



# **PROCEEDING 1<sup>st</sup> INTERNATIONAL CONFERENCE OF ISLAMIC EDUCATION (INCISED) 2021**

**THEMA:  
DEVELOPING THE EXCELLENCE OF ISLAMIC EDUCATION**

**JULY 27, 2021**

**Labuhanbatu Utara,  
Labuhanbatu Utara, Sumatera Utara, Indonesia**

**Organized by:  
STIT Al Ittihadiyah Labuhanbatu Utara In Collaboration with  
Fakultas Ilmu Tarbiyah dan Keguruan UIN Sumatera Utara Medan,  
STKIP Amal Bakti Medan, IAIDU Asahan & STIT Batubara.**



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## **FOREWORD**

### **CHAIRMAN OF STIT AL-ITTIHADIAH LABUHANBATU UTARA**

*Bismillahirrahmanirrahim*

Praise and gratitude for His infinite abundance of grace, bounties, favors, and guidance, so that the activities of the International Conference can go smoothly and produce a very special book of proceedings. Salawat and greetings may still be poured into the bosom of the Prophet Muhammad SAW. as a role model and role model for the ummah, may we and our family, including his ummah, who are always obedient and consistent in following his teachings and always hope to get his intercession in the hereafter.

The publication of the book proceedings of the International Conference of Islamic Educaion (INCISED) cooperation between STIT Al-Ittihadiyah Labuhanbatu Utara and FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara is a realization of the Memorandum of Understanding (Mou) that STIT AlIttihadiyah has done Labuhanbatu Utara. The proceedings of INCISED are expected to provide insights and references in various Islamic studies, including Islamic education.

This book of proceedings of INCISED is the best work at an international conference conducted by STIT AlIttihadiyah Labuhanbatu Utara with FITK UIN North Sumatra, STKIP Amal Bakti Medan, Institut Darul Ulum Kisaran, and STIT Batu Bara. Through this book of proceedings is expected to make a significant contribution in various Islamic studies to motivate to conduct further studies.

Thank you to all who helped to complete this Proceeding. Hopefully with the help of this Proceeding can help facilitate the implementation of the educational process in various Islamic educational institutions.

Medan, 24 Oktober 2021

Dr. Mursal Aziz, M.Pd.I  
NIDN. 2115088903

**FOREWORD**  
**DEAN OF FACULTY OF TARBIYAH SCIENCE AND TEACHING TRAINING**  
**STATE ISLAMIC UNIVERSITY OF NORTH SUMATERA, MEDAN**

*Bismillahirrahmanirrahim*

Praise and gratitude we present the presence of God Almighty, for the breadth of knowledge that He has spread. There is, in fact, a small piece of knowledge that humans catch in a twinge of hesitation to share with others. Only with human sincerity, a drop of knowledge in the empirical expanse of humans will be captured by the nature that likes truth to help facilitate and make the lives of fellow humans easier. The effort of creativity to achieve His knowledge is to give meaning to the path of progress that continues to flow the breath of life amid changes following the dynamics of the times.

We fully appreciate the writing and publication of scientific articles in the form of Proceedings of an International Conference entitled International Conference of Islamic Education (Incised). This proceeding is an applicative reflection of the academic spirit of students and lecturers as well as academics as well as researchers facilitated by STIT Al-Ittihadiyah Labuhanbatu Utara, FITK UIN North Sumatra Medan, STKIP Amal Bakti Medan, STIT Batubara, and IAI Darul Ulum Kisaran.

Academic culture is a conducive culture that is created naturally in an educational environment. Efforts to foster a conducive academic culture in educational institutions, especially in the fields of Islamic education, communication, economics, Islamic banking, and Islamic law certainly require encouragement and support from institutional leaders.

For that, I also fully appreciate my colleagues, from the other three campuses, the leadership of STIT Al-Ittihadiyah Labuhanbatu Utara, STKIP Amal Bakti Medan, the leader of STIT Batubara, and also the leader of IAI Darul Ulum Kisaran. The presence of this proceeding bridges the academic enthusiasm that has been continuously fostered between FITK UIN North Sumatra Medan and the three other universities since the initial relationship between these institutions was established. As an Islamic higher education institution, FITK UIN SU Medan and the three other campuses are known to have high emotional closeness, both between leaders and all academicians. It is not uncommon for these institutions to collaborate to support the progress of the institution.



The publication of these proceedings is a form of cooperation that is good academically and should be developed in the future. The warmth of this relationship is increasingly seen with scientific works in the form of books and articles on academic interplay.

