



AL JAM'İYATUL WASHLIYAH AS AN EDUCATIONAL INSTITUTION IN THE NORTH SUMATRA PROVINCE (Their History, Ideology, Educational Typology, and Problems)

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ABSTRACT

Al-Jam'iyatul Al Washliyah is an Islamic educational institution in Indonesia that was founded in 1952 in Medan, North Sumatra. This institution was founded by Haji Mohd Arsyad Al Banjari to spread Islamic teachings and strengthen Muslim identity in Indonesia. Al-Jam'iyatul Al Washliyah has several branches in various regions in Indonesia. Through field study with phenomenological research, Al Washliyah was founded during the Dutch colonial period to unite Muslims and fight for Indonesian independence. They have a high commitment to education, establishing schools, and madrasas, and forming the Education, Teaching and Culture Council. This research will focus on the dynamics of the Al-Washliyah educational institution in the past, present, and future so that it can show the results of intellectual exploration among Islamic scholars (Ulama) and intellectuals regarding the dynamics of Islamic education in the classical and contemporary periods in Indonesia. This research is limited to the development of the Al Jam'iyatul Washliyah Educational Institution in North Sumatra, from 2016 to 2022 in 3 Districts/Cities and history by focusing on their Ideology, Educational Typology, and Problems.

ABSTRAK

Al-Jam'iyatul Al Washliyah merupakan lembaga pendidikan Islam di Indonesia yang didirikan pada tahun 1952 di Medan, Sumatera Utara. Lembaga ini didirikan oleh Haji Mohd Arsyad Al Banjari untuk menyebarkan ajaran Islam dan memperkuat identitas umat Islam di Indonesia. Al-Jam'iyatul Al Washliyah memiliki beberapa cabang di berbagai daerah di Indonesia. Melalui studi lapangan dengan penelitian fenomenologis, Al Washliyah didirikan pada masa penjajahan Belanda untuk mempersatukan umat Islam dan memperjuangkan kemerdekaan Indonesia. Mereka mempunyai komitmen yang tinggi terhadap pendidikan, mendirikan sekolah, dan madrasah, serta membentuk Dewan Pendidikan, Pengajaran dan Kebudayaan. Penelitian ini akan fokus pada dinamika lembaga pendidikan Al-Washliyah pada masa lalu, masa kini, dan masa depan sehingga dapat menunjukkan hasil eksplorasi intelektual di kalangan ulama dan cendekiawan Islam mengenai dinamika pendidikan Islam pada masa klasik dan masa lampau. masa kontemporer di Indonesia. Penelitian ini dibatasi pada Perkembangan Lembaga Pendidikan Al Jam'iyatul Washliyah di Sumatera Utara, Tahun 2016 sampai dengan tahun 2022 di 3 Kabupaten/Kota serta sejarahnya dengan memfokuskan pada Ideologi, Tipologi Pendidikan, dan Permasalahannya.

1. INTRODUCTION

Education is a very valuable investment for society (Hasan & Anita, 2022). Education that is beneficial to society can bring meaningful changes. Furthermore, changes in various educational models in realizing their urgency cannot be separated from the demands of the situation and conditions of the society in question (*thibaqahu li muqtadhal maqami*). It turns out that the process of educational development in society often does not consider the spirit of *al-Tarbiyah*, meaning that there is a connection here with the development of Islamic *Tarbiyah* (education). *Tarbiyah* Islamiyah can be connected again with *ruh al-Tarbiyah* by understanding the concept of *Tarbiyah* Islamiyah in an integrative and comprehensive manner, and there are two urgent things related to this. First, *Tarbiyah* related to *murabbi*, namely a *Tarbiyah* carried out by *Murabbi* on his knowledge, so that this knowledge can be perfect and integrated within the *Murabbi*. Second, *Tarbiyah* related to other people, namely, the *Tarbiyah* work carried out by *Murabbi* in educating people with the knowledge they have.

