

ROLE OF MASTER HAJJ ABDURRAHMAN YA'KUB IN THE DEVELOPMENT OF ISLAMIC EDUCATION IN INDRAGIRI HILIR REGENCY RIAU PROVINCE, INDONESIA

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Abstract

This study aims to reveal the role and contribution of Master Hajj Abdurrahman Ya'kub in the development of Islamic education in Riau Province, especially Indragiri Hilir. From many theologians, Master Hajj Abdurrahman Ya'kub because of his figure plays a major role in educating, guiding and educating the people. His creations, such as: Amsilatul mukhtasar, Qawaidun nahwiyah, Nailul amani, Ahwalul waratsati fi tajsimit tarikhah became the community's reference in the interaction of social and religious life. In exploring Master Hajj Abdurrahman Ya'kub's figure, the approach is used in this study was a historical approach, namely: heuristics, verification (source criticism), interpretation and historiography (Kuntowijoyo, 2003., [1] and [2] Data was obtained through direct interviews, documentation and observation.

Keywords: Master Hajj Abdurrahman Ya'kub, Islamic Education and his creations.

1. Introduction

The development of education in Indonesia, especially Islamic education is strongly influenced by existence of the theologians and religious leaders who lived in his day. The contribution and role of theologians in educating, guiding, fostering, enlightening and educating the people become an inspiration and initiator in building civilization. The theologians play an important role in every change that occurs, especially in people's context social life in this archipelago (Kartodirjdo, 1983. [3]. And the position of theologians in the midst of community's social life includes in the elite group by Kartodirjdo (1983) calls "creative minority".

Gait and concrete evidence from the role of theologians in building community welfare can be seen from the efforts made such as: composing holy books, opening recitation at homes, initiating the establishment of educational places in the

form of Islamic schools, establishing mosques or prayer room and other places of public interest.

The historical footprint notes that Riau Mainland or Riau Island (now a separate province after division) is very strategic because since centuries the East Coast of Sumatra has been surrounded by waters, rivers and seas which have become the lifeblood of society as a means of transportation. And its position is in the silk line of Malacca Strait and the South China Sea. The mobilization of people and services that took place over the centuries has made this region very open and there has been social interaction between them, both with immigrant communities and local residents. [4], mentions, the river is a means of traffic maritime cultural activities since the past.

Riau, especially Indragiri Hilir, is one of the regions in the "Saga Indies Lands" in 1890 which has told the story of the Indragiri kingdom. In the book "Sulalatus Salatin", and

the book "Tuhfat al-nafis" [5], tells the story of Indragiri Kingdom glory in his day. Hasan Yunus et al (2002), who states that during the Dutch colonial period, among sources who are very skilled in describing the supremacy of Indragiri kingdom with all the progress achieved. Based on the book is arranged by De Adatechtstichting te Leiden, Literatuurlijst voor het Adatrecht van Indonesie ('s-Gravenhage, Martinus Nijhoff, 1927) yaitu Eenige berigten omtrent Indragiri op de Oostkust van Sumatra; Tijdschrift Nederlandsch-Indie I, 1842. A.f.P. Graafland, Schetsen uit Indragiri, Batavia, 1889. Nota betreffende het soeltanaat Indragiri (samengesteld door den Assiten-Resident J.J. Lans; gewijzigd en aangevuld door het Encyclopaedisch Bureau); Mededeelingen Encyclopaedisch Bureau, aflevering 3 (1914). There are also sources of oral traditions that tell of Indragiri Kingdom glory is found in the saga / story "Batu Belah Batu Bertangkup", and the story of "Telur Tembaku", as well as stories of "Pak Pandir" heritage (National Archives, 1970).

Indragiri Hilir Regency has many "charismatic" theologians, among the charismatic theologians who have become the mufti of Riau kingdom who have preached and developed Islam namely Master H. Abdurrahman Shiddiq (Sapat Master) [6], [7]. Furthermore, Master H. Abdurrahman Ya'kub (1907-1970) was one of the theologians who played a role in developing Islamic education in his time.

Master H. Abdurrahman Ya'kub was born in 1907 AD. He studied and settled in Mecca for 12 years. After returning from Mecca, in addition to preach from pray room to pray room, he also established an Islamic school in 1938. The Islamic school was established by Master H. Abdurrahman Ya'kub named Nurul Wathan in 1947. Master H. Abdurrahman Ya'kub also wrote several holy books, to students' needs in the teaching and learning process, including: Amsilatul mukhtasar, Qawaidun nahwiyah, Nailul amani, Ahwalul waratsati fi tajsimit tarikhah [8]. The main advantages of the holy book was arranged by Master H. Abdurrahman Ya'kub included the book Nailul amani concerning the Falaq knowl-

edge. The Nailul amani book is one of his essays which is a reference for the community in determining the beginning of prayer time, fasting time and the beginning of entry holidays time in other Islamic calendar.

