

History of Muslim Intellectual Dynamics in North Sumatra Early XX Century

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Abstract: North Sumatra is one of the provinces on the island of Sumatra directly adjacent to the Province of Aceh. North Sumatra early 20th century has some Malay Kingdom which is a representation of Malay society which is very synonymous with Islam. Although North Sumatra early 20th century has been controlled by the Dutch, but still exist and evolve in all aspects of life, the issue of the spread of Islam and education. The introduction of North Sumatra is also due to the misery of the Malay Kingdom, also due to the many Muslim intellectuals who will play a major role in the North Sumatra. Among the most prominent Muslim intellectuals in North Sumatra were Syekh Abdul WahabRokan, SyekhBosar, Syekh Abdul Hamid, Syekh Mohammad Yunus, and Syekh Muhammad MukhtarHarahap. Besides playing a major role in the North Sumatra in various fields, the Muslim intellectuals are also very well known among the people of North Sumatra. The contribution of Muslim intellectuals can still be felt today, one of which is through their work, such as organization, village, mosque, and madrasah. In this research will be discussed further about the history of Muslim intellectual dynamics in North Sumatra in the 20th century with the formulation of the problem: (1) What is the condition of North Sumatra in the early XX century ?, (2) Who are the Muslim intellectuals in North Sumatra in the early XX century? This study uses historical research methods with stages: heuristics, verification, interpretation, and historiography. Based on research entitled *History of Muslim Intellectual Dynamics in North Sumatra Early XX century*, it can be concluded that many Muslim intellectuals in North Sumatra in that period that they play a major role in advancing North Sumatra, especially in the field of spreading Islamic religion and education. Among them is Syekh Abdul WahabRokan who played a major role in promoting the Naqshabandiyah Order in Langkat, SyekhBosar who was instrumental in eradicating illiteracy and improving the understanding of Islam among the Padang Sidempuan community, Syekh Abdul Hamid who played a major role in the field of Fiqh and issued many fatwas -fatwanya for the community Hutapungkut, Syekh Mohammad Yunus who plays a major role in the birth of leading scholars in North Sumatra as well as the initiator of the establishment of Al-Washliyah Organization, and Syekh Muhammad MukhtarHarahap who plays a major role in advancing modern education through madrasah Al-Mukhtariyah which initiated.

Keywords: History, Dynamics, Muslim Intellectual, North Sumatra

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I. Introduction

Geographically, the Province of North Sumatra is located at 10° -40° North Latitude and 980⁰-1000⁰ East Longitude, directly adjacent to the north with the Province of Nagroe Aceh Darussalam, South with Riau Province, the East with Melaka Strait, and the west with Ocean Indonesia . North Sumatra is very rich in natural resources and natural conditions. In addition, the fertile soil conditions in the province also support economic progress in agriculture and plantations. Advances in agriculture and plantations in North Sumatra became the gateway of the people of Java to North Sumatra. The people who came from Java came to North Sumatra as coolies for plantations opened by the Dutch in North Sumatra.

Communities in North Sumatra are heterogeneous societies consisting of various tribes. In the context of the government of the Republic of Indonesia, ethnicities in North Sumatra are divided into three, namely: (1) eight ethnic localities consisting of Malay, Karo, Simalungun, Pakpak-Dairi, Toba Batak, Mandailing-Angkola, Coastal and Nias. (2) Ethnic immigrants from Nusantara, namely Minangkabau, Aceh, Banjar, and Java. (3) Ethnic migrants from abroad, such as Tionghoa, Tamil, Bengal, and Europe. The ethnic majority in North Sumatra is Malay which is very synonymous with Islam. The greatness of Malay in North Sumatra is also evidenced by the presence of kingdoms in North Sumatra, which is dominated by the Malay Kingdom. It is also one of the hallmarks of life in North Sumatra in the early XX century.

The presence of Malay kingdoms in North Sumatra became one of the main attractions of this province. In addition, the presence of Muslim intellectuals also became uniqueness for the Province which was formerly known by the name of East Sumatra. The term intellectual itself refers to the "individuality" of the thinkers and indicates the individual response of thinkers to a particular historical "call" or social function. The collectivity of intellectuals is made possible by a common response to certain historical "vocations", or a collective action to articulate the traditions and interests of a particular class or other social groups. Eyerman argues that intellectuals are a name for people who are never satisfied with things as they really are. As Seymour Martin Lipset defines intellectuals as the people who create, disseminate, and run the culture. Thus, it can be made a conclusion that what is meant by the intellectual is the people who always think and find out about new things because they never feel satisfied with the things that exist and in the end they become creator and spreader of active culture - new culture. Based on this understanding, it can be concluded that the intellectuals are the educated people who will be very influential in society because they are always creating and bringing and spreading new cultures.