According to Steenbrink (1986), there were four important driving factors for Islamic change in Indonesia at the beginning of the 20th century. First, there is a desire to return to the Qur'an and Hadith which are used as a starting point for assessing existing religious and cultural habits. The second is the national resistance against the Dutch colonial authorities. The third is strong efforts by Muslims to strengthen their organizations in the socio-economic field, both for the public and individual interests. Fourth, there is reform in the field of Islamic education. According to him, these four factors contributed strongly to changes in Indonesian Muslims during the colonial period although it cannot be denied that other factors also influenced these changes. According to Steenbrik (1986), Al-Washliyah emerged as a reform organization in the North Sumatra area. This organization is known as one of the mass organizations that focuses on educational, *da'wah*, social, economic, and political aspects. Al Jam'iyatul Washliyah, which is more commonly known as Al Washliyah, was founded on 30 November 1930 in Medan, North Sumatra. This organization is an extension of a student association called the Debating Club. This organization was born in Indonesia under Dutch colonial rule which wanted to maintain its power in Indonesia and did not want to see the power of the Indonesian nation and the Muslim community unite. The Dutch implemented a divisive political strategy known as *divide et impera*.

Up to these days, one of the problems faced by Alwashliyah is the loyalty of many Alwashliyah educational institutions to this organization. This can be evidenced from the Alwashliyah accountability report for the city of Medan in the 2003 Alwashliyah regional

deliberation for the city of Medan. Medan regional leaders reported that many Al washliyah colleges were employed by the government and the community. Alwashlitah in Medan divides the Alwashliyah higher education into three, namely: 1. Loyal to the Alwashliyah organization (curriculum, education system, teachers); 2. Some only use the name, the school does not use the Alwashliyah curriculum and education system; 3. Alwashliyah University is made a foundation or private property.

This research will focus on the dynamics of the Al-Washliyah educational institution in the past, present, and future so that it can show the results of intellectual exploration among Islamic scholars (Ulama) and intellectuals regarding the dynamics of Islamic education in the classical and contemporary periods around the Indonesian region. This research is limited to the development of the Al Jam'iyatul Washliyah Educational Institution in North Sumatra, from 2016 to 2022, namely in 3 regencies/cities: Medan, Deli Serdang Regency, and Serdang Bedagai Regency. The reason for choosing Al Jam'iyatul Washliyah in Medan is because Alwashliyah's educational institutions still exist and are improving, this can be seen from the 2003 AlWasliyah North Sumatra MPK data in that there are 40 units of elementary school institutions, 64 units MI/MTs, 2 units of tertiary institution, namely Universitas Al Washliyah (UNIVA) Medan and Universitas Muslim Nusantara (UMN) Medan, Meanwhile, Al Jam'iyatul Washliyah which is in Deli Serdang Regency, specifically Al Jam'iyatul Washliyah which is in Patumbak District is a college which has been made into foundation/private property. Furthermore, for Al Jam'iyatul Washliyah in Serdang Bedagai Regency, specifically, the Al Jam'iyatul Washliyah College in Perbaungan District, the curriculum, education system, teacher decrees come from Alwashliyah, and they have good school leadership management, as proven by the number of students entering in every new school year which is the same as public schools.

Looking at these various phenomena, it is very interesting to know more in-depth the dynamics of educational institutions belonging to Al Jam'iyatul Washliyah, in 3 (three) regencies/cities in North Sumatra, namely Al Jam'iyatul Washliyah in Medan, Al Jam'iyatul Washliyah Regency in Deli Serdang, and Al Jam'iyatul Washliyah in Serdang Bedagai Regency which focuses on Alwashliyah in their history, educational typology, and problems occurred in Al Jam'iyatul Washliyah and their solutions. This location was chosen because this organization is one of the major Islamic organizations in North Sumatra, and the ideology, typology, problems, and solutions of Al Jam'iyatul Washliyah in its historical trajectory will be

researched in these 3 locations, namely Medan, Deli Serdang Regency and Serdang Bedagai Regency.

2. RESEARCH METHODS

The population for this research is all Al Jam'iyatul Washliyah Educational Institutions in North Sumatra Province from 2016 to 2022. Based on a report from the leadership of Alwashliyah North Sumatra in 2016, Alwashliyah in North Sumatra has 175 units of religiously based secondary schools including 112 units of Madrasah Aliyah (MA), 58 units of Madrasah Aliyah Alqismul Ali (MAQ), and 5 units of Madrasah Aliyah Muallimin (MAM), which spread across many districts and cities in North Sumatra. The research sample was selected using a purposive sampling technique which is a sampling technique by providing the assessment of the sample among the selected population. The assessment is taken if it meets certain criteria following the research topic. Based on this research, the samples follow the criteria for Al Jam'iyatul Washliyah Educational Institutions that are located in Medan, Deli Serdang Regency, and Serdang Bedagai Regency.