Based on the historical footprint that is still documented and the results of interviews with some of the children and students of Master H. Abdurrahman Ya'kub, the researchers attempted to raise this study with the title "Role of Mater Hajj Abdurrahman Ya'kub in the Development of Islamic Education in Indragiri Hilir Regency Riau Province". This study also explores in depth how Master H. Abdurrahman Ya'kub's figure and gait, explore what creations, ideas of relics that are still felt by the people today and also how the model of Islamic education development is applied.

2. Research Methods

This study uses historical research methods which include: heuristics, verification (source criticism), interpretation and historiography. (1) Heuristics. At this stage the activity is directed for exploration, searching and collection of sources that will be inspected both those found in the location of study, findings of objects and oral sources, sources that used in the form of written sources, oral sources, and artifacts (W. Pranoto, 2014: 29). (2) Verification (Source Criticism. Criticism of historical sources is an attempt to obtain authenticity (credibility) and credibility (trustworthiness) sources. The method is namely by conducting criticism. Criticism is intellectual and rational work that follows the methodology history in order to get the objectivity of an event (W. Pranoto, 2014: 35). From various data obtained, then classified into primary sources and secondary sources, both types of sources that have been classified are identified about the author, writing place, and year of publication, and the author's originality is the result of research or editor. (3) Interpretation is to describe historical facts with interest historical topics, and to explain current problems [2]. (4) Historiography. Historiography is coupling facts and their meaning chronologically / diachronically and system-

atically [2].

Because what inspected is the role of a figure or biography, the study in this research adapts Vredendbeeght's thinking (1978) states that there are 4 characters study approaches, namely: First, the thematic approach means someone is described based on a number of themes / topics that use concepts usually a certain scientific field. Second, the autobiographical approach, this approach is very broad and intensive from each character because he wants to express the whole of the events experienced by the character. Third, the special problem approach means that this approach aims to study a particular problem or extraordinary event or phenomenal event involving the character. Fourth, the construction of days approach, this approach chooses certain days randomly experienced by the character. The first approach is thematic to be foundation in this research study, which uses the theme of developing Islamic Education.

[9], states that the history of thought has three kinds of approaches, namely text, context, and relationship studies between text and its society. The Text Study includes a review of eight things: genesis of thought; consistency of thought; evolution of thought; systematic of thought; development and change; variant of thought; communication of dialectical thoughts and internals and continuity of thought, and intertextuality. The Context studies are both in the form of historical, political, cultural, and social context. While the study of the relationship between text and community includes influence, implementation, dissemination and socialization.

Richard E. Beringer said that the history of thought was explained in two approaches, he called "Intellectual history might be best described in terms of two approaches, one internal and humanist, the other external and oriented toward the social sciences" [10] The next definition history of thought was put forward by Crane Brinton (1985), says that the history of thought tries to look back and understand the spread of the work of cultural leaders - their ideas - to certain communities. The history of thought also tries to understand the relationship between

certain ideas on the one hand and on the other "trends" (drives) and "interests", as well as non-intellectual factors in general, in the sociology of individuals and society. Then [11] comprehensively states that the history of thought also relates to the patterns of human thought in the past, how they experience this world, which conceptual means they have to regulate the reality that surrounds them.

3. Research Findings

3.1. *Biography of Tuan Guru Hajj Abdurrahman Ya'kub*

Master Hajj Abdurrahman Ya'kub was born from his father named Hajj Ya'qub and his mother named Hajjah Hafsa on October 12th, 1907 (1331 H) at Bangkar River Trench in Reteh District Indragiri Riau [12]. Before continuing his education in Makkah al-Mukarramah, master H. Abdurrahman Ya'kub took his initial education to his own father Hajj Ya'kub. His father was master Hajj Abdurrahman Ya'kub himself when he was young studying Islam in Kedah Malaysia [13]. Furthermore, master Hajj Abdurrahman Ya'kub also studied with Master Hajj Abdurrahman Shiddiq al-Banjari (Datu Sapat). Master Hajj Abdurrahman Shiddiq was a great theologian and community figure who was appointed as a "mufti" by Sulthan Kingdom of Indragiri Riau [13].

Master Hajj Abdurrahman Ya'kub continued to demand knowledge in Mecca al Mukarramah in 1926, at Shaulatiah Islamic School for approximately 5 years. However, then he came out together with a number of other Indonesian students from Islamic School. The background of the release of Indonesian students at the Shaulatiah Islamic School was triggered by conflict for using of Indonesian language which had offended the national pride of Indonesian students. For this reason, Indonesians in Mecca "worked together" to raise money to build their own schools. Finally, the school established under the name Dar al-'Ulumu al-Diniyah in 1934. The majority of Indonesian students from the Shaulatiah Islamic School were registered as students in the

newly established Dar al-'Ulumu al-Diniyah Islamic School [13].

