Islamic boarding school is an Islamic religious educational institution that is growing and recognized by the local community, with a dormitory system (complex) where students receive religious education through a recitation system or madrasa which is completely under the sovereignty of the leadership of one or several kiai with distinctive characteristics. who is charismatic and independent in everything (Kariyanto, 2020).

The Islamic boarding school curriculum is generally the same as traditional education in the Islamic world today, especially those based on the Shafi'i school of thought and the Ash'ariyah aqidah. At Salaf Islamic boarding schools, the curriculum is structured into three levels; The Basic Level (ula) consists of aqidah, fikh, morals, methods of reading the Koran. The Intermediate Level (wustha) consists of: aqidah, fikh, study morals, nahw, and tajwid. At the Upper Intermediate level (ulya) includes; aqidah, fikh, morals, tasawwuf, ushul fikh, tafsir, hadith science, nahw, mantiq, and date. These subjects generally use the same book name and author (Usiono, Surya Bakti, Salminawati, 2023).

The Education and Teaching Review Journal said that, when this Islamic boarding school (madrasah) was founded by Sheikh Musthafa Husein, the lessons and knowledge taught were determined by him himself. This established curriculum refers to his educational experience while

studying in Mecca (1900-1912), as he once said 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 have given are the same as those that I learned while studying Islam in Mecca, for this reason I ask that the Islamic knowledge that I have given be passed on to the children. -my children." This speech and direction delivered by Sheikh Musthafa Husein is now used as a fatwa and testament of the founder of the Musthafawiyah Islamic boarding school (Mubarok et al., 2023).

According to Abbas Pulungan, based on research that has been carried out, 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 is only for three years at the Tsanawiyah level and three years at the Aliyah level. At the Musthafawiyah Islamic boarding school at the Tsanawiyatul Ula level for four years and at the Tsanawiyatul 'Ulya level 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, namely the uniformity of students' ability levels because they have different backgrounds (Pulungan, 2020).

The madrasa system implemented in Musthafawiyah, is the *khlaqoh* system which is a characteristic of Islamic boarding schools, still held in mosques for those who want to join. Apart from the dormitory system to accommodate students, you can still see the huts and cottages which are characteristic of Musthafawiyah. Since independence, general knowledge in subjects has begun to be intensified, as well as special skills

education for female students. This is very beneficial for them after completing their studies at Musthafawiyah. In facing life and also for those who will continue their studies to a higher level of education, general knowledge and skills are a necessity (Ikbal, 2019).

A more obvious development after independence was Musthafawiyah's willingness to accommodate female students, where they were placed in special dormitories since 1955. This is considering the role of women which is not small in fostering a society that is obedient and devoted to Allah SWT. Mujadi musthafawiyah lessons after the enactment of the SKB 3 Ministers, musthafawiyah Islamic boarding schools adopted religious lessons such as Al-Quran, Tafsir, Tafsir Science, Hadith, Mustolah Hadith, Tauhid, Fiqh, Ushul Fiqh, Nahwu, Shorof, Qowaidul Fiqhiyah, Balaghoh, Sufism, Mantiq, Falak Science, Lughotul Arabiyah, Tarikh, Izhotun Nasyiin, Khot, Imla', Bayan Science, Faraid, Arud, Akhlaq, Mahfuzot. And adopt general subjects such as Indonesian, PPKN, Mathematics, English, Natural Sciences, Social Sciences, Educational Psychology, Sports and Health, Arts, Religious Skills. Purba Baru Mandailing Musthafawiyah Islamic Boarding School is included in a row of salafiyah Islamic boarding schools in Indonesia which are more than a century old (berdiri 1912).