In conclusion, I would like to express my deepest gratitude to all parties, both directly and indirectly involved in the effort to facilitate the creation of a conducive learning climate with scientific nuances through academic activities such as Incised, even during the Covid-19 pandemic.

Medan, 24 Oktober, 2021

Dean of FITK UIN SU Medan

Dr. Mardianto, M.Pd

NIP. 196712121994031004



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# HISTORY OF MAJELIS TAKLIM IN PADANGSIDIMPUAN CITY (1901-1945)

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## ABSTRACT

Majelis taklim is a non-formal Islamic Education Institution that has been instrumental in meeting the community's need for religious education from before colonial times to the present. In the period 1901-1945, the assembly in Padangsidimpuan was centered in mosques, which amounted to 26 mosques. Sheikh Zainal Abidin's majelis taklim is the oldest community recitation of majelis taklim (1901). The Ustaz (teaching staff) are graduates of the Middle East and Mustafawiyah. In the early days of the spread of Islam, recitations only taught the scope of simple Islamic teachings with a Sufism approach to attract people's interest in Islam. Then it developed into fiqh studies, as a guide for the community in carrying out worship such as purification and prayer (shalat) with a general method, namely talks.

**Keywords:** History – Majelis Taklim – Padangsidimpuan

## INTRODUCTION

Historically, Majelis taklim is has been the center of community religious education since the beginning of the arrival of Islam even today. Majelis taklim was born from public awareness to fulfill the need for religious education independently, is a pure self-help community and does not depend on the government. According to Tuty Alawiyah, the independence of the majelis taklim is because in general, the Majelis majelis taklim is a pure non-governmental organization, which is established, managed, maintained, developed, and supported by its members. The majelis taklim is a forum for the community to meet their own needs, (Alawiyah, 1997: 75) as an alternative to education in community religious development (for adults) which takes place outside the school system and still exists today (Faisal, 1981: 80).

The essentially of majelis taklim has a dual role, namely education and da'wah, so it cannot be separated from these two activities. From the educational aspect, the majelis taklim is a form of education for the community that is carried out informally. Mean while, from the da'wah aspect, the majelis taklim is a form of social proselytizing with a mau'idzatul hasanah approach (QS. An-Nahl: 125), which has become entrenched in the community. Ideally, with the dual role of this majelis taklim, references to the history of this majelis taklim are easy to find, but this is not the case. Previous studies have focused on the role and function of the majelis taklim in various fields of life and have not touched on its historical aspects. The fact that the history of pesantren and madrasah is found in various sources on the history of Islamic education in Indonesia is not the case with the history of the majelis taklim.

The importance of writing the history of the majelis taklim is based on Kuntowijoyo's thought that writing history is a reconstruction of the past to be used





to explain the present and design the future. According to Hasan, present events are developments from past events, so that history is useful as: knowledge, an example to be imitated, an example to be criticized and avoided, as a reinforcement of Islamic identity and as *ibrah*, (Asari, 2018: 12-13) as stated in the word of Allah QS. Yunus:111. is an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan 1901-1945. That there is no historical study of the majelis taklim in Padangsidempuan in 1901-1945, underlies the implementation of this research. This research is expected to find an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan in 1901-1945. A critical and systematic understanding of the history of the majelis taklim can later be used as the basis for developing the majelis taklim in the future.

Based on this objective condition, the problem of this research is: what is the history of the majelis taklim in Padangsidempuan in 1901-1945? In general, the purpose of this research is to produce an analytical-critical formulation about the history of the majelis taklim in Padangsidempuan in 1901-1945. These explanations will later be reconstructed into a historical study of the majelis taklim in Padangsidempuan in 1901-1945. Starting from the fact that there is a lack of data on the history of the majelis taklim, the findings on the history of the revival of the majelis taklim in Padangsidempuan in 1901-1945 have an important meaning in enriching the historiographical treasures of Indonesian Islam in general and local Islamic history in particular.

## **LITERATURE REVIEW/METHODOLOGY**

This research is historical research with a social history approach; the rules of historical explanation used in this research are historical periodization or the chronology of time in history (Kuntowijoyo, 2008: 10-14). As historical research, this research uses two types of data sources, namely material sources and oral sources (Kuntowijoyo, 2003: 25). Oral sources in this study are research informants, who know about the research object being studied. Meanwhile, the material sources in this research are scattered in the form of notes, photos, testimonies, and other facts about the rise of non-formal educational institutions: the majelis taklim in Padangsidempuan.