In 1938 master Hajj Abdurrahman Ya'kub during his education in Mecca was met with a woman and married to Hajjah Ruqayyah Binti Haji Muhammad Said who was from Indonesia and had long settled in Mecca al-Mukarramah. Hajjah Ruqayyah Binti Haji Muhammad Said is Syaikh Ustman Bin Hajj Muhammad's sibling Said al-Tungkaly an theologian and became the Imam of Grand Mosque of Mecca al-Mukarramah.

At the end of 1938 it was also master Hajj Abdurrahman Ya'kub with his wife not long after got married Hajjah Ruqayyah Binti Haji Muhammad Said in Mecca, they returned to their homeland in the Gulf village in Sapat Indragiri Hilir Riau. In this village, master Hajj Abdurrahman Ya'kub was accompanied by his beloved wife to begin a married life while starting to develop the knowledge he gained during 12 years studying in the city of Mecca. Initially, master Hajj Abdurrahman Ya'kub taught the knowledge of religion to be limited only to the elders around his residence. Over time, the recitations that he carried out was not only attended by parents around the residence, but extended to other areas and the study was attended/ followed by the children.

While providing Islamic religious education to parents, master Hajj Abdurrahman Ya'kub also focuses on teaching children. The teaching system that he does for children is almost the same as the parents, namely the halaqah system and does not have levels and classes. The length of time taught by master Hajj Abdurrahman Ya'kub is not limited in time, as long as the children are able to complete the subjects that are followed and considered capable and skilled then they are welcome to continue the next lesson.

Entering the third year, master Hajj Abdurrahman Ya'kub saw the development of the santri who were increasingly learning at home and occasionally in the mosque, so he was also active with the support of the community to establish Darul Ta'lim Madrasa in Enok in 1940 AD While still domiciled at Enok master Hajj Abdurrahman Ya'kub holds the position of "High Islamic Assembly". With this position he often made official



Figure 1: Jami Mosque 'Nurul Wathan, an old mosque that stood at Dusun Dua Teluk Dalam District of Kuala Indragiri, was founded in 1938 AD.

government trips to the regions, including to the Reteh sub-district to hold meetings with the village head and village head. As long as master Hajj Abdurrahman Ya'kub settled at Enok while opening the recitation, not long after in 1941 master Hajj Abdurrahman Ya'kub met with women and married Hajjah Niyam Binti Saman (Interview, Rasyid June 2018)

Along with Indonesia's independence in 1945, master Hajj Abdurrahman Ya'kub was appointed as Head of the Office Religious Affairs in the Indragiri part of Hilir which is based in Reteh. In 1946 master Hajj Abdurrahman Ya'kub remarried with Aisyah Binti Hajj. Abdul Kadir. Then, for several years living in Reteh, master Hajj Abdurrahman Ya'kub established the Madrasah Nurul Wathan on November 27, 1947 and (now it used as the Keritang sub-district and Kapolsek complex). (Interview, Rasyid. June 2018)

During the Dutch Military II aggression in 1948-1949, the Nurul Wathan Islamic School was among those destroyed. In 1949, master Hajj Abdurrahman Ya'kub remarried with Qamariyah Binti Ma'rahim. Then, master Hajj Abdurrahman Ya'kub established another Nurul Wathan Islamic School at Sei. Gergaji was still in the Reteh re-

gion in AD. He also made construction of Sungai Gergaji Market in 1956 AD, the construction of the New City Seberida land road to Kuala Keritang in 1967 AD, pioneering the forest road between Kuala Keritang to Talang Jangkang in 1968 AD named the supporting road which occupied two sub-districts, namely Keritang and Kemuning sub-districts. He also opened the forest into plantation land and fields. As well as in 1968 Nurul Wathan Islamic School was moved to Pasar Kembang Village with a wider complex to date.

3.2. *Creations & Relics of Master Hajj Abdurrahman Ya'kub*

Master Hajj Abdurrahman Ya'kub wrote several books. His works have been published, namely: The Nahwu Science Book "Qawa'idu nahwiah", which was printed in 1953. The Sharaf Science Book "Amsilatul mukhtasarah", which was printed in 1953. The Book of Science Falaq namely "Nailul amani", which finished printed in 1955. The Book of Science Faraid "Ahwalul warasati", which was printed in 1955. Concern for master Hajj Abdurrahman Ya'kub wrote these books, besides indeed he mastered / studied the sciences also felt the importance of documenting material written material in written form to help make it easier for children to understand the lessons delivered.