North Sumatra is one area that has many Muslim intellectuals. Among them are Syekh Abdul WahabRokan, SyekhBosar, Syekh Abdul Hamid, Syekh Mohammad Yunus, and SyekhMuhammadMukhtarHarahap. Syekh Abdul WahabRokan is one of the leading clerics in Langkat from Riau. He is also the initiator and founder of KampusBabussalam which is a small village that serve as the center of teaching and dissemination of TarekatNaqsabandiyah in TanjungPura, Langkat. He also managed to bring North Sumatra, especially TanjungPura famous to Malaysia. SyekhBosar is a Muslim intellectual from South Tapanuli. In addition to disseminating and building Islam in South Tapanuli, he is also a cleric who has been active in politics. One of them was that he was appointed to the leadership of Sarikat Islam in South Tapanuli. The next intellectual is Syekh Abdul Hamid. The cleric who came from Nopan City is one of the ulama who strongly opposed to the teachings of tarekat. This became one of the uniqueness of Syekh Abdul Hamid, because at the beginning of the 20th century the development of Tarekat in North Sumatra experienced significant progress. However, he emerged as a scholar who strongly opposed the teachings. The next cleric is Syekh Mohammad Yunus who is from Binjai. He is a teacher of most scholars in North Sumatra as well as the initiator of the establishment of Al-Washliyah Organization. The last cleric is Syekh Muhammad MukhtarHarahap who is the originator of the school Al-Mukhtariyah.

The five scholars are some of the many Muslim intellectuals in North Sumatra who play a major role in advancing North Sumatra. In addition to the reasons mentioned above, the situation of North Sumatra in early 20th century, has come into contact with the Dutch colonialists. Nevertheless, the five intellectuals are still recognized by the Dutch. Based on these uniqueness, this research will discuss more about biography and contribution from five Muslim intellectuals in North Sumatera in early XX century.

II. Discussion

As explained in the introduction, this study discusses the dynamics of Muslim intellectual history in North Sumatra in the early 20th century. The details of the biographies and contributions of Muslim intellectuals in North Sumatra early in the 20th century are as follows:

1.1 Syekh Abdul WahabRokan(1811-1926 M)

His full name is Syekh Abdul Wahab Bin Abdul Manaf Bin Muhammad Yasin Bin MaulanaTuanku Haji Abdullah Tembusai or commonly referred to asTuan Guru Babussalam, is a scholar from Rokan, Riau province today. He was thought to have been born on 19 RabiulAkhira 1230 H / 28 September 1811 M in Lake Runda Village, RantauBinuangSakti, Kepenuhan, Rokan Hulu, Riau Province, and died on 21 JumadilAwal 1345 H / 27 December 1926 M in KampungBabussalam, TanjungPura, Langkat. He is a descendant of the kings of Siak, and is from the noble Tembusai noble family. His father was named Abdul Manap Ibn Yasin Ibn Haji Abdullah, and his mother was named Arba'iahBinti Datuk Dagi who is the daughter of Datuk Bedagai (Dagai) originating from the Land of White and still has a blood relation with Sultan Langkat. In addition to marrying Arbaiyah, Abdul Manap has also been married to several other women and have children. One of his sons he obtained from his wife other than Arbaiyah is Muhammad Yasin or commonly called with Bilal Yasin. Thus, Syekh Abdul Wahab and Bilal Yasin are half-siblings but not a thousand, or in other words are half-brothers.

Syekh Abdul Wahab has three siblings, the Western Series with Hajjah Fatimah, Muhammad Yunus, and a brother who died in infancy. When small, he was named with AbulQosim. At the age of 2 years, her mother died while giving birth to her sister, and her father died when she was a child. From then on, he was raised by his brothers, the Western Series, Muhammad Yunus, and Bilal Yasin.

