

Modernization of Islamic Education in North Sumatra: Thoughts and Contributions of Sheikh Ali Hasan Ahmad Ad-Dary

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Abstract

This research is a figure study research, the purpose is to produce a formulation of analysis of the biography, thoughts, and contributions of Sheikh Ali Hasan regarding the modernization of Islamic education in North Sumatra. The primary data source of this research is the intellectual works of Sheikh Ali Hasan Ahmad Ad-dary in the form of books, as well as the Islamic education institutions that were developed. The secondary sources of this research are the works of other people about him. The research stages include data collection, data verification, interpretation, and preparation of research reports on character studies. The data analysis used is content analysis. The research findings show that the educational modernization of Sheikh Sheikh Ali Hasan Ahmad Ad-dary's includes: developing a culture of literacy by producing forty-four written works covering the fields of Fiqh and Islamic Law, Hadith studies, Al-Quran studies, morals and theology, and even actual Islamic issues. In addition, he also pioneered the study of Hadith in North Sumatra and pioneered and developed higher education institutions in North Sumatra. The thought, role, and contribution of Sheikh Ali Hasan Ahmad Ad-dary in the modernization of Islamic education in North Sumatra is a historical fact that cannot be denied until now. Therefore, the study of "modernization of Islamic education carried out by Sheikh Ali Hasan Ahmad Ad-Dary in North Sumatra is very important to do, to find the relevance and contextualization of his thoughts in the present context.

Keywords: Religious Moderation, Islamic education, Syekh Ali Hasan Ahmad Ad-dary

Abstrak

Penelitian ini merupakan penelitian studi tokoh. Adapun tujuannya adalah menghasilkan rumusan analisis tentang *biografi, pemikiran, dan kontribusi* Syekh Ali Hasan terkait modernisasi pendidikan Islam di Sumatera Utara. Sumber data primer penelitian ini adalah karya-

karya intelektual Syekh Ali Hasan dalam bentuk buku, maupun lembaga pendidikan Islam yang dikembangkannya. Adapun sumber skunder penelitian ini adalah karya-karya orang lain tentang beliau. Tahapan penelitian mencakup: pengumpulan data, verifikasi data, interpretasi dan penyusunan laporan penelitian studi tokoh. Analisis data yang dipergunakan adalah analisis isi. Temuan penelitian menunjukkan bahwa modernisasi pendidikan Syekh Ali Hasan Ahmad Ad-dary mencakup pengembangan budaya literasi dengan menghasilkan empat puluh empat karya tulis meliputi bidang Fiqh dan Hukum Islam, kajian Hadits, kajian Al-Quran, akhlak dan teologi bahkan isu-isu Islam aktual. Karya-karya tersebut tetap eksis sampai saat ini. Selain itu, beliau juga mempelopori studi Hadis di Sumatera Utara dan merintis dan mengembangkan lembaga pendidikan tinggi di Sumatera Utara. Pemikiran, peran dan kontribusi Syekh Ali Hasan Ahmad Ad-dary dalam modernisasi pendidikan Islam di Sumatera Utara adalah sebuah fakta sejarah yang tidak dapat dinafikan hingga masa kini. Oleh karena itu, kajian tentang modernisasi pendidikan Islam yang dilakukan Syekh Ali Hasan Ahmad Ad-Dary di Sumatera Utara sangat penting dilakukan, untuk menemukan relevansi dan kontekstualisasi pemikirannya dalam konteks kekinian

***Kata Kunci:** Modernisasi beragama, Pendidikan Islam, Syekh Ali Hasan Ahmad Ad-dary.*

INTRODUCTION

Sheikh Ali Hasan Ahmad Ad-Dary was one of the best sons of north sumatra in the 20th century. His advantages over other scholars of his time were his prolific writing tradition and his renewal measures in Islamic education in north sumatra. His renewal ideas started from Padangsidempuan which then expanded to the North Sumatra region. The modernization of Islamic education that he did were: First, reviving the writing tradition by producing written works and establishing the first printing press and bookstore in the city of Padangsidempuan in 1963. Second: compiling textbooks for hadith science and pioneering the birth of hadith studies in North Sumatra. Third: establishing educational institutions from elementary to university level such as Madrasah Ma'had Ishlahiddin, initiated the establishment of the Nahdlatul Ulama College Foundation (PERTINU) by opening the Faculty of Sharia (1962), Faculty of Tarbiyah (1963), and Faculty of Ushuluddin (1965). These two faculties later became the forerunners of the establishment of the North Sumatra State Islamic

Institute (IAIN) in Medan, which is now the State Islamic University (UIN SU Medan) and IAIN Padangsidimpuan.