This research is a field research, using phenomenological research. The data collection method used in this research is as follows:

a. Questionnaire

A questionnaire is many written questions used to obtain information from respondents, in the sense of reports about their personality or things they know. The questionnaires were distributed to respondents/educational institutions Al Jam'iyatul Washliyah in Medan, Deli Serdang Regency, and Serdang Bedagai Regency.

2. Documentation

Documentation comes from the word document, which means written items. (Suharsimi Arikunto: 131). In carrying out the documentation method the researcher asked for things related to the subject and object of the research, including all the names of the educational councils in Al Jam'iyatul Washliyah, Articles of Association and Bylaws (AD-ART), the organizational structure of the Al Jam'iyatul Washliyah management, the draft work program of Al Jam'iyatul Washliyah and other documents related to this research.

3. Interview

An Interview is a method of obtaining data on children, people, or institutions by establishing direct contact with informants. The interviews conducted in this research

were systematic interviews and in-depth interviews. Systematic interviews are interviews conducted with the interviewer first preparing written guidelines about what to ask the respondent. Meanwhile, in-depth interviews are interviews conducted informally (Bungin, B: 2003).

3. FINDINGS AND DISCUSSIONS

1. The Historical Connection of Al Jam'iyatul Washliyah (Medan, Deli Serdang, and Serdang Bedagai)

Historically, Al Jam'iyatul Washliyah is an Islamic organization that emerged from the scientific activities of many students from East Sumatra during the era of colonialism. Initially, Al Washliyah was formed as a student association called the "Debating Club" which later developed into a larger association. The history of this organization began when many migrants from Mandailing, Medan City founded an Islamic Educational Institution called Maktab Islamiyah Tapanuli (MIT), on May 19, 1918, which had teaching staff from leading scholars in many Islamic fields. Al Jam'iyatul Washliyah in the Municipality of Medan is an Islamic organization that was founded on 30 November 1930 or 9 Rajab 1349 AH in Medan, North Sumatra. Al Jam'iyatul Washliyah, which is well-known as Al Washliyah, was established when the Indonesian people were still colonized by the Dutch East Indies (Nederlandsh Indie), so the founder of Al Washliyah at that time also fought against the Dutch colonialists. Not a few Al Washliyah figures were arrested by the Dutch and thrown into prison. The main aim of establishing the Al Washliyah organization at that time was to unite people who were divided and had different views.

Alwashliyah entered the Deli Serdang Regency area on October 10, 1933, then in 2003 Deli Serdang Regency was divided into Serdang Bedagai Regency. Alwashliyah in Deli Serdang Regency has a branch in Pancur Batu, on December 2 1934 in Labuhan Deli, and April 24 1935 in Percut Sei Tuan. Meanwhile, Al Jam'iyatul Washliyah has been in Serdang Bedagai Regency since the 1930s. On August 9, 1936, the Alwashliyah branch was inaugurated in Perbaungan District. Then, on May 12 1938, an Alwashliyah branch was established in Sei. Ramah. Thus, the meaning of Al Jam'iyatul Washliyah is an association that connects humanity with Allah the Almighty as the creator, connects or brings together humans with other humans, and connects humans with their natural surroundings. This follows the meaning *Hablun-minallah wa hablun minannaas* (Human relationship with God and the human relationship with fellow human beings).

a. Vision, Mission, and Goals of Al Jam'iyatul Washliyah

In general, the vision of Al Jam'iyatul Washliyah is to carry out *jihad fi sabilillah*, which means to fight earnestly in the way of Allah, and seek *mardhatillah*, which means to seek Allah's approval. Therefore, to achieve this vision, Al Washliyah has a special vision, namely building *washilah*, which means an Islamic community group that always strives to build and strengthen relationships among humans.

b. The Management Structure of Al Jam'iyatul Washliyah

The Deli Sultanate and the Dutch East Indies government authorized the Al-Jamiatul Washliyah organization with the following management structure, chairman: Ismail Banda and Abdurrahman Syihab; secretaries: M. Arsyad Talib Lubis and Adnan Nur; as well as treasurers: M. Ya'cub, H Syamsuddin, H A. Malik, and A. Aziz, and as advisor, Sheikh Muhammad Yunus who was head of Maktab Islamiyah Tapanuli at that time.