Syekh Abdul Wahab was educated and raised in a very religious environment. From childhood he studied to Mr. Baqi who was one of the leading clerics in his native land. He also studied the science of the Al-Quran to H.M Saleh who is a famous scholar from Minangkabau. He is an expert teacher in the art of reading al-Quran (qari). After successfully completing his lesson at Haji Muhammad Saleh, he continued his education to

Tembusai. There he studied Maulana Syekh Abdullah Halim Tembusai and Syekh Muhammad Shaleh. They are prominent clerics at Tembusai. Both teachers are scholars who are experts in the field of Arabic-speaking sciences, such as FathulQarib, Nahwu, Sharaf, Balaghah, Mantiq, Tauhid, Fiqh, and others.

After three years of studying the two teachers, and thanks to his diligence, finally Syekh Abdul Wahab succeeded in obtaining the title Fakih Muhammad from his teachers. After completing his lesson at Tembusai, he went to the Malay Peninsula and lived on the Ujung River, Negeri Sembilan. In the land, he learned to a cleric named Syekh Haji Muhammad Yusuf Bin Haji Muhammad Thahir and better known as TokOngku. TokOngku is a teacher of the TarekatNaqsabandiyah. Together with TokOngku, he began to deepen the TarekatNaqsabandiyah. After settling for two years, he went to Mecca to study with some famous scholars. While in Mecca, he was deployed as al-Jawi, as it came from the archipelago. The teachers in Mecca are as follows:

1. SaidiSyarifZainiDahlan.
2. SyekhSayyid Muhammad Bin SulaimanHasbullah al-Maliki.
3. Syekh Muhammad Yunus Bin Abdurrahman Batubara Asahan.
4. Syekh H. ZainuddinRawa.
5. SyekhRuknuddinRawa.
6. Syekh Muhammad Bin Ismail Daud al-Fathani.
7. Syekh Abdul Qodir bin Abdurrahman Kutan al-Kalantani.
8. Syekh Wan Ahmad bin Muhammad Zain bin Musthafa al-Fathani.
9. SyekhSulaimanZuhdi.

While studying in Mecca, Syekh Abdul Wahab deepened the TarekatNaqsabandiyah, and managed to get a diploma from SyekhSulaimanZuhdi. After six years of studying in Mecca, he returned to his homeland and began teaching the TarekatNaqshbandiyah. From that time on, he actively taught and developed the teachings of the tarekat. Syekh Abdul Wahab is very passionate about teaching and developing the TarekatNaqsabandiyah. He also initiated a people's deliberation in Rokan related to their ideals to develop religion and tarekat. The results of these deliberations are as follows:

1. Forming a union organization Rokan, headed by H. Abd. Muthalib Mufti. The organization's goal is to unite the vision and mission of the Rokan family, to spread the religious teachings and free the people from the pressure of Dutch colonialism.
2. Establish a relational body, led by Sultan ZainalAbidin. The aim is to establish relationships abroad. Through the agency has been sent messengers to Malaysia, Perak, and Turkey. The mission was successfully implemented and facilitated the spread of Islam. But the body was suspected by the Dutch as an opposition, and eventually Sultan ZainalAbidin was exiled to Madiun.
3. Establish educational institutions and lessons headed by Syekh Abdul WahabRokan. The body seeks to develop religious education and tarekat.

The results of the deliberations were carried out and received great support from the Rokan population. Based on the results of the deliberation, it can be seen that Syekh Abdul Wahab was assigned to establish an educational and teaching institution that aims to develop religious education and tarekat, it gives his own spirit for him to continue to develop religious education and the TarekatNaqsabandiyah. From then on, he actively went out of the country to teach religious education and tarekat. The effort was proven by the establishment of several tarekat villages during his teaching, namely Masjid Mosque in Kualuh, Riau in 1873, KampungBabussalam in Langkat in 1883, and Kampung Darussalam in BatuPahat Malaysia. With such tactics, the TarekatNaqsabandiyah continues to develop.

The great contribution of Syekh Abdul WahabRokan in North Sumatra is through the establishment of KampungBabussalam in TanjungPuraLangkat. the village is a kampung that serve as the center of teaching and development of the TarekatNaqsabandiyah in North Sumatra. In its development, the village succeeded in making Langkat known as the teaching center of the TarekatNaqbandiyah and the science of religion. Many people come to KampungBabussalam not only from North Sumatra but also from other regions to study in the kampung.