The traces of educational modernization that he set in motion are still there today. The higher education institution that he pioneered for the first time in Tapanuli still exists even though it lags far behind its two "children" UIN SU Medan and IAIN Padangsidimpuan. This phenomenon also illustrates the relevance of Sheikh Ali Hasan Ahmad's Islamic education reform ideas to the current state of Islamic education. Unfortunately, the historical awareness of Indonesian society, in general, is still at a low level. So there is a lot of history and greatness of local and even national figures that have not been "touched". It is feared that this history and these figures will be forgotten. According to Syahrin, in historiographic studies, there are five things that control history, including great figures and their ideas. Therefore, the study of figures becomes an important study in every (Syahrin Harahap, 2014). Therefore, the study of the modernization of Islamic education carried out by Sheikh Ali Hasan Ahmad Ad-dary is very important.

The work and influence of Sheikh Ali Hasan Ahmad in North Sumatra has given birth to various writings about Sheikh Ali Hasan Ahmad including: Zainal Abidin with the title the role of Prof. Sheikh Ali Hasan Ahmad Ad-Dary on Hadith Studies in North Sumatra. This study describes the role and contribution of Sheikh Ali Hasan Ahmad Ad-Dary to hadith studies in North Sumatra (Abidin, 2018). This study concluded that the biggest role and contribution of Sheikh Ali Hasan Ahmad ad-Dary on Hadith studies in North Sumatra was his effort to write books related to Hadith and Hadith science. In contrast to previous writings, Mhd. Shahnan in his study entitled "Nahdlatul Ulama Scholar in Mandailing land: A biography of Sheikh Ali Hasan Ahmad Ad-dary" explained that research conducted by previous researchers only described the figure of Sheikh Ali Hasan Ahmad as a separate-minded person because his studies were too specific. While this study shows that Sheikh Ali Hasan Ahmad is a scholar affiliated with the Nahdlatul Ulama organization and an expert in many fields of Islamic sciences (Syahnan, 2019).

Analysis of previous studies, there has been no discussion of the modernization aspects of Islamic education carried out by Sheikh Ali Hasan Ahmad. Therefore, what distinguishes this paper from previous writings is the focus of this study is how the renewal of Islamic education of Sheikh Ali Hasan

Ahmad Ad-Dary in North Sumatra? Based on the background of this problem, the problem formulation in this study includes: What are the ideas of modernization of education of Sheikh Ali Hasan Ahmad and how is the relevance of the ideas of modernization of Islamic education of Sheikh Ali Hasan Ahmad in Islamic education in North Sumatra?

The purpose of this study is the formulation of a critical analysis of the ideas of modernization of Islamic education of Sheikh Ali Hasan Ahmad and its relevance in the development of Islamic education in North Sumatra. The importance of academic studies on the modernization of Islamic education of Sheikh Ali Hasan Ahmad in North Sumatra is due to his contribution to the development of Islamic education in North Sumatra, both at the basic, advanced, secondary and even higher education levels. Appreciation of local and national Islamic education figures for his services, in the discourse of the development of IAIN Padangsidempuan into UIN, the name of Sheikh Ali Hasan Ahmad Ad-Dary is proposed as the name of UIN Padangsidempuan.

RESEARCH METHOD

This research is a character study (S. Harahap, 2011; Mustakim, 2014) with the aim of examining the thoughts and contributions of Shaykh Ali Hasan Ahmad in modernizing Islamic education in North Sumatra. As a character study research, the data source of this research consists of primary data sources, namely the monumental works of Sheikh Ali Hasan Ahmad ad-Dary in the form of written works and real works in physical and non-physical forms. Among his 44 written works is a book entitled: *Al-Ikmal fii Maratib Ar-Rijal* and Principles of Hadith *Musthalah*: For PGAN, SMIA and *Jang Sederadajat* regarding the ideas of modernization of Hadith studies. As for the modernization of Islamic higher education, the real work of Sheikh Ali Hasan that still exists today is STAITA and its "two children" IAIN Padangsidempuan and UIN SU Medan. The secondary data sources of this research are the works of other people about Sheikh Ali Hasan Ahmad including: Salmawati Hasibuan and H. Mahfuzh Budi Hasibuan, Sheikh Ali Hasan Ahmad: A biography and Fachruddin hasibuan's book, history of Prof. Sjech Ali Hasan Ahmad Addary: Hero. Abidin, Zainal, The role of Prof. Sheikh Ali Hasan Ahmad Ad-dary on Hadith Studies In North Sumatra, in the journal *Bidayah*. Another source is the writing of Nawir Yuslem with the title: "The development of hadith studies in Indonesia" and Ramli Abdul Wahid's

writing with the title, History of hadith studies in Indonesia at the International seminar on hadith in Indonesia held by the Faculty of Ushuluddin IAIN North Sumatra in 2008. The data collected is then described descriptively and analytically, to describe the character and thought of modernizing Islamic education of Sheikh Ali Hasan Ahmad. As a qualitative research, the analysis technique used is content analysis technique (Krippendorff, 1993).

RESEARCH FINDINGS AND DISCUSSION

The Natural Background of Sheikh Ali Hasan Ahmad ad-Dary's Life.

