

Gayo's Scientific Network, Samalanga, Thawalib to Candung Era 1900-1986

Ihsan Harun¹, Emy Yusdiana², Saifullah³

^{1,2,3}Institut Agama Islam Negeri Takengon, Indonesia

Abstract

The history of the network growth between knowledge claimants from Gayo and scholars in the Aceh Coast, West Sumatra and Bangil, East Java, involves a very complex historical process-The network of students and teachers was created to change the mindset of knowledge claimants which later gave birth to a renewal of Islamic education in Gayo during the Era 1900-1986 years. There are two network models that occur, namely the network of figures and institutions. In order to accurately understand the form of interaction and relationship between these three areas and the historical dynamics depicted in Gayo Islamic education, it is described and presented in this paper.

Keywords

dynamics, halal certification, medicinal products



I. Introduction

Historical development cannot be separated from the development of architecture. As we know our nation has experienced long-period colonialism. Some countries have ever come and colonized this country and the Netherlands is the longest-running country in Indonesia. Colonial power has an impact on the social conditions of the community and the identity of the local community (Jessup, 1985). Power was started by traders who monopolized trade in the archipelago until finally taken over by the Dutch government. Various incidents of rejection occurred against colonialism and with all struggle finally this nation was able to be independent and recognized by other countries in the world. (Pane, 2019)

The Gayo and Alas people in Aceh are classified as Old Malay, expressed in the saga of the Kings of Pasai. "The owner of the story told that there was a group of people in the country who didn't want to convert to Islam so he fled to the upstream of the Peusangan river, so that's why it was named a person in that country Gayur, until it came at this time."

The contact between Islam and the Gayo community since the entry of Islam in Perlak before the year 659/1260, the exact year cannot be traced with certainty. The Gayo people who live there gradually embrace Islam, the people who live in the area mingle with them in the process of government and society. Islamic teachings were conveyed to the Linge kingdom by the ulama of the Perlak kingdom, the people in the region led a new life in an orderly and peaceful manner because they were bound by an integrated religious foundation and customs. This principle is poured into the 45 customary articles of the Linge royal community which were stipulated in the Red / Reje (King) deliberation, ulama, traditional leaders and ingenious clever, after going through a long process of three and a half centuries. The principle referred to can be lived out from traditional expressions: urum edet religion, zet urum sipet song, ken senuwen religion, edet kin peger (Islam and Gayo customs such as substances and properties, religion as a plant, custom as a fence). C. Snouck Hurgronje stated that: the values in the Gayo tradition which are expressed in various customary proverbs, if seen at a glance, sometimes contain a puzzle-like meaning, however, the customary words are the handle of customary law. Therefore, the integration between adat and Islamic law in the Gayo community is very close and mutually supports one another. The route of entry of Islam

to Gayo is through the Jambo Aye, Perlak, Kuala Simpang, Wih Jernih, and Hulu Sungai Peusangan rivers in the Tawar Sea area. Acculturation of Islam with local culture in the Gayo community is divided into: Accommodation, Identification, and Internalization Implementation.

The social conditions of the Gayo community before and the Era of 1900-1986 are not yet clear, the road as a means of trade transportation from Gayo to the Aceh coast is carried out on foot using an among or a pack horse, the travel time is calculated according to the circulation of the sun, in some places built huts function as pamarin (shelter) and a place some distance away was built pejamuren (place to stay overnight). The development of infrastructure in Gayo began when the Dutch controlled the Central region of Aceh, to be precise in 1904. Since the opening of transportation routes for the development of socio-economic development in Gayo, through plantation and trade (resin, tea and coffee plantations) owned by the Netherlands and Belgium as well as traders and other businesses.

According to the first population census conducted in Gayo in 1930, the population of Gayo was 50,676 people. The Gayo people have a culture of language, speech, and customs. Family, housing, household utensils, carving, vocal and dance, agricultural business tools, business systems, education, honor, mutual assistance (mutual assistance) and culture in various other aspects of life.

Political conditions in the early 1900-1986 era during the colonial period, the Dutch weakened the potential of the Gayo community by sharpening the khilafiah and divisions (clans), nearing the beginning of independence. / TII also had its own impact on society. During the New Order era, the socio-political conditions were also unstable, due to the pressure to raise a party from the government plus the prolonged Aceh conflict to manage the political conditions of the community. In Central Aceh there are three places of exile from political opponents: first, Umah Ilang (red house), the Burni Telong damar plantation.