2.2 Syekh Bosar (1857-1920 M)

SyekhBosar is a title of a man named Abdul Halim Hasibuan. He was born in KampungSihijukSipiroksubdistrictTapanuli Selatan in 1857 M. He is the son of one of Mr. KadiKonteler during the Dutch colonial era, MaulanaKadiHasibuan who holds H.M. Nurhakim. SyekhBosar Education begins at SekolahDua. Similarly, other scholars, Sheikh Bosar also studied in Mecca. When he was 12 he went to Mecca. He was in Mecca between 1870 and 1900. Although his father was a Kadi during Dutch rule, his departure to Mecca was to use the cost of his own parents without any help from the government. While in Mecca, he studied various religious sciences. Among his famous teachers were Syekh Umar Hamdan,

SyekhAsy'aryBawian, SyekhKendi, and Syekh M. DaudFathoni. In addition to studying and deepening the science of religion, SyekhBosar is also active in studying the science of Sufism, especially in the field of the TarekatNaqsabandiyah. In 1920 he died and was buried to the left of the main mosque of Padang Sidempuan.

In 1900, SyekhBosar returned to Indonesia. Since then he began to contribute greatly among the people in his homeland. When he returned to the country, he was confronted with a state of illiterate society. Faced with such a situation, SyekhBosar began to hold teaching activities at Masjid Raya Kota Padang Sidempuan. Besides illiteracy, people in the area also still have very little understanding related to Islam. Nevertheless, the surrounding community has a high spirit to worship. They are diligent to the mosque and the teachings, and desperately want the presence of a teacher to teach them the science of religion. Thus, the presence of SyekhBosar brings fresh air to the surrounding community.

In addition to teaching, SyekhBosar also opened a study at HutaimbaruAngkolaJulu, while holding a khalwat practice there. His teaching activities at the mosque lasted for 20 years, until he passed away due to his hemorrhoid pain. He also founded a surau to teach the prayers and become the old mosque of the present day. One of the uniqueness of this scholar is that he never founded a *madrasah* as a place of learning. Teaching activities that he did only in the *surau* only. Nevertheless, he has many disciples. It is possible because at that time also there are not many scholars in North Sumatra. So the people around Padang Sidempuan and North Sumatra generally learn to SyekhBosar. In the field of politics, he had been a judge of Qadhi during the reign of the Dutch East Indies. In addition, he was also appointed chairman of the Sarikat Islam in South Tapanuli when Sarikat Islam was led by Haji Agus Salim in Jakarta.

2.3 Syekh Abdul Hamid (1865-1928 M)

Syekh Abdul Hamid was born in 1865 in Hutapungkut Kota Nopan. As a child he was called Ma'as. He is the son of a farmer and a goat pastor named Jasuara. Syekh Abdul Hamid from adulthood to old age, he was illiterate, unable to read and write Latin letters. This is because, since childhood he never entered primary school, because at that time there is no elementary school in his house. At that time, the religious lessons in Hutapungkut were oriented only on the teaching of reciting the Al-Quran and the pillars of prayer, as well as studying the sciences of Tauhid, better known as the "Twentieth Nature". As for studying religion deeper, Hutapungkut and surrounding communities learn a lot to go to study area of West Sumatra, precisely Rao Area, Collection, and Bonjol. These three regions are well known areas with many scholars who teach the religious sciences. In addition, the geographical factor between Hutapungkut and West Sumatra is also one of the strongest reasons for the many Hutapungkut people who study religion to West Sumatra. In addition, many *Faqih* from West Sumatra who came to the area of Hutapungkut to preach and spread the religion of Islam. It is also one of the strongest foundations of the oral source that says that Syekh Abdul Hamid originally studied Islam with a *faqih* who came from West Sumatra. The name of the *faqih* is unknown.

During his study with his teacher from West Sumatra, Syekh Abdul Hamid also often heard stories about other Minangkabau scholars who studied to Mecca, such as Tuanku Rao, Syekh Imam Bonjol, and other scholars. It is this that became the first gate of his interest to study religion deeper into Mecca. Although at that time there was SyekhSulaiman al-Kholidy who spread the TarekatNaqsabandiyah in Hutapungkut, but he was not interested in it. He wants to learn and deepen the science of Fiqh. Seeing this, his father advised Syekh Abdul Hamid to go and study to Mecca. In 1885 he went to Mecca at the expense of his parents. Arriving in Mecca, he stayed at the home of a Thabib from Palembang, named Thabib Abdullah, and he was later married by one of the grandchildren of the thabib, named Khadijah.