Master Hajj Abdurrahman Ya'kub is besides being known as a public figure because of his theologian in guiding people, also known as an educational figure who succeeded in developing Islamic education. This is evident from several Islamic Schools that were established in Indragiri Hilir Riau Regency, especially in Keritang District and surrounding areas. It is a tradition of the theologians, what if they set up an Islamic School usually around the Islamic School and a mosque was also standing. These two buildings became monumental places for theologians and students in studying religion, without exception what was done by Master Hajj Abdurrahman Ya'kub when he lived somewhere, he founded Islamic Schools and mosques.

The following is a Islamic School established by Master Hajj Abdurrahman Ya'kub in the devel-

opment of Islamic educational institutions:

1. Establish an Islamic School at Teluk Dalam Sapat in 1938.
2. Established an Islamic School at Enok named Darul Ta'lim Islamic School in 1940 AD
3. Establish an Islamic School in Kuala Reteh on November 27, 1947 AD (now, the location of an Islamic School is used as Keritang Sub-District Head and Sub-District Police Complex).
4. Establish an Islamic School at Sungai Gergaji, named Nurul Wathan on March 20th, 1954 AD.
5. Establish an Islamic School at Pasar Kembang Village on January 14, 1968 AD

Master Hajj Abdurrahman Ya'kub was known by students and community at that time as an expert in the Sciences of Religion (theologians), because his wisdom and expertise in the field of Islam he got the title "Master" by the community. His efforts in developing and broadcasting Islamic teachings to the people were very visible at that time, especially for the people in his area. After teaching in the Gulf at Sapat for several years, then in 1940 he moved to Enok. For about six years at Enok, he moved in 1947 with his family to Kuala Reteh and established a mosque and Islamic School named Nurul Wathan Islamic School. Then in 1954 he moved to Sungai Gergaji and established an Islamic School named Nurul Wathan. In 1966 he moved to the Pasar Kembang.

During this time at Pasar Kembang Village, Master Hajj Abdurrahman Ya'kub's health factors had begun to decrease in health, activities and recitation were reduced. But his enthusiasm was no less to teach and develop Islamic education in various religious activities, although limited. Despite his continued decline in health in 1968 he was still able to establish the Nurul Wathan Islamic School and mosque supported by the selfless involvement of the community who gave part of its assets and energy to the establishment of the educational institution he aspired to (Interview, Hamdan HAR. May 2018).

Indragiri Hilir Regency has several old and historic mosques, including the Jami 'Al-Muttaqin Mosque in Kota Baru Village, Keritang Dis-

district. During this time the building of Jami 'Al-Muttaqin Mosque has undergone several renovations, either from community self-help funds or government assistance. Regent of Indragiri Hilir Regency of Riau Drs. H. Muhammad Wardan, M. Si, one of the grandchildren of Master Hajj Abdurrahman Ya'kub, on one occasion said that: "The Regional Government of Indragiri Hilir District wants the old mosque of the historical site and becomes a milestone in the development of Islam and a place for the generation of religion. Previously, it remained strong through the maintenance and renovation of historic mosques which should be able to motivate the young generation to explore the teachings of Islam that originated in the Qur'an and al-Hadith (Interview, Hamdan HAR. May 2018).

In addition to the Jami 'Al-Muttaqin Mosque which was founded by Master Hajj Abdurrahman Ya'kub, he also established several mosques which symbolize the development of Islam in Indragiri Hilir Regency, including:

1. Mosque at Teluk Dalam Sapat was built in 1938 AD
2. The mosque at Enok was built in 1940 AD
3. The mosque at Kuala Reteh was built in 1947 AD
4. The mosque at Sungai Gergaji was built in 1954 AD
5. The mosque at Pasar Kembang Village was built in 1968 AD

3.3. Learning Model developed by Master Hajj Abdurrahman Ya'kub.

Nurul Wathan Islamic School is an Islamic education institution established by Master Hajj Abdurrahman Ya'kub in 1947. Before establishing the Nurul Wathan Islamic School he first established the Da'arul Ta'lim Islamic School in 1940. The teaching and learning activities have gone well, but just in the stage of teaching the holy Qur'anic letters to local students. This lesson received enormous attention, so many of the residents sent their children to study at the Islamic School. Seeing the positive response of the community in accepting the development of Islamic

education established by Master Hajj Abdurrahman Ya'kub, especially Nurul Wathan Islamic School, it was thought to establish an educational institution with permanent buildings, this was also influenced by the community enthusiasm to support Islamic education at Pasar Kembang, Keritang Sub-district, Indragiri Hilir District of Riau.

Nurul Wathan Islamic School initially only learns the basics of Islamic religion. In its development, Islamic Education Institutions are increasing both in terms of students numbers who study and the quality of the subject matter delivered, namely with other religious lessons. The curriculum uses follows the curriculum of Islamic education institution Shaulatiah and Dar al-Ulum Mecca. Even in almost all aspects it mimics the two Islamic Schools. The language of instruction used is Arabic and Malay. Besides the children of the surrounding community, also children from other regions are also registered.