In the context of the Gayo civilization, intellectual activity in the 1900-1986 era took place for a long time in different models and styles, including scientific rihlah or further study at famous educational centers at that time, the tradition of writing and the establishment of Islamic educational institutions. The institutional network as a study center for Islamic education in the 1900-1986 Era, Pulo Kitun, Cet Merak and Samalanga on the peninsula of the East coast of Aceh has become a center of study to be admired and proud of. In addition to the study center, Thawalib West Sumatra became famous at that time in the ears of the Gayo community. Lastly, the education center which also greatly influenced the world of Gayo Islamic education, namely Bangil.

This research is a historical study, with an attempt to reconstruct history as past actuality into history as a story (history as written). The method used is historical research with an oral history approach, research sources of oral history sources, oral traditions, written and recorded sources. The research instruments: heuristics, criticism, interpretation, and historiography.

II. Review of Literatures

2.1 Social History of Islamic Education and Network Theory

Etymologically, the word history can be explained in several languages, in Arabic, namely the date, sirah or also known as the science of date, which means the provisions of the period or time, while the science of date is the science that discusses an event and the causes of the event. In English, history is called history, which means a sequential description of past events (online description of past events).

Historically, the people of Aceh were people who were used to religious nuances. This can be seen from the spirit of religious fanaticism and the spirit of carrying out religious teachings in everyday life. The teachings of Islam are influential in various dimensions of people's lives, such as in the fields of politics, social, culture and customs. That the implementation of Islamic teachings in Aceh has been carried out for generations so that it becomes an inseparable part of people's lives, so that in any case when the Acehnese do, the attitudes and behavior of their people are always identified with Islam. (Zain, 2019)

Whereas in historical terminology are a number of important circumstances and events that occurred in the past and actually happened to individuals and communities in accordance with the realities of nature and humans that have occurred. Meanwhile, the definition of history according to KBBI is genealogy, incidents, origins and important events that actually occurred in the past. So history is a record relating to an event that has occurred and is preserved in an implicit or explicit form in a broader scope.

Whereas social history is an approach used in social history, the social history approach is history that pays important attention to the non-elite elements of a society that are discussed and consider other factors and outside of political factors.

Islamic scholars, Azyumardi Azra are seen as pioneers of the transmission of the social history approach as part of Islamic studies. One of his main works, "Middle East Ulama Network," which was originally a research report for the benefit of his dissertation at Colombia University, New York, United States (1986) was written using a social history approach. Apart from Azra, there are other names Badri Yatim and Aqib Suminto who also use a social approach as an approach in their doctoral studies. And until now, many Indonesian Islamic historiographies have been found based on social history from the creations of scholars educated in Islamic educational institutions in the country.

Based on some of these explanations, at least an initial description of social history has been obtained. Whereas, the presence of social history basically suggests an answer to the historical paradigm or history of the rulers who are distortive in dialoguing the past of human culture with the present era. However, social history in its development also has very diverse meanings. Azra said that diversity is a consequence of the term "social" which has various connotations, thus giving birth to different understandings of "historians" and historical writers. Referring to Azra's search results, social history can at least be defined and understood in three major narratives.

1. Social history as the history of daily life (daily life). In other words, history pays great attention to little things which often go unnoticed precisely because they are so usually. This tendency is based on the assumption that even small things if they happen repeatedly for a long time will have a big influence on a society.
2. Social history as the history of the protest movement. Previously, the ordinary protest movement was thought to be outside the mainstream of history and received inadequate attention, because it almost always meant that subordinate societies opposed the political elite. Later, exponents of social history were able to demonstrate how significant the protest movement was in the dynamics and development of a society.
3. Social history which selectively takes several non-political aspects which are considered the dominant factor in the history of a society. In this sense, social history crosses the political elites of conventional history, but is not detailed enough to become the history of everyday life. A researcher, for example, pays attention to intellectual, economic or cultural aspects in addition to politics in explaining the history of a society.

Azra's search results also stated that social history continues to be updated, both in terms of definition and scope. At least, social history has developed widely and has entered 7 (seven) fields of study; 1) Demographics and kinship; 2) urban or urban communities; 3)

social-social groups and classes; 4) the history of the collective mentality and history; 5) transformation of society, including those caused or influenced by industrialization and modernization; 6) social movements or social portrait phenomena; 7) educational history, scientific tradition, knowledge and power, or intellectual discourse. Included in this last section are the history of thought, intellectual history and history of ideas.

The spread of Islamic reform to Indonesian territory in the 17th and 18th centuries. The Indonesian Malay ulama (jawi) who were involved in the cosmopolitan network of ulama studying in the Middle East, especially based in Mecca and Medina, mostly returned to the archipelago. This is where they become transmitters playing a decisive role in broadcasting ideas of renewal both through teaching and writing.