There are three data collection instruments used in this study, namely: interviews, observation, and documentation. The appointment of the interview as the first data collection instrument considering the lack of written data about the majelis taklim in Padangsidempuan. To obtain comprehensive data, interviews were then supported by observation and document studies. This research was carried out through the following stages: source collection (heuristics), then followed by verification in two forms, first: authenticity (external criticism) and secondly: credibility or habit of being trusted or internal criticism (Kuntowijoyo, 1995: 77- 78). The next step is interpretation and historiography. At this stage, the author tries to mobilize ideas in reconstructing the history of the majelis taklim in Padangsidempuan (1901-1945) based on selected evidence, fairly complete evidence, and accurate facts.



Through this stage, the writer hopes that historical facts about the majelis taklim in Padangsidempuan will be born in the 1901-1945 period in written form.

## **RESULTS AND DISCUSSION**

Historically, Padangsidempuan in 1901-1945 was still part of the Mandailing area under Dutch colonial rule. In 1842 by the Dutch colonial, the Mandailing area was divided into several Residents and formed the Tapanuli residency by including Padangsidempuan as part of the Tapanuli Resident area. Between 1885-1906 the Dutch colonial made Padangsidempuan the Capital of the Resident of Tapanuli which administratively consisted of three areas, namely:

1. Onder Afdeling Angkola en Siprok, with its city center Padangsidempuan
2. Onder Afdeling Padang Lawas, originally the capital city was Sibuhuan which was later moved to Gunung Tua
3. Onder Afdeling Mandailing en Natal, domiciled in Panyabungan (Harahap, 2003: 34-35).

According to Abbas, Islamization in the Padangsidempuan area had occurred before the arrival of the Dutch, namely the beginning of the nineteenth century and its peak was when the Padri controlled this area in 1821-1837 (Pulungan, 2009: 4). The fact that Islam is the majority religion of the Padangsidempuan people today, cannot be separated from the process of Islamization that is taking place in this region. Until now, the Padangsidempuan community is known as a religious community, as illustrated by the traditional philosophy which reads "Hombar do adat dohot ibadat." (Nasution, 2005: 3). Islam entered and developed in Padangsidempuan as well as in Java through cultural transformation. Thus, Islam that exists and develops in Padangsidempuan is cultural Islam, which is based on community traditions. The philosophy of Batak 'hombar do adat dohot ibadat' is simply understood that customs and religion must go hand in hand. This philosophy illustrates one form of linkage between religion and local culture, that religion cannot be separated from the scope of culture so that religion becomes a guide in every community action (Sumper Mulia Harahap, 2015: 160-161).

In the periodization of the spread of Islam in the South Tapanuli area as proposed by Erawadi, it is stated that in the early period the spread of Islam was carried out by leaders of the Tarekat Naqshbandi with a peaceful and Sufistic approach. Meanwhile, in the second period, the spread of Islam was carried out by the Padri with a Jurisprudence and war approach. As for the last period, after Padri, the spread of Islam in the Mandailing area was carried out by Sufi figures from the Tarekat Naqsyabandi.

This period was the peak of the development of the Naqshbandi Order in the Tapanuli region, namely the turn of the XIX and XX centuries. Part of the Padangsidempuan area which is the center of the spread of Sufism-style Islam is Pudun Village, Batunadua District (Erawadi, 2014: 70). The spread of Islam in this phase was carried out in the form of recitation, known to the Padangsidempuan community as 'pangajian' and centered at the Sheikh Zainal Abidin mosque (1901).



There are two terms used by the Padangsidempuan community to describe the implementation of religious recitation amid society, namely 'pengajian' and 'majelis taklim'. In practice, in 1901-1945 the term 'pangajian' was more popular among the people of Padangsidempuan.