Based on research by Abbas Pulungan, the level of public appreciation for Islamic boarding schools in the past, present and future is roughly that the people of Mandailing Natal and its surroundings continue to consider this Islamic boarding school as a center for Islamic education. However, along the way, dynamics have occurred in curriculum development. The life orientation of Musthafawiyah Islamic boarding school alumni in general is as religious workers in the field of Islamic

religious teachers in villages/villages, as religious and community leaders, and some of them as administrators of social religious organizations. Apart from their activities in the religious field, there are some Islamic boarding school alumni who are directly involved in being leaders of Islamic political organizations such as Nahdlatul Ulama (NU) and organizations that align with it. This happened, indeed, when Sheikh Musthafa Husein was still alive, he gave a fatwa to all his students to join and develop the organization. Alumni of the Musthafawiyah Islamic boarding school who have studied with Sheikh Musthafa Husain, it is known that Tuan Guru na Tobang's habit of teaching yellow book literature is to read the contents of the book, translate it, and then explain its contents or content. Reading and translating the book is often done two or three times, after which he explains the contents of the book to the students. When Tuan Guru na Tobang reads and translates books, the students generally pay close attention to his reading and translation (Pulungan, 2005).

Here are some of Abbas Pulungan's educational thoughts and references:

1. Goals of Islamic Education

The aim of education in Islam is to make a complete human being and become a complete servant, as well as becoming a leader/caliph of Allah on earth in accordance with the Islamic teachings brought by the Prophets and Apostles. So that by studying the aims of Islamic Education, all Muslims know how important it is to understand and study Islamic Education (Usiono, Surya Bakti, Salminawati, 2023). Abbas Pulungan believes that the aim of Islamic education is to form people who have noble character, have life skills, and are able to develop themselves optimally according to each individual's

potential and talents. According to him, education must be able to develop all human potential as a whole, both physical and spiritual (Pulungan, 2004).

2. Islamic Education Curriculum

Abbas Pulungan emphasized the importance of an integrative Islamic education curriculum, namely combining religious sciences (naqliyah) and general sciences (aqliyah). According to him, the curriculum must be balanced, so that it does not only emphasize one aspect (Pulungan, 2010).

3. Islamic Education Methods

Abbas Pulungan recommends the use of educational methods that are varied and adapted to the needs of students. He emphasized the importance of methods that can arouse enthusiasm for learning, motivate and actively involve students in the learning process (Pulungan, 2004).

CONCLUSION

With the dynamics of Islamic boarding school curriculum development, Islamic boarding schools can be patterned into six Islamic boarding school polarizations based on their curriculum, namely; Classical Islamic Boarding Schools, Semi-Classical Islamic Boarding Schools, Modern Islamic Boarding Schools, Takhassus Islamic Boarding Schools, Islamic Boarding Schools Based on Islamic Boarding Schools and Public Schools Based on Islamic Boarding Schools. At the beginning of the establishment of the Musthafawiyah Islamic Boarding School, based on its curriculum, it was a boarding school that was patterned into a Classical Islamic Boarding School and along with the dynamics of curriculum development it changed to a Semi-Classical Islamic boarding school pattern. This can be seen

from the criteria. This Islamic boarding school pattern has a system with religious subjects originating from classical books. The learning methods are Wetonan and Sorogan, do not use the classical system. Santri are assessed and measured based on the books they read. What is most important is deepening religious knowledge solely through classical books. And this Islamic boarding school pattern has a system where the teaching and learning process is carried out classically and a few general lessons are given. This can also be seen from the existing curriculum of the Musthafawiyah Islamic boarding school adopting religious lessons such as Al-Quran, Tafsir, Tafsir Science, Hadith, Mustlah Hadith, Tauhid, Fiqh, Ushul Fiqh, Nahwu, Shorof, Qowaidul Fiqhiyah, Balaghoh, Sufism, Mantiq, Ilmu Falak, Lughotul Arabiyah, Tarikh, Izhotun Nasyiin, Khot, Imla', Bayan Science, Faraid, Arud, Morals, Religious Skills, and Mahfuzot. And along with the development of the Musthafawiyah Islamic Boarding School curriculum, it also adopts general subjects such as Indonesian, PPKN, Mathematics, English, Natural Sciences, Social Sciences, Educational Psychology, Sports and Health, Arts.

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