Nurul Wathan Islamic School used to only have two levels of education, namely the level of "Tadriyah and Ibtidaiyah". Tadriyah's level has been taught the science of Arabic by being taught books such as: the book of matan jurmiah, interpretation of Jalalain, fiqh fathul qarib. For the Islamic School curriculum at Ibtidaiyah Islamic School was added celestial studies, inheritance, and Arabic. The curriculum that he made as a lesson has not found complete data from his students. They only remembered that at the time Tadriyah had been studied the very deep religion, of course at Ibtidaiyah level more than Tadriyah level (Interview, Hamdan HAR. June 2018).

In addition, Master Hajj Abdurrahman Ya'kub also wrote several books. As for his works which have been found, namely: Nahwu Science Book "Qawa'idu nahwiah", which was printed at Bukit Tinggi in 1953. The Sharaf Science Book "Amsilatul mukhtasarah", which was printed at Bukit Tinggi in 1953. The Book of Science Falaq is "Nailul amani", which was printed at Bukit Tinggi in 1955. The book of Science of Faraid "Ahwalul warasati", printed at Bukit tinggi in 1955. He wrote these Books, none other than

for the availability of teaching materials in the Islamic School. Master Hajj Abdurrahman Ya'kub was very well known by students and community at that time as a religious expert, because of his expertise he was known as " Tuan Guru " by the community.

Master Hajj Abdurrahman Ya'kub also made the initial foundation for educational institutions development with the education and Teaching system. The education system that he used "Halaqah" for his senior students. According to his students at that time he was in front and his students surrounded his teacher to get knowledge from him. This system that he often used in providing education and teaching to his students both at home and at the mosque. In teaching, he who first reads the book, then the students took turns reading again what he had read. They might just study until they were able to deepen their religious knowledge at Tuan Master Hajj Abdurrahman Ya'kub. These senior students then help teach beginner students (Interview, Hamdan. June 2018).

Master Hajj Abdurrahman Ya'kub is also always assisted by his students who are considered capable and master the subject matter he wants to convey. His students while studying religion with him were not burdened with costs, students simply came for Islamic School to hear the material presented. Master Hajj Abdurrahman Ya'kub only teaches sincerity to his students. Master Hajj Abdurrahman Ya'kub also requires his students to pray in congregation at the mosque. He requires prayer in the mosque before students leave Islamic School.

To meet the qualified teachers, Nurul Wathan Islamic School recruited teachers from religious leaders, community leaders who possessed the scientific capacity of their religion. Some of these teachers include; teacher Tarmizi, Hamdan HAR, Kurdi HAR, Razali, Ubaidillah, Arbaiyah, Arbain Hudri, Khalid and Ibrahim. All these teachers are religious leaders and community leaders who have a qualified scientific capacity of religion. Along with the development of Islamic education in Indragiri Hilir Regency, the existence of Nurul Wathan Islamic School became a role model for

Islamic education institutions that developed in Indragiri Hilir at that time. Because the graduates (out put) can benefit the community wherever they are students (Interview, Rasyid. May 2018)

It is interesting to examine the naming of named Nurul Wathan Islamic School inspired in 1947 which was still in the atmosphere of the early days of independence, and together with the 2nd Dutch aggression, then as a form of responsibility towards the nation and state and signified the spirit of nationalism that had been embedded in Master Hajj Abdurrahman Ya'kub was named Nurul Wathan Islamic School. At the end of service Master Hajj Abdurrahman Ya'kub, especially in the field of education, there were many valuable lessons that could be used as torches in the forefront, illuminating in silence. He died at the age of 63 years, precisely on Tuesday, April 15th, 1970 AD at Kembang Kotabaru Seberida Pasar Kembang, Keritang Sub-district, Indragiri Hilir district Riau.

4. Discussion

It cannot be denied, the presence of theologians such as Master Hajj Abdurrahan Ya'kub and other theologians who are scattered throughout the country have contributed a lot in developing education, although initially they (theologians) in education practices and processes were very simple, such as the recitations was originally from a house and limited for parents who needed knowledge and experience of how has to religion well, then moved to a place specifically prepared to educate students. These activities become something that is meaningful to the next human life for generations in a long period of time. So it is not excessive then, since the end of 19th century and beginning of 20th century began to emerge Islamic education institutions in Indonesia both in the form of Islamic boarding schools or Islamic Schools, both formal and informal.