In subsequent developments with the spread of Islam in various areas of Padangsidempuan, 26 mosques were found in the period 1901-1945. The first mosques only functioned as places of worship, but later developed into the function of educational institutions for the peoples (Daulay, 2017: 243). The mosque is an early educational institution, which will shift to be more non-formal when there are formal educational institutions (Asari, 2018: 64). These mosques are Sheikh Islam Maulana Mosque (1889) in Wek Village. II District of North Padangsidempuan, Sheikh Zainal Abidin Mosque (1901) in Pudun Julu Village, Ihsan Mosque (1905) in Pijorkoling Plantation Village, Abror Mosque (1910) in Huta Lombang Village, Nurul Iman Mosque (1911) in Sobang Jae Village, Nurul Mosque Majid (1912) in Wek. I Village, Al-Husen Mosque (1912) in Batu Bola Simatohir Village, Baitul Rahman Mosque (1914) in Huta Koje Village, Sagumpal Bonang Mosque (1915) in Wek.II Village, Istiqamah Mosque (1919) in Tano Bato Village, Taqarrub Mosque (1920) in Sikarang-Karang Village. Sirajul Huda Mosque (1923) in Gunung Hasatan village, Nurul Iman Mosque (1924) in Pudun Jae Village, At-tawwabin Mosque (1926) in Tobat Village, Istiqamah Mosque (1930) in Kantin Village, Babur Rahman Mosque (1930) in the Village Pintu Langit, Nurul Huda Mosque (1934) in Wek Village. VI, Baitul Jannah Mosque (1936) in Lubuk Manik Village and Alam Dunia Mosque (1936) in Lingkungan III, Babussalam Mosque (1940) in Simasom Village, Mosque (1940) in Joring Lombang Village, Istiqamah Mosque (1943) in Aek Bayur Village, and Rahmatullah Mosque (1945) in Baruas Village in Batunadua District.

Not much data can be found about the implementation of religious education in these mosques, but it is certain that during this period the mosque functioned as an educational institution for the people and this function continues to this day. Several historical witnesses from the Al-Ihsan mosque which was built in 1905 stated that the initial building of the mosque had wooden walls, tin roofs, and cement floors. Near the mosque, there is a shower (public bath) which is used by the surrounding community. Since its inception, this mosque has functioned as a place for praying five times a day, also for reading the Koran for children by a Koran teacher, at night, and in the afternoon for mothers (Paini, 2021). Likewise, the story of one of the descendants of the founder of Huta Lombang village, where the Abror mosque was built in 2010. According to him, his wife's great-grandfather named Janna with the title Matcubo opened this village in the late 1800s, and then to meet the community's need for a place of worship, it was built. mosque in 1910 with a building area of 5 x 5 meters.

The management of this mosque was then handed over to his youngest son named Sultan Hatorangan (1925), who taught religion to the local community at the mosque both in the form of recitations for adults and reading the Koran for children and this tradition has continued until now, under the guidance of BKM (Hasmar Dongoran, 2021). Along with the development of the area, the location of the mosque



which was built during the early arrival of Islam to this area is considered far from the center of the current residential area, so several mosques were then moved to near residential areas (Sukiman, 2021). Some of the mosques were renovated, still, in the place where the mosque was first built, some mosques were later moved to other locations that are wider and closer to residential areas. Like the Abror mosque which was built in 1910 in Huta Lombang Village, this mosque was completely renovated but still at the location where the mosque was first built.

At the time of observation, the foundation of the previous mosque building was +1 meter from the current building. The shift in the location of the mosque is due to the widening of the road, the frequent development, and population growth in this village, in addition to fixing the Qibla direction. Almost all of these historic mosque buildings have lost historical evidence, due to several renovations to meet the needs of the community due to population growth (Pulungan, 2009: 116). The results of the researchers' observations, only two mosques still maintain historical evidence while maintaining the authenticity of the mosque building even though with a small percentage. The two mosques are the mosque of Sheikh Islam Maulana (1889) in Wek Village. II North Padangsidimpuan District and Sheikh Zainal Abidin Mosque (1901) in Pudun Julu Village, Batunadua District (Observation, 2020).

This study found that the Sheikh Zainal Abidin mosque which was founded in 1901 by Sheikh Zainal Abidin (d. 1903) was the first mosque to carry out religious education for the general public in the form of recitation. Sheikh Zainal Abidin was a central figure in the process of religious education which took place in a simple, disorganized manner, without an official curriculum and binding rules at the beginning of this period. Although he is known as a leader of the Tarekat Naqsyabandi, different from other tarekat centers that provide accommodation for worshipers around the location of the worship, Sheikh Zainal Abidin spreads the Naqsyabandi congregation through religious studies known to the Padangsidimpuan community as 'pangajian'. This opinion is based on the data that the researchers found, that there is no data that shows the existence of Suluk congregation huts around the Sheikh Zainal Abidin mosque. Based on these data, the researcher determined the recitation of Sheikh Zainal Abidin, which was started in 1901, as the oldest recitation group in Padangsidimpuan. Majelis Taklim of Sheikh Zainal Abidin (1901)

Initial information about Sheikh Zainal Abidin's majelis taklim (1901) in Pudun Julu village, Padangsidimpuan district, Batunadua today, began to be revealed in 1977 when a journalist from the Analytical Newspaper revealed the history of the old mosque in Pudun Julu village, Batunadua district (Pilliang, 1977). This newspaper covers the history of the mosque built by Sheikh Zainal Abidin in 1901 three years before his death.