Islamic reform in the Malay-Indonesian Territory in the 17th century was not solely Islam oriented towards Sufism, but also Islam which was oriented towards sharia (law). This was a major change in the history of Islam in the archipelago, because in previous centuries, Islam was the dominant myth. After learning from the center of the middle eastern network, the Malay-Indonesian ulama from the middle of the 17th century onwards made conscious, even simultaneous efforts to spread neo-sufism in the archipelago. This in turn encourages serious efforts towards the socio-moral reconstruction of Muslim societies.

The rise of neo-Sufism, no doubt, was primarily the result of the efforts of the ulama network, was increasingly successful since towards the end of the 16th century the network of ulama centered in Haramayn emerged as a result of the interaction of Islamic knowledge and scientific traditions from North Africa (Maghribi Region), Egypt, Syria, Iraq, Yemen, India and Haramayn itself.

The ulama network itself includes elaborate structures among scholars from various Muslim worlds. Due to their prominent positions in Islam, Mecca and Medina have attracted more and more scholars since the 15th century. The place for the discourse of Islamic knowledge and scholarship is the two holy mosques of Mecca and Medina. At the same time madrasa and ribath also grew in large numbers in the two cities. Most of them stand with waqf from the Islamic world. This madrasa and ribath contributed greatly to the awakening of Islamic knowledge and scholarship in Haramaiyn.

The spread of Islamic reform in the archipelago during the 17th and 18th centuries did not necessarily mean that the Islamic "small traditions" in this part of the Islamic world became fully compatible with the "great traditions". Various forms of un-Islamic beliefs and practices continue to grip certain segments of the Muslims. And this is an important reason for the continued efforts to renew the belief and practice of Muslims in the next period.

The explanation above is strengthened by the figure of comparative religion, Mukti Ali, who explained that there are several things in the efforts of the ulama network in the archipelago:

1. Mystical life in Religion in Indonesia, Islam is characterized by Sufism that first entered Indonesia, this gives color to life in Indonesia. This Sufism-style religious life emphasizes more on "practice" than on "thinking". Religion is a matter of personal appreciation that does not need to be communicated in general and does not need to be analyzed. Therefore, this kind of life is certainly far from a scientific approach to religion.
2. The thoughts of Indonesian scholars on Islam are more emphasized in the field of fiqh with a normative approach. As it is known that after the opening of the Suez Canal, the relationship between Indonesia and the Arab countries continued to develop, Indonesian pilgrims increased, and some even settled in the holy land. Good for studying or for others. There arose a "jawi" community in Mecca. On the other hand, Arabs, especially from Hadramaut came to Indonesia to try their luck. As a result of this relationship, the thought of fiqh entered Indonesia. Thus the two tendencies to fight

for influence in Indonesia. Namely the appreciation of Religion in Sufism and the normative approach of Religion in fiqh.

3. Of course, against these two thoughts there has been a reaction among Muslim thinkers. In this case, like Harun Nasution, professor of Islamic philosophy at IAIN Syarif Hidayatullah Jakarta. He opposed the mystical religious life and the normative approach to religion which only focused on fiqh. Therefore he authored books in the field of kalam and philosophy.
4. The emergence of such a great spirit of preaching in Indonesia, especially after the communist rebellions in 1965, made Muslims realize that da'wah in Indonesia must be further increased. This kind of preaching spirit gave rise to a branch of science in itself, namely "dawah science" or missiology.

Renewal and transmission through ulama networks involves a very complex process. There are cross-relationships among many scholars in the network, as a result of their scientific process, especially in the fields of Hadith and Sufism. The study of the complexity of the relationship and of the books or works produced in the ulama's network, reveals much about how the idea of Islamic renewal is transmitted from network centers to various parts of the Muslim world.

Furthermore, Abdurrahman Mas'ud discussed in his dissertation and his book which attempted to explain the teachings of Javanese Muslims and ulama networks through a sociohistorical, cultural and ideological perspective which later became historical material about the figures who gave color to the initial foundations of the Nusantara Pesantren. The existence of intellectual work and the role of the pesantren architects, in this case the ulama, have triggered the emergence of further works that will enrich Islamic scholarship in Indonesia.