Islamic School as Islamic Education Institutions have evolved with the demands of times, even though since their establishment until today the Islamic School has experiences up and

down, but its existence has made a milestone education in Indonesia. Although in its journey many of Islamic School experiences setbacks and even close, not a few until today the Islamic School still exist in the middle fight of schools both public schools managed by the government or independently managed schools. The existence of Islamic School was not separated from figures that inspired them, for example: in Sumatra emerged, among others, Adabiyah Padang Islamic School was established in 1908 by Syaikh Abdullah Ahmad. In 1910 Syaikh M. Thaib Umar at Batu Sangkar established the Schoel Islamic School, while H. Mahmud Yunus in 1918 founded the Diniyah Schoel Islamic School as a continuation of the Schoel Islamic School. In Padang there was a Thawalib Islamic School in 1921 by Syaikh Abdul Karim Amrullah, the father of Prof. Hamka is a prominent Indonesian cleric. In South Sumatra al-Qur'aniyah Islamic School was established in 1920, and the same year of Ahliah Diniyah Islamic School was established, followed by the establishment of Nurul Falah Islamic School in 1934 and Madulah Darul Funun in 1938. In Jambi there were Islamic boarding schools and Nurul Iman Islamic School in 1913 by KH Abdul Shomad a great cleric graduating from Mecca al-Mukarramah and Juharain Madrasah in 1922 by KH Abdul Majid. Kuala Tungkal (Jambi) was established by the Hidayatul Islamiyah Islamic School (MHI) in 1936 by K. H. Muhammad Daud Arif (learning to study Islam in Mecca al-Mukarramah, 1925-1930). Likewise in Aceh established the Adabiyah Saadah Islamic School in 1930 by Tengku Daud Beureuh (Hasbullah, 1999: 195 & Shaleh, 2005: 18-19).

In Java, a traditional Islamic educational institution in the form of Islamic Boarding Schools in the form of Tebuireng Jombang Salafiyah Madrasah was established by K. H. Hasyim Asy'ari. In addition to the Salafiyah Madrasah, there was also Islamic School at Tambak Beras Jombang Islamic Boarding School and at the Rejoso Peterongan Islamic Boarding School in Jombang. The establishment of Islamic School also took place in Kudus which was established by Islamic Organizations in 1915 (Zuhairini, 1995: 194

& Shaleh, 2004: 19). In Yogyakarta there was also the Islamic School established by the Muhammadiyah organization in 1912 by K. H. Ahmad Dahlan, its Islamic School namely: Kweek School, Muallimin, Muallimat, Zu'ama, Kulliyah Mubalighin, HIK and others (Hasbullah, 1999: 101).

In Solo the Mambaul Ulum Islamic School established in 1905 which was funded by the Surakarta Palace. In West Java there was also a number of Islamic School despite the Dutch colonial pressure. Islamic School include; Ibtidaiyah Islamic School at Majalengka in 1917, Muallimin Islamic School in 1923, then Islamic School at Mount Puyuh Sukabumi. Al-Khairiyah Islamic School was also founded in 1925 at Banten, the Islamic School was spearheaded by the Islamic organization al-Jami'ah al-Khairiyah. In addition, it was also followed by the establishment of Matlalul Anwar, Khairul Huda, Masyariqul Anwar and Nurul Falah Islamic School. In Jakarta also established the al-Ershad Islamic School in 1913 which was pioneered by the Islamic organization Jam'iyah al-Irshad. The al-Khairiyah organization also established the Jami'at Khair Islamic School (Hasbullah, 1999: 194-195).

In addition in Java, in Sulawesi a formal Islamic School was established in 1926 by the Muhammadiyah organization. At Bone also established Amiriah Islamiyah Islamic School in 1933 by Association of theologians and Community Leaders. At Sengkang established Wajo Tarbiyah Islamiyah Islamic School in 1931 by Syaikh H. M. As'ad Bugis who had studied in Mecca. In Central Sulawesi, Al-Khairat Islamic School was also established in 1930, besides it also established the Tarbiyah al-Islamiyah Islamic School at Mangkoso in 1938. In Kalimantan formal Islamic School also established with the name al-Najah wal Falah in 1918 at Sungai Bakan Mempawah, besides It was also established by al-Sultaniyah Islamic School at Sambas (West Kalimantan) in 1922, and al-Raudotul Islamiyah Islamic School in Pontianak in 1936 (Zuhairini, 1995: 195-196).

The Islamic School that establish and develop until the day with various patterns and models are very determined figures of theologians who lead / care (mudhir), this is illustrated from several

Islamic School that still exist generally because of character and theologians of the founders and their successors are able to adjust the times. Although in the early days the Islamic School established a teaching system adopted as well as applied by theologians when they studied in Mecca or in Medina first, for example the system "halaqah". Halaqah is the oldest Islamic education system, which has been practiced by the Prophet since the beginning of Islam. As noted in history, at the beginning of Islamic speech the process of planting values of Islamic teachings was carried out by the Prophet in the house of Al-Arqam. After the Islamic community was formed, Islamic education was then carried out in the mosque. The education process in both is done in the form of halaqah or learning circle (Azra, 2012: 1).