Picture-1: Kliping of Newspaper Analisa 1977 years

Data about Sheikh Zainal Abidin's majelis taklim was subsequently found in the research of the Tarbiyah Faculty lecturers of IAIN North Sumatra, Padangsidimpuan branch in 1987, with the title Leading Ulama in Southern Tapanuli (Anwar Saleh Daulay et al., 1987). Although very simple, this source is considered more scientific than the first source which emphasizes its mystical dimension. Furthermore, data on Sheikh Zainal Abidin can also be found in Armyn Hasibuan's thesis on the Naqsyabandiyah Order of Sheikh H. Abdul Manan Siregar in Padangsidimpuan in 2003 (A. Hasibuan, 2003). Another article related to this majelis taklim is based on the results of a 2013 study by the Department of Da'wah, STAIN Padangsidimpuan (Fauziah Nasution et al., 2013 30). Meanwhile, Erawadi's article on the Development Centers of the Naqsyabandiyah Order in Southern Tapanuli in 2014, analyzed the role of the Sheikh Zainal Abidin mosque as a center for the spread of the Naqsyabandiyah Order in Padangsidimpuan. This written evidence is also supported by the building of the Sheikh Zainal Abidin mosque which still stands firmly in Pudun Julu Village, Batunadua District.

According to Erawadi, the spread of Islam in Tapanuli can be classified into three periods, namely: before-Padri, Padri period and post-Padri. In this last period, the spread of Islam was carried out by Sufi/tarekat figures. The turn of the late nineteenth century to the beginning of the twentieth century was the culmination of the development of the Naqshbandiyah order in the Southern Tapanuli region. This is marked by the practice of Suluk with tarekat practices that cannot be separated from Islamic teachings (Erawadi, 2014: 83). Based on this periodization, Sheikh Zainal Abidin (d. 1903) was one of the propagators of Islam from the tarekat in Padangsidimpuan after Padri (1838).

Sheikh Zainal Abidin is the son of Sutan Maujalo bin Sultan Maludin Harahap. His grandfather, Maludin Harahap, was the King of Pudun Julu, Batunadua Lombang was ruled by Huria Batunadua. The exact date, month and year of his birth are not known, but it is estimated that he was born in 1809. This hypothesis is based



on the opinion that Sheikh Zainal Abidin died in 1903 at the age of 94 years (Hasibuan, 2003: 38). As a Sufism figure, Sheikh Zainal Abidin is recorded as studying in Mecca for 30 years, by following the Suluk of Shaykh Sulaiman Zuhdi in Jabal Qubaisy around 1848 AD / 1265 H. Upon his return to Padangsidempuan he then spread Islamic teachings by opening a village in Pudun Julu and building a mosque in 1901 (Anwar Saleh Daulay et al., 1987:70-71).

The spread of Islam is carried out by opening Sufism-style recitations to invite people to be interested in converting to Islam. In addition to this method, the spread of Islam was also carried out through mystical (Sufistic) treatment, assisted by one of his students, Nan Bakuro (Pilliang, 1977). This method is considered effective in attracting the interest of the congregation, related to the traditions of the social life of the Tapanuli community before the arrival of Islam which strongly recognized the role of the 'datu', among the 'Mandailing datu' are people who have special skills related to the occult (Soares, 2013), in everyday life. . According to Martin Van Bruinessen, the role of the 'datu' in the Mandailing community was then played by the propagator of Islam from among the tarekat scholars (Bruinessen, Martin Van, 1996: 141-142). The congregation of Sheikh Zainal Abidin's recitation, not only came from Padangsidempuan, but also from Unte Rudang (Padang Lawas), Panyabungan and Pancur Pakko Sipirok. This study is in demand not only because of the expertise of Sheikh Zainal Abidin, but also because it is supported by the ability of his student Nan Bakuro in medicine. According to Abbas, in the early process of Islamization in Mandailing, the ability to convince the public of the truth of Islam is needed as evidenced by the ability to take care of themselves (karamah) and provide treatment for those who are sick (Pulungan, 2009: 99).