Similarly, other scholars, while studying in Mecca Syekh Abdul Hamid also studied to the great scholars of Mecca. As for his teachers while he settled in Mecca, one of them was SyekhAhmadKhatib al-Minangkabawi. This is reinforced by the attitude of Syekh Abdul Hamid who strongly opposed the TarekatNaqsabandiyah. This is in line with one of the thoughts of Syekh Ahmad Khatib al-Minangkabawai contained in his book "IzharulKazibin" which is also strongly against the teachings of the TarekatNaqsabandiyah.

After 10 years in Mecca, in 1895, he and his family returned to Hutapungkut and were welcomed by the surrounding community. His expertise in the fiqh field made him a highly respected cleric in the Hutapungkut community. Since then, he has been active in teaching in mosques. It seeks to rid the public beliefs of animist beliefs and stresses the laws of *syariah*. His followers are increasingly growing. Nevertheless, his attitude which strongly opposed the teachings of the TarekatNaqsabandiyah gave rise to several groups opposed to it. Nevertheless, he continues to teach his knowledge. He also taught at the Nopan City Mosque. In 1918, he went to PematangSiantar and was appointed Kadhi. He held the position for 2 years, and after that, he returned to Hutapungkut and settled there until the end of his life. Besides studying, he is also actively farming. He also once established a mosque in front of his house and until now the mosque is still terawatt well.

In addition to teaching actively, one of the other major contributions of these scholars is the construction of several *madrasah* in theHutapungkut area. The *madrasah* that have been built are:

1. MaktabIhsaniyah which was built in 1927 in Hutapungkut. The teacher is Almr. M. Ali Bin Sheikh Basyir who came from Deli Tua.
2. Diniyah School, established in 1928 in Botung. The teacher is Alm. M. Arjun with the title of H. FakhrudinArif who is an alumnus from Sumatra ThawalibPerabek.
3. Islamic Madrasah which was founded in 1928 in Manambin. The teacher is Alm. Hasanudin from Langkat.
4. Subulus Salam was established in 1929 in MeincatKotanopan Vegetable. The teacher is Alm. H. Ilyas from Deli Tua.
5. SyarifulMajlid who was born in 1929 in Singengu. The teacher is Alm. H. Nurdin Umar from Langkat.

The construction of these *madrasah* is evidence of a renaissance or revival in the field of education in Hutapungkut. Thus it can be seen that Syekh Abdul Hamid is instrumental in advancing education in Hutapungkut through the teachings and construction of the *madrasah* he does with local communities. Syekh Abdul Hamid is also renowned as a highly respected cleric. His *fatwa* not only followed by the surrounding community, but the government at that time also often ask his fatwa related to the determination of the beginning of fasting and feast days. In addition, in 1915, there was a scholar named Syekh Mustafa Husen who was also a graduate of Mecca and a pioneer dan founding of Islamic Boarding School in New Purba, he respected and prioritized Syekh Abdul Hamid as his teacher. In 1928, Syekh Abdul Hamid breathed his last breath due to shortness of breath and then was buried in the next room of his mosque mihrab. Such is the contribution of a scholar who was initially illiterate and unable to read and write. However, the spirit he had to study the science of religion, ultimately led to him become one of the scholars who contribute greatly in the community Hutapungkut in particular and North Sumatra in general. Through the madrassas he had initiated, Syekh Abdul Hamid had succeeded in making a major change among the Hutapungkut people, especially in the world of education.

2.4 Syekh Muhammad Yunus (1889-1960 M)

Syekh Muhammad Yunus was born in 1889 in Kampung Percukaian, Binjai, Langkat is the son of H. Mohammad Ayrsyad from Tanjung Medan, Gunung Beringin, Penyabungan Subdistrict, South Tapanuli Regency. He is one of the scholars who are very meritorious and leave much of the fruit of his education to his students. Most scholars in North Sumatra are disciples of Syekh Muhammad Yunus, among the Alm. H. Abdul Rahman Syihab, Ismail Banda, H. Baharuddin Ali O.K., H. Abdul Aziz, Abdul Wahab, and several other great scholars.