2. The Ideology of Al Jam'iyatul Washliyah

In the field of religious doctrine, Al Washliyah is based on Islamic principles of *iktihad* and adheres firmly to the Shafi'i school of thought and in *I'tiqad Ahlu Al-Sunnah wa Al-Jama'ah*. This is following the Al-Washliyah Articles of Association CHAPTER II Article 2 concerning Principles and Aqidah. (See: Bunga Rampai Al-Jam'iyatul Washliyah, 2010: 27). What this means is that every movement, ideal, and effort of this association must follow the guidance and teachings of Islam.

a. The identity of Al Jam'iyatul Washliyah

Alwashliyah can be distinguished from other organizations by looking at the identity of this organization. Experts do not have a consensus about the religious orientation of this organization. B.J. Bolland, for example, views the Alwashliyah as an orthodox group. (Bj. Bolland: 1971) Meanwhile, Taufik Abdullah and Dawam Rahardjo (Taufik Abdullah: 1989), view Alwashliyah as a traditionalist group. Based on several expert opinions, the researchers concluded that Alwasliyah has long been known as a religious organization in Indonesia.

b. The School of Fiqh of Al Jam'iyatul Washliyah

Al Jam'iyatul Washliyah has continued to establish itself as an organization that adheres to the Shafi'i madhhab since its establishment. In the early third millennium, some of believed that Al Washliyah should not only adhere to one school of thought while ignoring other schools of Sunni jurisprudence. Because of this, a movement arose to change the principles of organization in the legal field, and this effort was successful to the point that the principles of

the organization experienced a shift in editorial since 1997, from "following the Shafi'i school of thought" to "prioritizing the Shafi'i school of thought." However, the XXI Al Washliyah Congress in 2015 reaffirmed the Syafi'i madhhab as the only organizational principle in the field of Islamic law which is a form of Al Washliyah's loyalty to the Syafi'i madhhab.

3.The Educational Typology of Al Jam'iyatul Washliyah

a. Al Jam'iyatul Washliyah Education System

The Al Washliyah Education System (SPA) is implemented in all Al Washliyah educational institutions. "In the SPA everything is regulated". One of them is the procedure for selecting a school principal or madrasa head at Al Washliyah. According to the Implementation Regulations for the Al-Washliyah Education System in the field of Primary and Secondary Education Chapter I Article 1 of 2017, it is stated that "The Al-Washliyah Education System is a whole set of educational components that are interconnected in an integrated manner to achieve the goals of Al-Washliyah Education and National Education."

b. Al Jam'iyatul Washliyah Education Council

Al-Washliyah is one of the largest Islamic organizations in North Sumatra which has various educational institutions, from the lowest to the highest levels. Al-Washliyah educational institutions in North Sumatra include madrasas consisting of Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah/Muallimin/al-Qismul 'Ali. Apart from that, there are also educational institutions in the form of schools consisting of elementary school, middle school, high school (SMEA/SMK, and STM). Apart from that, there are also universities.

Based on the opinion of Mr. Dedi Suhairi as Chair of the Medan City MPPD (2016-2021), he stated that one of the assemblies that was formed was the *Tarbiyah* council, namely the council that deals with education and teaching issues. The assembly or field that specifically deals with educational issues was first formed at the Al-Washliyah Conference in 1934. Initially, this assembly was called the Education, Teaching, and Culture Assembly (MPPK) or also called the General *Tarbiyah* Council.

c. The Education Concept of Al Jam'iyatul Washliyah

The concept of Al Jam'iyatul Washliyah Education lays the foundation for the development of attitudes, behavior, knowledge, skills, and creativity needed by students to adapt to their environment and for further growth and development. In Wjihah Al-Washliyah it is stated that Al-Washliyah considers that education and teaching are absolute elements for the upholding and steadfastness of Islam, and are mandatory for men and women.”

d. The Educational Institution Curriculum of Al Jam'iyatul Washliyah

Al Washliyah divides their education into three, namely household education (informal), madrasa/university (formal), and community (non-formal). Al-Washliyah views that these three educational environments are very urgent to develop. Initially, the Al Washliyah curriculum was prepared following educational objectives which were also determined as explained above. Al Washliyah's educational curriculum at that time was dominated by religious studies because its alumni were prepared to become Islamic scholars (Ulama).