This study also found that apart from filling the recitation at the mosque he built in Pudun Julu village, Sheikh Zainal Abidin and his student Sheikh Abdul Halim Hasibuan with the title Syekh Bosar (d. 1920) also gave religious studies at the Sheikh Islam Mualana mosque in Wek village. II District of North Padangsidempuan. This opinion is based on the results of research by Anwar Saleh Daulay et al. who stated that: "Before Mr. Sheikh built a mosque, around 1800 AD, he had developed the religion of Islam. Mr. Syekh Bosar, the builder of the Padangsidempuan Lama Mosque is a former student who he appointed as caliph. Mr. Sheikh Bosar often picks him up at night" (Anwar Saleh Daulay et al., 1987: 71). This data also explains the involvement of Sheikh Zainal Abidin in the preaching which was carried out at the Sheikh Islam Maulana mosque. From this data, it is understood that Sheikh Zainal Abidin was the central figure in the early phase of this period. Which was then followed by his student Sheikh Bosar (d.1920).

Another cleric who contributed to the spread of Islam through recitations during this period was Sheikh Abdul Malik (1850-1910) who was one of the developers of the early Islamic religion in Panyabungan, Mandailing Godang then Padangsidempuan and Sipirok (Pulungan, 2009: 96). The recitation he takes care of is a recitation that the community has always been waiting for (Z. E. Hasibuan, 2015: 56). The material he gave in the study included interpretation and Sufism. While the scientific reference book he uses is Hâsiyah Ashâwî âlâ Tafsîr Jalâlain by Sheikh



Ahmad bin Muhammad Ashawi al-Maliki., Ihyâ 'Ulûmudn,, Sabîlul Muhtadîn li Tafaqquh fî Amriddîn is a book of Fiqh of the Shafi'i school of Muhammad, Abdullah bin Shafi'i. Banjari, Mathla'ul Badrain, by Muhammad bin Ismail Daud al Fathani. and Sair al-Sâlikîn ilâ 'Ibâdah Rabb al-'Âlamîn, by Abdul Shamad al-Falimbani.

The spread of Islam in Padangsidimpuan in this period, after the teachers/followers of the tarekat were graduates of Mustafawiyah. According to Abbas Pulungan, Musthafawiyah graduates prior to 1945 were oriented towards rural communities, becoming religious workers; with the priority of being a religious teacher in the 'madrasah diniyah' and as a religion teacher for the general public. Mustahafwiyah graduates at that time fulfilled the community's need for religious personnel who could teach and guide the community in accordance with Islamic teachings. With this role, these graduates become role models for the community, both as religious leaders and community leaders (Pulungan, 2020: 165). In the 1930s, the NU Tarbiyah Madrasah in Kampung Bukit Padangsidimpuan and the Ibtidaiyah Madrasah Muhammadiyah (1930) were found, in fact, these madrasahs later became the center of religious education for the people other than the mosque. Formally, the madrasa, which the Padangsidimpuan people call an Arabic school, is a place of learning for Padangsidimpuan Muslim children in the morning. However, in the afternoon, figures from these two organizations also took advantage of these Arab School buildings to provide lectures to the public in general (Pulungan, 2009: 99).

From the material aspect, it was also found data in this period that the study material experienced an increase if the initial phase of this period the material presented was still within the scope of simple Islamic teachings with a Sufism approach to attract public interest in Islam, then at the end of this period began to develop into studies - the study of fiqh, as a guide for the community in carrying out worship such as purification and prayer although still using the general method, namely lectures (Pulungan, 2009: 100).

## **CONCLUSION**

Islam had entered Padangsidimpuan before the arrival of the Dutch colonials. Along with the spread of Islam among the people of Padangsidimpuan, mosques were built as places of worship as well as places for religious learning. In the period 1901-1945, there were 26 mosques that became the center of religious education for the people. The majelis taklim of Sheikh Zainal Abidin (1901) which was held at the Sheikh Zainal Abidin mosque in Pudun Julu village, Padangsidimpuan district, Batunadua, is the oldest 'majelis taklim' in Padangsidimpuan and still exists today. From the aspect of the teaching staff, the recitations at this time were filled by scholars from the land of Haramain: Makkah, while the central figures were: Sheikh Zainal Abidin (d. 1903) and Sheikh Abdul Malik (d. 1910). Mustahfawiyah graduate. Meanwhile, in terms of the material taught, in the initial phase of the recitations only teaching the scope of simple Islamic teachings with a Sufism approach to attract public interest in Islam, then at the end of this period, it began to develop into fiqh studies, as a guide for the community in carrying out worship. Such as purification and prayer although still with the general method, namely lectures.





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