Sheikh Ali Hasan Ahmad ad-Dary is the son of Sheikh Ahmad Zein bin Siak Mudo Hasibuan and Siti Amas Nasution. His father was a Tuan Guru from Pintu Padang Julu, he was a student of Shaykh Abu Bakar Tambusai, Shaykh Mukhtar Bogor, and Shaykh 'Umar Sumbawa. His mother, Siti Amas, was the second wife of Sheikh Ahmad Zein, a woman from the village of Lumban Dolok. Sheikh Ali Hasan was born in Pintu Padang Julu on February 9, 1915, coinciding with 24 Rabiul Awwal 1333 H. He has siblings who are father and mother, Jalaluddin Sayuti Hasibuan. In 1846 he began to study religion to a number of scholars, until finally continuing his studies to Mecca and studying with Sheikh Abdul Qadir Sabir al-Mandili and Sheikh Abdul Jabbar (Hasibuan, 1985).

Sheikh Ali Hasan Ahmad married Syarifah Nasution in 1938. Three years later (1941), his wife died and left one daughter named Faizah Hasibuan. Then Sheikh Ali Hasan remarried with Malianur Nasution bint H. Abdullah, but later divorced. Sheikh Ali Hasan then remarried Ramlah bint Abdul Latif Hasibuan and was blessed with five children, namely Fauziah, Salmawati, Ramadhan, Mahfuz Budi and Masykur. Sheikh Ali Hasan died at the Hajj Hospital in Medan and was buried the next day in Huta Baringin Village, Siabu District, Mandailing Natal on June 26, 1998 in Medan, at the age of 83 (Hasibuan, 1985).

Education and Teachers

Sheikh Ali Hasan Ahmad studied religion since childhood with two teachers, namely: Haji Muhammad Kasim and Haji Hussein. The formal education of Sheikh Ali Hasan Ahmad was then obtained at the Elementary School in Siabu and then continued to the Musthafawiyah Islamic Boarding School, studying with Sheikh Mustafa Husein and Sheikh Abdul Halim Khatib, known as Mr. Naposo. Sheikh Ali Hasan studied Arabic, Islamic Law (sharia), Islamic theology, Sufism, and history and studied classical books including *Safinah al-Najâh*, *Riyâdh al-Badî'ah*, *Sullam al-Taufîq*, *Qathr alGhaits*, *Tijân al-*

Durârî and Kifâyah al-'Awâm while studying at Musthafawiyah. His ability to speak Arabic led him to the opportunity to continue his studies in Mecca at the age of 13. His first teacher in Mecca was Shaykh Syafiah Rawa, then he studied with Shaykh 'Abdullah' at the house of Ali al-Mandili. Sheikh Ali Hasan's education then continued at the Sholatiya Madrasah. At the Qismul 'Aly level at Madrasah Sholatiya, Shaykh Ali Hasan decided to move to Madrasah Dar al-'Ulûm, which was led by Sayyid Muhsin al-Musawa from Palembang and Shaykh Zubeir Ismail from Perak (Hasibuan, 1985).

The teachers of Sheikh Ali Hasan while studying in Mecca were: 1) Sheikh Mukhtar Bogor to study the books of Bujairimi and Riyâdh al-Shâlihîn; 2) Sheikh Ja'far Banjar, Sheikh Muhammad Fathani, Sheikh Mahmud Bukhari, Sheikh Tajuddin Ridwan, and Sheikh Abdul Jabbar for the field of Fiqh, by studying the books I'ânah al-Thâlibîn and Bidâyah al-Mujtahid. 3) Sheikh Zaharuddin Asahan, Sheikh 'Abbas al-Maliki, Sheikh Ahmad Mahir, Sheikh Jamal al-Maliki, Sayyid 'Alawi al-Maliki, Sayyid Amin al-Katbi, and Sheikh Thahir al-Mandili, for the field of Arabic; 4) Sheikh Ahmad al-Araby to study Islamic history by studying the book *Itmâm al-Wafâ'*; 5) Sheikh Ahmad Harosani, Sheikh 'Umar Hamdan al-Mahrasy, Sheikh Husein 'Abd al-Ghani, Sheikh Janan Thaib Minangkabau, Sheikh Hamid al-Faqih al-Mishri, Sheikh Hasan Muhammad al-Masyath, Sheikh Abu Samh, Sheikh Ahmad Turkey, Sheikh 'Abd al-Razaq 'Ali Hamzah al-Mishri, and Sheikh Ahmad Rowwas for the field of hadith and hadith science by studying several books such as *Jâmi 'alTirmidzi*, *Bulûgh al-Marâm*, *Shahîh al-Bukhârî*, and *Shahîh Muslim*; 6) His other teachers were Shaykh Sulaiman Ambon, Shaykh Abu Bakar Siregar, Shaykh Abdul Hamid, Shaykh Zaharuddin Asahan, Shaykh Abdullah bin Nuh, Shaykh Abdul Qadir alMandili, Shaykh 'Umar Bajuneid, Shaykh Khalifah and Shaykh Husein 'Abd al-Ghani. Among the books he studied were *Taqrib al-Maqshud*, *al-Hisab*, *Tafsir Jalâlain*, *Syarh al-Hikam*, and *Tsamarah al-Wasilah*. From these scholars, he studied the fields of theology, fiqh, and fiqh ushul, qaw'id fiqhiyah, Islamic astronomy, logic, Quranic exegesis, Arabic language (nahw and sharf), hadith criticism, sirah, and tasawwuf (Abidin, 2018). The breadth of subjects that Sheikh Ali Hasan Ahmad learned from leading scholars in Mecca, led Sheikh Ali Hasan to become a scholar recognized for his expertise in various fields of science. Later, when he became a teacher and lecturer of Islamic Sciences in various universities in Sumatra, he presented himself as a professional educator. His works cover many fields of Islamic science. This shows that Sheikh Ali Hasan mastered all Islamic disciplines (Syahnan, 2019).