4. The Problems and Solutions of Al Jam'iyatul Washliyah

a. Loyalty to many Alwashliyah educational institutions

Alwashliyah has lost many educational institutions, and the ownership status of Alwashliyah's land has been transferred to other parties, even though previously the schools and madrasas belonged to Alwashliyah. According to the accountability report of the Medan City Al Jam'iyatul Washliyah regional management for the 1998-2003 period, initially, the Alwashliyah in Medan had more than 200 educational units, but in 2003, the number of Alwashliyah institutions, both religious and general, was 138 units. This university is now taken over by the government and the people of the city of Medan. Thus, the solution to this problem, according to researchers, is for all Alwashliyah administrators starting from the regional and branch levels to carry out an inventory of Alwashliyah's buildings, and then obtain documents as proof of Alwashliyah's ownership by conducting outreach to the public about Alwashliyah's buildings. This can be seen from the statements of the figure Alwashliyah Prof. DR. Muslim Nasution, MA, General Chair of PB Alwashliyah for the 2010-2015 period at the Alwashliyah national working meeting on 14 October 2011 in Jakarta said that many people claimed to be the owners of Alwashliyah schools. This matter must be resolved immediately.

b. Changes in the curriculum and education system of Al Jam'iyatul Washliyah

The Alwashliyah in Medan divides the characteristics of Alwashliyah Educational Institutions into 3 types, namely: 1. Educational Institutions that are loyal to Alwashliyah,

follow the Alwashliyah curriculum and education system, and teacher decrees come from Alwashliyah regional leaders; 2. Educational institutions that only use their names, but whose management is strictly not owned by Alwashliyah; 3. The Alwashliyah Educational Institution has been made a foundation by many parties, so the educational institution no longer belongs to Alwashliyah. Therefore, the solution to this problem, according to researchers, is that all Alwashliyah regional, regional, and branch leaders must be able to manage Alwashliyah's assets professionally so that the Alwashliyah Educational Institution is not managed by the Foundation. Thus, some of the Alwashliyah have been made into (private) Foundation property, for example, the AlWashliyah in Patumbak District, Deli Serdang Regency. Al-Washliyah as an Islamic education reform organization has a high commitment to developing the assets and quality of Indonesian education from the elementary level to the highest level.

c. Management of the Al Jam'iyatul Washliyah Educational Institution.

Alwashliyah in North Sumatra has not been optimal in realizing the Alwashliyah Education system. This was once stated by Dedi Iskandar Batubara, former regional head of the North Sumatra Alwashliyah Association for Men and Women. Even though there is already an Alwashliyah Education system which is a reference for implementing the education system at all levels in educational institutions Alwashliyah, these regulations are not yet optimal, capable human resources, inconsistencies in the application of the rules, and the absence of sanctions for those who do not comply, must be carried out immediately in a synergistic movement of all related elements to clarify ownership status. (Dedi Iskandar: 2011). Alwashliyah is less able to manage assets professionally, whether it is education, orphanages, and clinics because it is not subject to Alwashliyah's policies. However, there are still Alwashliyah colleges that have implemented good education management, this can be seen from the number of students who register, which is equivalent to students who go to state schools, such as the Alwashliyah MTs College, Perbaungan sub-district in Serdang Bedagai Regency.

Therefore, the solution to this problem, according to researchers, is that all regional, regional and Alwashliyah branch leaders must be able to apply the 4 principles of management, namely making careful planning, implementing programs that have been created in a structured and organized manner, always providing direction as organizational leaders and carrying out strict supervision related to Al Washliyah assets, then all parties involved can contribute authority and responsibility to each other. As stated by Dedi Iskandar

Batubara in his book: "Restructuring Alwashliyah Buildings" he said that as the third largest Islamic organization in Indonesia Alwashliyah should have implemented a modern administrative system using technological facilities to collect data on organizational assets, but Alwashliyah North Sumatra has not yet implemented an administrative system which is professional and modern.

5. CONCLUSION

Historically, Al Jam'iyatul Washliyah is an Islamic organization that emerged from the scientific activities of many students from East Sumatra during the era of colonialism. Initially, Al Washliyah was formed as a student association called the "Debating Club" which later developed into a larger association. The history of this organization began when some Mandailing migrants established an Islamic Education Institution called Maktab Islamiyah Tapanuli (MIT), on May 19, 1918, with teaching staff from leading scholars in many Islamic fields. This study focuses on the dynamics of the Al-Washliyah educational institution in the past, present, and future so that it can produce the results of intellectual exploration among thinkers, Islamic scholars (Ulama), and intellectuals regarding the dynamics of Islamic education in the classical and contemporary periods around Indonesia.

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