The learning place (institution) used generally in Nizar Islamic education (2007: 110-120), divides the early education institutions, namely: (1) houses. When the revelation was revealed by Allah SWT to the Prophet Muhammad, to explain the events and teach the Companions, the Prophet Muhammad took the house of Al-Arqam bin Al-Arqam as its place. On this basis the house of Al-Arqam was recorded in history as the first educational institution in Islam. This lasted approximately 13 years, and (2) Kuttab. The Kuttab / maktab gives the meaning of writing place, or the place where the activity is written for writing. The Kuttab has 2 forms, namely; the kuttab which functions as a place of education that focuses on reading and writing, and the kuttab places of education that teach the Qur'an and religious basics. (3) Mosque. The word mosque comes from Arabic, sajada, yusajidu, masajid / sajdan (fi'il masdar), meaning a place of prostration. Understanding in terms of the mosque is interpreted as a place of prayer and bermunajat to Allah the creator of khalik and a place to reflect and organize the future (dzikir). Since the establishment of the mosque at the time of the Prophet Muhammad, the mosque has become the center of activities and information of the Muslims, both concerning education and socio-economic. In its development, among Muslims there was a growing enthusiasm to study and motivate them to

take their children to obtain education in mosques as secondary education institutions after the kuttab. (4) Saloon. Saloon comes from Arabic which means art studio. According to Hasan 'Abd. al-Al as quoted by Nizar (2007: 118), states that this Saloon was established in the Abbasid period under the name "Al-Shalunat al-Adabiyah, namely the Art and Literature Studio. (5) Islamic School. Islamic School as long as they say dasara (isim eat) which means learning. So, Islamic School means a place of learning for students / or Islamic Students. The use of the term definitive Islamic School only emerged in the 11th century. Historically, the existence of Islamic School in both the classical and XXI centuries (currently) is not much different. The dynamics of Islamic School that grow rooted in the culture of the local community do not escape the dynamics and civilization of society. The emergence of Islamic School is the transformation of Islamic educational institutions from mosques to Islamic School indirectly occurring through three stages: first, the stage of the mosque. Second, mosque-khan stages. Third, the Islamic School stage.

Before Indonesian had independence in 1945, Islamic School had been established, both in the form of traditional Islamic boarding schools and Islamic boarding schools which were modified into Islamic School as described above. It was this Islamic School which established before independence Indonesia which later transformed into religious education institutions which contributed greatly to educate in Indonesia. Although its existence at that time was supervised and even very discriminatory compared to educational institutions established by the Dutch East Indies colonial government. According to Shaleh (2005: 14-15), when the Dutch through the COV trade group dominated the archipelago since 1617, in a long time they allowed Islamic Schools and boarding schools to run as they were and even disbanded, including some of their teachers that the great number of clerics and religious leaders were eliminated for various reasons.

Admittedly, after Indonesia's independence in 1945 even though Islamic School continued to grow and develop, not by itself the Islamic School

was included in the national education system. The Islamic Schools do continue to live, but do not get full assistance from the government. The Islamic Schools of Islamic education world are generally left alive even in very simple conditions and live as they are. Even if at that time there was attention, only limited moral encouragement (Shaleh, 2005: 22). However, even though before and after Indonesia at the beginning of independence toward the government's attention for Islamic School was half-hearted and even less attention, the fact that Islamic School and boarding schools continued to grow rapidly like mushrooms in the rainy season. [14] , said that the development of Islamic School or Islamic boarding schools must be very determined by figures and leaders involved in management, such as: Master, Master of Religious and teachers who have depth and breadth of religious knowledge, willpower, patient, strong and strong and extraordinary sincerity. While Rosyada (2004: 227-228), emphasizes that all components and community strength are involved in making various changes and improving the education sector towards the results of quality education. The democratization of education management means encouraging responsibility for improving the quality of teachers and principals (Islamic School) to organize various programs to improve the quality of learning outcomes through improving the learning process, supported by stakeholders and supported by regional governments.