Academic Works

Sheikh Ali Hasan is a scholar who has real works both in the form of writings and educational institutions. He has written works in many scientific fields. There are 44 written works that he inherited, covering the fields of Fiqh and Islamic Law, Hadith and Hadith studies, Al-Quran and Al-Quran studies, morals and theology and even actual Islamic issues of his time. Some of Shaykh Ali Hasan Ahmad Addary's academic works are: 1) Al-Ahâdis al-Ahkâm published by Al-Mahfuzh Budi, Padangsidempuan; 2) Al-Ahâdîs al-Fiqhiyah published by Al-Mahfuzh Budi, Padangsidempuan; 3) Al-Ahâdis al-Ahkâm published by Al-Mahfuzh Budi, Padangsidempuan; 4) Al-Ahâdîs al-Fiqhiyah published by Al-Mahfuzh Budi, Padangsidempuan; 5) Al-Ikmâl fî Marâtib ar-Rijâl published by Al-Mahfuzh Budi, Padangsidempuan; and others (see Appendix 1 akademik work) (B. H. Harahap, 2003).

Sheik Ali Hasan: Academic Dimensions and Social Movement

Sheahnan, Sheik Ali Hasan is a schoolteacher, bureaucrats and religious politicians, for his entire life of Sheik Ali Hasan dedicated himself to education, government bureaucracy and politics (Syahnan, 2019). In the shekh education aspect Ali Hasan has a thought about the importance of religion education for the young generation of Indonesia. After returning from Mecca, he dedicated himself as a teacher at the Musthafawiyah Islamic Boarding School in 1938. Three years later ((1941), he returned to Huta Baringin (Siabu, Medina), and established a mosque and Madrasah Ma'had Ishlahiddin where he taught until 1950, when he moved to Medan

Furthermore, in 1960, Sheikh Ali Hasan Ahmad and Padangsidempuan scholars initiated the establishment of an Islamic College in Padangsidempuan, but it did not last long, and was eventually closed. In 1962, Sheikh Ali Hasan initiated the establishment of the Nahdlatul Ulama College Foundation (PERTINU) and opened the Faculty of Sharia (1962), Faculty of Tarbiyah (1963) and Faculty of Ushuluddin (1965). On his initiative with consideration of the continuity of the institution, it was later changed to the University of Nahdlatul Ulama North Sumatra (UNUSU), and Sheikh Ali Hasan Ahmad was the first rector (Penyusun, 1983). In subsequent developments, the Faculty of Tarbiyah and Ushuluddin UIN SU became a branch of IAIN Imam Bonjol Padang and he was elected as the first leader (1968-1973), and has the status of a State PT. Second, this faculty became the forerunner to the establishment of the State

Islamic Institute (IAIN) North Sumatra in Medan State Islamic University (UIN) North Sumatra Medan in 1973, and the forerunner to the establishment of IAIN Padangsidempuan in 1997 (IAIN Padangsidempuan, 2022). This data shows Sheikh Ali Hasan's contribution to the advancement of Islamic education in North Sumatra. The role and work of Sheikh Ali Hasan in the world of education reached its peak when in 1976 the government conferred on him the title of professor (Professor) in the field of Hadith. This title was given for his dedication in developing hadith in the North Sumatra region and his dedication in developing Islamic education in North Sumatra (Hasibuan, 1985).

In the realm of bureaucracy, in 1950, Sheikh Ali Hasan was appointed as a civil servant at the Sharia Court of East Sumatra (now North Sumatra). This position was accepted at the encouragement of a number of figures such as Gus Dur Syihab, Ali Hanafiah Lubis and Mangaraja I Hutan Lubis. Later, he served as Head of the Mosque Section in the mosque office of religious affairs in Deli Serdang Regency until 1954, then was given the mandate as Head of the Religious Affairs Office in South Tapanuli Regency.