Since childhood Syekh Muhammad Yunus is famous as a child who is very diligent in fighting for his education. Although often constrained by the cost, but Syekh Muhammad Yunus still trying to continue his education. As for his early education he started in his native land. Later he also studied at Titi Gantung Binjai with Syekh Abdul Muttalib. Furthermore he studied the science of Manthiq and Fiqh in Besilam, Langkat. He continued his education to Dorga Kedah and studied with Syekh Mohd. Idris Farmer. After that, he continued his education to Mecca and studied with Syekh Abd. Rahman, Syekh Abdul Kadir Mandailing, Syekh Abdul Hamid, and others. During his studies in Mecca, he also taught at the Sautiyah *madrasah* of Mecca. Upon his return from Mecca, he studied to Penang with Syekh Abd. Majid at Kwala Muda Penang Malaysia.

Upon his return to Medan, he actively taught at several *madrasah*, one of whom was Maktab Al-Islamiyah and was appointed head of the *maktab* until his death. During his reign, Maktab Al-Islamiyah Tapanuli as the only oldest *madrasah* in East Sumatra at that time produced many religious teachers and religious leaders and scholars scattered in Sumatra. He also became the pioneer of the establishment of Al-Jam'iyatul Washliyah organization that originated from the "Debating Club" in Maktab al-Islamiyah. Al-Jam'iyatul Washliyah, then better known as Al-Washliyah, means the organization that wants to connect and attach. This organization is one of the Islamic organizations born in Medan, precisely on 30 November 1930/9 Rajab 1349 H. In general, Al-Washliyah more focused on the field of education. This can be seen from the incessant Al-Washliyah in establishing schools. In addition, as an Islamic organization, this organization is also active in the propagation of da'wah. On July 7, 1960 Syekh Muhammad Yuns eventually died at his own residence, at Jalan Padang Bulan no. 189 Medan. Although he has died, his services can still be felt to this day, especially through Al-Washliyah's organization.

2.5 Syekh Muhammad Mukhtar Harahap (1900-1948M)

His real name is Ya'qub Harahap with the title of Haji Muhammad Shaleh Mukhtar Bin Tongku Haji and better known as Syekh Mukhtar. He was born in Rondaman Lombang Padang Bolak South Tapanuli in 1900, which is the seventh of 14 children.

The level of education is:

1. The village school from 1908-1909
2. Learning religion in Tanjung Pura Langkat year 1910-1914
3. Study religion in Malaysia Pesantren Syik in Kedah Malaysia from 1914-1920, to Sheikh Haji Ya'qub Shik.

4. Learn in the pesantren Know Kelantan with Shaykh Muhammad Yusuf or better known as Shaykh Know in 1920-1925
5. Year 1925-1931 studying in Mecca. The teachers in Mecca are:
 - a. SyekhMukhtar Bogor
 - b. SyekhAbd. KadirMandily
 - c. SyekhAly Maliki Mekah
 - d. Syekh 'Umar BajuriHadramy
 - e. Syekh Abdul Rahman Makky
 - f. Syekh Muhammad Amin Madinah
 - g. Syekh Muhammad Fathami Malaya
 - h. UstadzNila

While in Kelantan and Mecca, in addition to learning he was also appointed a teacher. During his lifetime he studied religion for 21 years, and most of his learning was his own expense, especially in Mecca. Upon his return from Mecca, he brought many books that are still considered rare in Indonesia at that time. In 1931, he returned to the country. Previously he got an offer to become a teacher and settled in Malaysia. But he is willing to build his home region. Therefore, he declined the offer to stay in Malaysia and return to Indonesia. In an effort to strengthen his goal, he married a Kadhi in the Southern BarumunSubdistrict of South Tapanuli, named GumilangHasibuanBinti Tuan Imam. His wife then gave a big hand in realizing his ideals. The first method he uses is to enlighten the people in the villages that are dominated by parents. To facilitate his efforts, he then established a pesantren on a land area of 3.5 Ha in the Portibi area, which was inaugurated in 1935 by King LuhakHoofd van Portibi. The pesantren will be known as Pesantren Al-Mukhtariyah. In the area of Padang Lawas, he is the originator of the introduction of learning systems using class and benches and separate offices in madrasah. In addition, in his subjects he emphasized the lesson of Tafsir. He is also a pioneer figure in the introduction of sports lessons at school. The Islamic Boarding School is then growing and havebranches in some villages, such as:

1. PortibiJulu led by H. Abd Halim Hasibuan.
2. Simaninggir led by Master Uteh
3. RondamanDolok led by H. Mursal
4. Hotang Sosa led by Guru Jidin
5. Aloban led by Zacharias

In addition to being the founder and pioneer of Pesantren Al-Mukhtariyah, he also pioneered in the cooperative, and encouraged the surrounding villages to establish cooperatives. But the effort was halted during the Japanese occupation. He is also very fond of encouraging and motivating his students to study abroad, and to date there are some of his students who have achieved success, such as being the dean of the Ushuludin Faculty at IAIN Medan. The development of Al-Mukhtariyah which continues to progress has caused the name of SyekhMuhamamdMukhtarHarahap to become more famous in Padang Lawas area even to East Sumatra and Riau. Such circumstances made many kings at that time feel envy with him. So he often complained to the Dutch government with false accusations. The Dutch government also increasingly watched him closely. Not infrequently many police who often come to the house and watch him. In addition, he also experienced difficult times when Japan entered North Sumatra. At that time, the economy of his students was getting worse and many of his students had to leave the *pesantren*. The muirds who still survive are invited to plant cotton and weave clothes, and make soap and rubber oil. In the period of independence he was also active in the effort to maintain independence by formingLaskarSabilillah. On July 15 1948 he eventually died of being pounced on a crocodile while taking ablution 'on a river.

Such is the contribution of H. Muhammad MukhtarHarahap who is the founder of PondokPesantren Al-Mukhtariyah. In addition, he also contributed greatly in the idea of modern education system applied in these pesantren.

III. Conclusion

Based on this research it can be concluded that North Sumatra at the early of the 20th century has been occupied by the Dutch. Nevertheless, North Sumatra at that time still can exude itself, one of them through the existing Muslim intellectuals. Among them are Syekh Abdul WahabRokan,SyekhBosar, Syekh Abdul Hamid, Syekh Mohammad Yunus, and Syekh Muhammad MukhtarHarahap. These five intellectuals are Muslim intellect who played a major role in bringing about change in North Sumatra in the early 20th century and even to this day.

Syekh Abdul Wahab Rokan who is a scholar from Riau is a teacher of the Tarekat Naqsabandiyah who played a major role in the establishment and development of Kampung Babussalam in Langkat. The village is a village that serves as the center of teaching and dissemination of the Tarekat Naqsabandiyah in Langkat and still exists to this day. Syekh Bosar is a scholar from South Tapanuli. One of the uniqueness of this scholar is that he never built a *madrasah* to support his teaching activities. The teaching activities he always do in *surau*. In addition to being active in education, Syekh Bosar has also been active in politics. He was once appointed a *Qadhi* Judge and chairman of the Islamic in South Tapanuli. Syekh Abdul Hamid is a scholar from Hutapungkut. In contrast to Syekh Bosar, he is a scholar who contributes greatly to the formation of *madrasah*. There are some madrasahs ever established by him, namely:

1. Maktabahsaniyah which was built in 1927 in Hutapungkut. The teacher is Almr. M. Ali Bin Sheikh Basyir who came from Deli Tua.
2. Diniyah School, established in 1928 in Botung. The teacher is Alm. M. Arjun with the title of H. Fakhruddin Arif who is an alumnus from Sumatra Thawalib Perabek.
3. Islamic Madrasah which was founded in 1928 in Manambin. The teacher is Alm. Hasanudin from Langkat.
4. Subulus Salam was established in 1929 in Meincat Kotanopan Vegetable. The teacher is Alm. H. Ilyas from Deli Tua.
5. Syariful Majlid who was born in 1929 in Singengu. The teacher is Alm. H. Nurdin Umar from Langkat.

The next intellectual is Syekh Muhammad Yunus. He is a scholar from Binjai. He is also referred to as his teacher from the scholars in North Sumatra because the majority of *ulama* and religious leaders in North Sumatra are his disciples, such as Alm. H. Abdul Rahman Syihab, Ismail Bnada, H. Baharuddin Ali O.K., H. Abdul Aziz, Abdul Wahab, and several other great scholars. In addition, he is also one of the pioneering figures of the establishment of Al-Washliyah organization. The last cleric was Syekh Muhammad Mukhtar Harahap. He is a scholar who spearheaded the establishment of Al-Mukhtariyah madrasah and pioneered the enactment of the modern education system through the madrasahs he founded.

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