There are several factors that influence an educational institution, especially Islamic Education Institutions in the archipelago, to survive the times with all its dynamics, even the existence of these educational institutions can color education as a whole, according to [15], [16] M. Syahran Jailani (2014 & 2015) These factors, namely: (1) Character / figure of theologians. In general, the former theologians in part, with the experience of studying for years in Mecca al-Mukarramah and Madinah, the breadth and depth of the religious knowledge became torch and illumination for the people. The community feels enlightened and realizes how important science is conveyed by the scholars. With this knowledge, in the end commu-

nity has provision of how to live their lives in the future, (2) Community involvement and awareness. The public is aware of the importance of science, for the community involvement there is no doubt, most of the Islamic school in Indonesia established because they were initiated by the community, even from land, buildings, financing, teachers and others all become the responsibility of the community, they contribute energy, property, and even lives even though they contribute to the advancement of education. This is actually the main capital of the existence of Islamic School in Indonesia, in contrast to other educational institutions are established by similar authorities or foundations that receive preferential treatment, and Islamic School with all their advantages and disadvantages have contributed to the intellectual development of the nation's children, (3) Spirit of people colonized. As a result of being colonized for several centuries by foreign colonialism, and the treatment of authorities' injustice at that time, it became a motivating factor for theologian to awaken the spirit of society through proselytizing and education to carry out holy war against ignorance, poverty, economic, socio-cultural and political backwardness. The establishing educational institutions the theologian convey ideas of mind as a medium to instill a patriotic spirit to the children, youth and parents of spirit love for homeland, love for nation and love for religion, (4) Geographical location. The East Coast of Sumatra from Aceh to Lampung, spread shipping and trade routes from various parts of the world. The strategic position is flanked by the two Indian Oceans and the Pacific Ocean, indirectly benefiting local people who have lived for centuries and made the sea and river area as a means of transportation. Riau, for example: has had good relations for centuries and contacts with allied countries and countries, such as: Malaysia, Singapore, Fathani, even Arab and Turkish countries and even with the old Chinese empire, (5) Socio-cultural. In socio-cultural terms, coastal communities are generally more open and easy to make social contacts, openly willing to accept the presence of migrants who stop by various motives and goals. The local communities able adapted

to the migrants, especially from Arab merchants, mainland China and European explorers. Even the assimilation process occurs through, for example: marriage, trade, religion and education. Especially in the education world, because there is sufficient kinship long ago it was then many of the students of this country who later studied for example to Makkah and Madinah or partly to Europe. These students then returned from studying in Mecca to develop their knowledge for the community through both speech and education, and (6) Management and Human Resources. Among the successes of Islamic education institutions are not outdated, still surviving and even developing well is the management and anticipation of the future through the preparation of quality human resources. Progress in the flow of information and technology has become a challenge for Islamic education institutions, therefore managing good management are supported by the preparation of quality human resources is the key word for the success of the world of education. [17] Abuddin Nata (2001: 79), states that various developments and advancements in the field of science and technology, such as advances in communication technology, information, and other cultural elements will be easily known to the public. Such a tendency, it must be anticipated by the education world if they want to put education in the vision as agents of development that are not outdated.

5. Conclusion

Characteristics and theologians of Master Hajj Abdurrahman Ya'kub (1907 M-1970 AD) through depth and breadth and understanding of religion (Islam) deeply through the books that he corals, namely: (a) The Knowledge book of Nahwu "Qawa'idu nahwiah" printed in 1953, (b) The Sharaf Science Book "Amsilatul mukhtasarah" printed in 1953 (c) The Falaq Science Book "Nailul amani ", printed in 1955, and (d) The Faraid Science Book "Ahwalul warasati" printed in 1955, all of which were printed in Bukit Tinggi had contributed greatly to teaching and educating the people. For the development of education

world, especially Islamic Education, Master Hajj Abdurrahman Ya'kub, has laid the foundation of a strong religious foundation through the delivery of moral messages and written messages which are then realized in the form of the establishment of educational institutions spread throughout the country.

Master Hajj Abdurrahman Ya'kub (1907 AD - 1970 AD), has taught us how education should be, especially learning practices relying on religious values. Patience, sincerity, strong determination, caring, honesty and obedience to Allah SWT are the values of education that must grow in each individual educator (teacher) and students.

The figure of theologians, the involvement and participation community in the building of the people are two forces that contribute to accelerate the development of education world in Indonesia, especially Islamic education. Theologians and society are the main components of synergy in building social relations and the order of society life. As a buffer, theologian and religious leaders play an important role in creating a civilized society.

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Supporting data of interviews result (as informants):

1. Abd. Rasyid (77 years old), Master H. Abdurrahman ya'kub's student.
2. Hamdan HAR (69 Years old), Master H. Abdurrahman Ya'kub's son and successor.
3. Drs. H. Muhammad Wardhan, M. P (58 Years old), Master H. Abdurrahman Ya'kub's grandson, student. The Position of Drs. H. Muhammad Wardhan, M. P, now is the Regent of Indragiri Hilir Riau.
4. Fathurrahman (44 years old), Master H. Abdurrahman Ya'kub's grandson.
5. Prof. Dr. Muhammad Rusdi, S. Pd., M. Sc (50 years old) had Dean of Teacher Training and Education Faculty in Jambi University. Students of Nurul Wathan Islamic School who were established by Master H. Abdurrahman Ya'kub.