As a scholar, Sheikh Ali Hasan did not ignore the socio-political changes taking place in Indonesia. Since studying in Mecca, he has been active in religious social organizations by managing the Mecca branch of Al Jam'iyatul Washliyah with Isma'il Banda, and becoming a member of the Indonesian Independence Preparation Committee. After returning to Padangsidempuan, his involvement in socio-political aspects was shown by co-founding Al-Ittihadiyah Islamiyah led by Shaikh Mustafa Husein. Like his teacher, he later joined Nahdlatul Ulama and became Chairman of NU Panyabungan Branch for the period 1947-1950. At a time when NU was still merging with the Masyumi Party, he was trusted as the Chairman of the Panyabungan Masyumi branch. Sheikh Ali Hasan continued to dedicate himself in developing NU in North Sumatra, even in Indonesia, by becoming the deputy consul of NU for South Tapanuli, Chairman of NU DPRD for Medan, Naib Rois Syuriah of NU for South Tapanuli (1955-1981), Rois Syuriah of NU for South Tapanuli (1981-1982), Rois Syuriah of NU for North Sumatra (1984-1985), Mustasyar of NU for North Sumatra (1984-1985) and Mustasyar of PBNU (1989-1994). Member of the NU Khittah Section of the NU Ulama Conference in Situbondo (1983), Ahlul Halli Wal 'Aqdi at the NU Conference in Situbondo (1984), and A'wan Shuriah of the PBNU (1984-1989). Sheikh Ali Hasan's work marked his recognized influence not only in North Sumatra, but also in Indonesia. When NU changed from a social organization to a political party, as an NU figure, he became an NU politician (Syahnan, 2019).

Sheikh Ali Hasan Ahmad's Islamic Education Modernization Ideas and Steps.

According to Harun Nasution, the words "modern", "modernism" and "modernization" mean thoughts, movements and efforts to change old ideas, customs, institutions and so on in order to be in accordance with new opinions and conditions brought about by modern science and technology (Nasution, 1996). The ideas and steps of developing Islamic education carried out by Sheikh Ali Hasan in Padangsidimpuan when analyzed with Harun's concept of modernization, then it is part of the modernization of Islamic education. Among the ideas and steps to modernize Islamic education carried out by Sheikh Ali Hasan Ahmad were publishing and distributing. Sheikh Ali Hasan Ahmad has written gold ink in the history of North Sumatra, especially in writing and publishing Islamic books and more specifically about Hadith and Ulumul Hadith. In addition to being a prolific scholar in writing, Prof. Sheikh Ali Hasan Ahmad established a publication called Al-Mahfuz Budi Publisher, in 1963. In addition, Sheikh Ali Hasan Ahmad also opened a bookstore with the same name. The establishment of the Publisher and the opening of the bookstore aimed to make it easier for students and Taklim congregations to get his books. In the printing process, Sheikh Ali Hasan Ahmad assigned his students who had the ability to write Arabic manuscripts with beautiful handwriting. His students who were most often assigned to write manuscript books by Prof. Sheikh Ali Hasan Ahmad were Gumanti Pulungan and Mohammad Yasin. Al-Mahfuz Budi Publisher, founded by Sheikh Ali Hasan, has been a member of the Indonesian Publishers Association (IKAPI) since the beginning and is not commercially profitable. However, through this effort, the important works of Prof. Sheikh Ali Hasan Ahmad spread widely. This data is the basis for thinking in the history of North Sumatra, Sheikh Ali Hasan Ahmad is a scholar who is productive in writing and has a business in the field of publishing. One step forward, not commonplace and even classified as rare in his time.

Another modernization idea and step was the writing of textbooks for Hadith and Hadith Science and pioneering Hadith studies in North Sumatra. Prior to the 1950s, the textbooks used were in unlined Arabic, known as "*Kitab Kuning*". The learning method used at that time was that the teacher read the hadith text, the students gave *syakal* (marking/giving lines to the text), then the teacher explained the content of the hadith and matters related to the hadith to the students. This method was applied until the 1950s. Still in the 1950s then began to appear textbooks/tests in Indonesian to support books in Arabic text.

The presence of these books gained momentum with the birth of PTAIN; UII in Yogya and UISU in Medan (Daulay, 2007). Coupled with the establishment of various PGANs in various regions in Indonesia such as PGAN Medan and PGAN Padangsidempuan North Sumatra. Meeting the needs of textbooks tailored to the PGA, PGAN, SGHA or SMIA curriculum, Sheikh Ali Hasan Ahmad wrote a book entitled "Principles of Hadith Musthalah: For PGAN, SMIA and Jang Sederajat". This book was published by Pustaka Islamiyah, Medan in Jakarta in 1963. The book was designated as an official textbook for Hadith lessons by the Government of Indonesia through the Central Religious Education Office of the Djawatan Pendidikan Agama based on letter No. 124 / Ed / B / 2860, dated May 22, 1954. According to Nawir Yuslem, this book is the first book in the field of Hadith written by North Sumatra Ulama/ Intellectuals (Yuslem, 2008).

The next step in the modernization of education in the field of Hadith is Sheikh Ali Hasan popularized Hadith Studies which prompted the opening of the Hadith Tafsir department at the Usuluddin Faculty, and followed by the opening of the Postgraduate Program IAIN North Sumatra in 1998. In some of his books on Hadith, Sheikh Ali Hasan Ahmad Ad-dary built a new paradigm in the study of Hadith that the science of hadith can be studied properly and simply. Sheikh Ali Hasan who popularized research *Jarh wa ta'dil* dan *Thabaqoh ar-Rijal* in his book *Al-Ikmal fii Maratib Ar-Rijal*. Although Sheikh Ali Hasan Ahmad mastered various fields of Islamic knowledge, his specialty was Hadith and Ulumul Hadith, and this is recognized by the government by conferring the title of professor on him in the field of Hadith. (Wahid, 2001). This is the result of Sheikh Ali Hasan Ahmad's hard study while in Mecca, studying Hadith seriously from 13 great scholars of Mecca. These data show that Sheikh Ali Hasan Ahmad was a pioneer of Hadith studies in North Sumatra (Hasibuan, 1994).

Another form of educational modernization ideas and steps taken by Sheikh Ali Hasan Ahmad was to establish a Senior High School. This idea and step was intended to fulfill the needs of the Muslim community for upper secondary education as a requirement for entering higher education. In 1958 Sheikh Ali Hasan Ahmad ad-Dary together with his brother K.H Zubeir Ahmad founded the Al Iman Religious Teacher Education School in Padangsidempuan and became the principal and teacher in 1958-1965. This school was the beginning of the establishment of PGA Negeri Padangsidempuan which is now MAN II Padangsidempuan. Likewise, his involvement in the construction of SPIAIN which was later transformed and still exists today, namely MAN I Padangsidempuan.

The idea of modernizing Islamic education of Sheikh Ali Hasan Ahmad did not stop at building secondary level educational institutions, the ideas and steps of modernization were then continued by building Islamic higher education institutions in Padangsidempuan. The modernization of higher education was carried out by Sheikh Ali Hasan Ahmad by building the South Tapanuli Islamic College Preparatory School. Shaykh Ali Hasan Ahmad ad-Dary was elected as Dean, assisted by Hasan Basri Batubara as Deputy Dean and Abu Sofyan as Secretary. Lecture activities, at that time, were held in the Padangsidempuan State Junior High School II building. Due to lack of funds and other difficulties, the lectures only lasted for ten months (B. H. Harahap, 2004). Then in 1962, on the initiative of the scholars of South Tapanuli, led by Sheikh Ali Hasan Ahmad, the first Islamic University in Tapanuli was established under the name Perguruan Tinggi Nahdatul Ulama (Pertinu). Three years later, based on the spirit of self-development, Pertinu was renamed the Nahdatul Ulama University of North Sumatra (UNUSU). Lecture activities at that time were carried out by hitchhiking in the Padangsidempuan SMPN 2 building and lasted until 1986. The faculties that were fostered were the Faculties of Shari'ah, Tarbiyah and Ushuluddin. After PERTINU succeeded in establishing the three faculties described above, the NU Board of South Tapanuli upgraded the status of the college taught by Syaikh Ali Hasan Ahmad from an Islamic college to a university. With that, the University of Nahdlatul Ulama North Sumatra (UNUSU) was established under a new foundation called the UNUSU Foundation (STAITA, 2001).

The first rector of UNUSU was Shaykh Ali Hasan Ahmad. In 1967, the UNUSU Foundation submitted a request to the Minister of Religious Affairs so that the Faculty of Tarbiyah could be regularized. A year later, the Faculty of Tarbiyah UNUSU officially became the Faculty of Tarbiyah Branch of IAIN Imam Bonjol Padang. Shaykh Ali Hasan Ahmad Ad-Dary was elected Dean of the Faculty of Tarbiyah from 1968 to 1973. This step was then followed by the upgrading of the Faculty of Ushuluddin to the state. Which then received approval from the Minister of Religious Affairs with Decree No. 193 of 1970 and inaugurated on September 24, 1970 became the Faculty of Ushuluddin IAIN Imam Bonjol Padangsidempuan Branch. Ustadz Arsyad Siregar was named Dean. The idea of establishing IAIN North Sumatera continues to be raised by scholars and community leaders. However, if only relying on the existing Faculty of Sharia and Tarbiyah Branch of IAIN Ar-Raniry does not meet the requirements. They are required to realize a minimum of three faculties.

Therefore, the two faculties were merged with two UNUSU Padangsidimpuan faculties that had state status. This effort was successful with the issuance of the Decree of the Minister of Religious Affairs No. 97 of 1973 dated November 19, 1973 on the establishment of IAIN North Sumatra. Faculty of Ushuluddin which was originally located in Padangsidimpuan moved to Medan in 1974 based on the Decree of the Minister of Religious Affairs No. 9 of 1974 dated February 18, 1974. Furthermore, in 1968 at the suggestion of Sheikh Ali Hasan Ahmad and approved by all members of the foundation proposed to the Minister of Religious Affairs to organize the Faculty of Tarbiyah UNUSU. This request was then approved so that the name was changed to the Faculty of Tarbiyah IAIN Imam Bonjol Padangsidimpuan branch which later turned into the Faculty of Tarbiyah IAIN Medan branch and now become IAIN Padangsidimpuan (STAITA, 2001).

Furthermore, UNUSU was only left with one faculty, namely the faculty of Sharia, was renamed the Islamic University of South Tapanuli (UISTA) with recognized status. The issuance of the Decree of the Director General of Islamic Religious Affairs of the Ministry of Religious Affairs of the Republic of Indonesia No. E/PP: E/PP.009/ED/AZ/32/1987 which abolished the bachelor program, and required universities to have at least three faculties, forced UISTA to change its name back to Sekolah Tinggi Ilmu Syari'ah Tapanuli (STISTA) with a Bachelor's degree program (S1). In 1996 the government again issued a regulation that required the High School to maintain a minimum of 2 study programs, so STISTA was forced to change its name again to the Tapanuli Islamic Religious College (STAITA) which oversees two study programs, namely Sharia and Tarbiyah. Now both study programs have been accredited according to the decision letter of the National Accreditation Board of Higher Education Number: 04043 and 04044/AK-1-111-021/SWGPBI/VIII/2000. Although it seems to be left behind with its "two descendants" (UIN SUMUT and IAIN Padangsidimpuan), with the BAN PT Decree in 2000 shows the existence of STAITA as the first PT (state college) in Padangsidimpuan.

Intermediate education institution transformation measures into MAN 1 and 2 Padangsidimpuan as well as PERTINU until they become STAITA as now, to "give birth" to North Sumatra State Islamic University and IAIN Padangsidimpuan when analyzed with the opinion of Aaron Nasution, with the words "modern", "modernism" and modernization" contain the meaning of thoughts, movement and efforts to transform the ideas, customs, old institutions and so on to fit with new opinions and circumstances brought about by modern science and technology (Nasution, 1996). So what Sheikh Ali Hasan Ahmad did,

starting from developing basic educational institutions, secondary education institutions and higher education was a form of modernizing Islamic education in North Sumatra. The absence of senior secondary education institutions will certainly have an impact on the absence of input from Islamic higher education institutions. Even without the first Islamic University in Padangsidempuan, UIN North Sumatra and IAIN Padangsidempuan would never have been "born"

The relevance of the ideas of modernizing Islamic education, Sheik Ali Hasan Ahmad in Islamic education in North Sumatra

From the existing data and the current condition of Islamic education in the City of North Sumatra, it is understandable that ideas of education reform that Sheik Ali Hasan had been relevant. Until this study was conducted by the first publisher he founded in 1963 was the first publisher to exist in Padangsidempuan. The publisher of Al-Mahfuzh Budi who he founded was officially listed in IKAPI. In addition to founding the issue, Sheik Ali Hasan Ahmad also set up a bookstore with the same name to facilitate the spread of his ideas. Looking at the three factors that influence the supply of writing tradition among Indonesian clerics, namely, the political factor at that time in the Dutch colony and the beginning of Indonesian independence, time and economy, then at that time, what he did was really something new. Even now there is still little scientist awareness which wants to spread in publishing. In the end, the scientific publication of a scientist depends very much on the service of the publisher. At that time, Basyral Hamidi's analysis of the publication that was established by Sheik Ali Hasan Ahmad was not economically beneficial, because it was not commercially sound (B. H. Harahap, 2004).

The idea of renewing another and still relevant Islamic education, Sheik Ali Hasan Ahmaad, is writing Hadith books and assessing hadith. North Sumatra hadist expert Prof. Dr. Ramli Abdul Wahid, MA in his book, "The History of Hadist Studies in Indonesia" stated there were three factors causing slow hadist studies in Indonesia. Well, for one, very limited human resource factors. Secondly, the scarcity factor of the Hadith book, this condition continues today. Third, the lack of public attention to Hadits study (Wahid, 2010). In this context, Sheik Ali Hasan was the pioneer of the writing of Hadist books and science studies in North Sumatra was characterized by the opening of Prodi Ilmu Hadis from S-1, S-2 to S-3 in North Sumatra State Islamic University. For his part, the Indonesian government conferred to him the title of Professor in the discipline of Hadith in 1976.

CONCLUSION

Sheikh Ali Hasan Ahmad was a reformer of Islamic education in North Sumatra. The modernization of Islamic education carried out by Sheikh Ali Hasan has relevance to the progress of Islamic education in North Sumatra with the development of Islamic higher education institutions in North Sumatra: UIN North Sumatra-Medan and IAIN Padangsidempuan. As a modernist, the concept of education that he initiated was something "new" in his time. But in reality, this concept had a very significant effect on the revival of Islamic education in North Sumatra.

The novelty of this research compared to previous research is the formulation of a critical analysis of Sheikh Ali Hasan's Islamic education modernization thought and its relevance to current educational conditions. The shortcoming of this research is that it does not fully describe the thought of Sheikh Ali Hasan Ahmad. His thoughts on Islamic law on contemporary fiqh such as: The baby tubes, deposit interest, ASI banking and gender change, have not been widely studied academically. Therefore, the researcher recommends a study of: "The Thought of Sheikh Ali Hasan Ahmad in the field of Islamic Law", to find the formulation of a critical analysis of Sheikh Ali Hasan Ahmad's thought on Islamic Law and its relevance to contemporary fiqh issues today.

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Appendix 1. Academic Works of Syiekh Ali Hasan Ahmad Addary.

1. Ahâdis al-Ahkâm published by Al-Mahfuzh Budi, Padangsidimpuan.
2. Ahâdîs al-Fiqhiyah published by Al-Mahfuzh Budi, Padangsidimpuan.
3. Al-Ikmâl fî Marâtib ar-Rijâl published by Al-Mahfuzh Budi, Padangsidimpuan.
4. The Baby Tubes in Islam published by Al-Mahfuzh Budi, At Long Distance.
5. Seclusion in Islam is published by Al-Mahfuzh Budi, Padangsidimpuan.
6. Deposit Interest in Islam published by Al Ma 'arif, Bandung.
7. Birth Restriction published by Al-Mahfuzh Budi, Padangsidimpuan.
8. Problematics of Liquor published by Al-Mahfuzh Budi, Padangsidimpuan.
9. The Ins and Outs of Fasting published by Karya Anda, Padangsidimpuan.
10. Inter-School Prayers published by Al-Mahfuzh Budi, Padangsidimpuan.
11. Study of Women's Inheritance in Islam published by Al-Mahfuzh Budi, Padangsidimpuan.
12. Problems of Milk Savings published by Al-Mahfuzh Budi, Padangsidimpuan.
13. Sex Exchange published by Al-Mahfuzh Budi, Padangsidimpuan.
14. Hadith Twenty was published by Al-Mahfuzh Budi, Padangsidimpuan.
15. Practical Hadith Science published by PT Al Ma'arif, Bandung.
16. Mîzân Tazkiris Shahîh published by Al-Mahfuzh Budi, Padangsidimpuan.
17. Principles of Hadith Musthalah published by Pustaka Islamiyah, Medan.
18. Namâ zij al-Kutub as-Sittah published by Al-Mahfuzh Budi, Padangsidimpuan.
19. Al-Islâm published by Al-Mahfuzh Budi, Padangsidimpuan.
20. Arkâ nul Îmân published by Al-Mahfuzh Budi, Padangsidimpuan.
21. Arkânul Islâm volume 1-2 published by Al-Mahfuzh Budi, Padangsidimpuan.
22. Al-Kawâ kibul Munîr published by Al-Mahfuzh Budi, Padangsidimpuan.
23. Al-Mad'ul Khamsah published by Al-Mahfuzh Budi, Padangsidimpuan.
24. Al-Muhâdatsatul 'Ashriyah volumes 1-3 published by Al-Mahfuzh Budi, Padangsidimpuan.
25. The flush published by Al-Mahfuzh Budi, Padangsidimpuan.
26. Doctrine of Ahlu Sunnah published by Al-Mahfuzh Budi, Padangsidimpuan.
27. Makârimu al-Akhlaq volumes 1-2 published by Al-Mahfuzh Budi, Padangsidimpuan.

28. Fiqh Al-Qur'an published by Al-Mahfuzh Budi, Padangsidempuan.
29. Pearls of the Qur'an published by Al-Mahfuzh Budi, Padangsidempuan.
30. Treasury of Tafsir Science published by Al-Mahfuzh Budi, Padangsidempuan.
31. Al-Muslimûn Duyûf fî Diyârihim published by Al-Mahfuzh Budi, Padangsidempuan.
32. Attakhotubul Ayyâm published by Al-Mahfuzh Budi, Padangsidempuan.
33. Bughyah at-Thalabah published by Al-Mahfuzh Budi, Padangsidempuan.
34. Fawâ'id al Miham published by Al-Mahfuzh Budi, Padangsidempuan.
35. Philosophy of Islam published by PT Al Ma "arif, Bandung.
36. Islam and Politics published by Al-Mahfuzh Budi, Padangsidempuan.
37. Religious Freedom published by Al-Mahfuzh Budi, Padangsidempuan.
38. The Possibility of the Enactment of Islamic Shari'a in Indonesia published by Al-Mahfuzh Budi, Padangsidempuan.
39. Development Sermon published by Al-Mahfuzh Budi, Padangsidempuan.
40. Special Methodic of Arabic Language published by Al-Mahfuzh Budi, Padangsidempuan.
41. Problems in Islam published by Al-Mahfuzh Budi, Padangsidempuan.
42. Women's Apprehension was published by Al-Mahfuzh Budi, Padangsidi.
43. Tajdid Ahlu Sunnah Wal jama'ah, The Rise of Ulama was published by Al-Mahfzh Budi, Padangsidiuan.
44. The Grains of Pile is published by Al-Mahfuzh Budi, Padangsidempuan