The role of the ulama who founded the pesantren, is accompanied by the tradition of inheriting geological knowledge from the kiai of the pesantren, which can be traced to the source of inheritance to the point of converting to several prominent ulama who became the first teachers of pesantren kiai. These scholars have laid the foundation for the pesantren education system as we see it now, covering subject matter, curriculum, to the development strategy of the pesantren organization. These ulama are also a model for all pesantren circles, both santri and kiai. These ulama were what Abdurrahman Mas'ud called the architect of the pesantren. On the other hand, there are different typological arguments shown by Steenbrink in his division of the characteristics of scholars or what he calls religious teachers: First, is a teacher of the al-Qur'an who only teaches Arabic letters, the pillars of Islam, prayer and reading the Koran usually. Until Juz Amma alone. Second, is a book teacher who usually teaches in Islamic boarding schools. Third, is a tarekat teacher who usually has a diploma containing the lineage from the founder of the tarekat to the teacher concerned. Fourth, are teachers of unseen science, amulet sellers and so on, which are often said to be inconsistent with Islamic teachings. The fifth is teachers who do not live or continue to move from one area to another.

Mas'ud raised the profile of the first ulama, namely Nawawi al-Bantani (died 1897). Nawawi al-Bantani is one of the leading scholars from Indonesia who was entrusted with the Imam Haramayn and taught there. The importance of Nawawi al-Bantani's role is in his works which are used as the main *daras* book in Islamic boarding schools.

The work that he produced covers a wide field starting from the science of interpretation with Tafsir Marah Labid, the field of fiqh Sullam at Taufiq, and the field of Sufism with his *syarah* on the book *Bidayah al Hidayah* karya Imam Ghazali. Apart from this, Nawawi al-Bantani's views which were anti-colonialism also helped shape the anti-foreign colonial perspective in the world of pesantren through his students such as Khalil Bangkalan and Hasyim Asy'ari.

The second scholar who was appointed as the pesantren's intellectual teacher was Mahfuz Tremas at At-Tirmisi (died 1919). His specialization in Hadith has been recognized by the many sanad diplomas he has. His work in the field of hadith has colored the world of pesantren in the archipelago, although many have lost at this time. The role of the pesantren was as teachers for the founders of NU such as Hasyim Asy'ari and Wahab Hasbullah. Mahfuz is also the main reference for Islamic boarding schools in the field of hadith, whose virtue is still recognized today.

Khalil Bangkalan (died 1924) was the most eccentric cleric among all the pesantren architects discussed in the book. When he was young he was able to memorize 1000 baitnasham alfiya works of Ibn Malik in reverse from end to beginning (nyungsang-Javanese). Khalil Bangkalan is known as a wali because of his high spiritual standing as well as being a master of Arabic grammar. As a respected teacher, he was able to show advice to his students whose meaning could only be understood after some time. Khalil Bangkalan's role in the formation of NU was very important because without his blessing, Hasyim Asy'ari would not have made the decision to establish NU.

Asnawi (1861-1959) from Kudus is one of the founders of NU who is rarely known by people. This figure is a preaching scholar who is respected in the Kudus area, even the prayers he teaches are still used in recitation at the Menara Mosque. Its uncooperative nature with the colonialists was even manifested in the provision of jihad prayers for their students in the form of reading the letter al-Fil and shalawat nariyah. He was once detained by the Dutch for his harsh preaching material. Asnawi greatly influenced the rapid development of pesantren in the Kudus and surrounding areas.

Hasyim Asy'ari (1871-1947) who was nicknamed hadratu syekh NU (spiritual father of NU) was the main architect of the founding of NU. Faced with pressure from the Dutch to impose an education system that was contrary to the concept of the pesantren and the challenges of modernism ideology which attempted to eradicate pesantren traditions, he succeeded in bringing this ummat organization to greatness as we can find today. NU as a large Islamic boarding school also played a role in realizing the love of the country which became the foster of the spirit of Indonesian nationalism which later succeeded in achieving its independence. All of this cannot be separated from the success of Hasyim Asy'ari as a persistent and authoritative struggle kyai.

The five intellectual architects have colored the development of Islam from Haramayn to the Archipelago which explains how the development and form of the archipelago's ulama network in the 18-19th century. Where the network that occurred was direct and developed so widely between Javanese and Middle Eastern scholars.

III. Discussion

3.1 Gayo Islamic Education Network Era 1900-1986

The development of the Islamic Education network in Gayo in the Era of 1900-1986 began with a close relationship with three other areas outside Gayo, namely with Bireuen (Dayah Pulo Kitun, Cet Merak and Samalanga), West Sumatra (Bukit Tinggi and Padang Panjang). And Bangil, East Java. These three institutions have become famous in the ears of the Gayo community, so the belief of parents in Gayo to send their children to be educated at these three institutions is very attractive.

Overall, the most existing Islamic education networks in Gayo during the 1900-1986 Era were: Gayo-Bireuen-West Sumatra. In general, students receive Islamic education at the pre-primary level at the meunasah and at the primary level at Gayo at the Islamic Low School or Madrasah Ibtidaiyah or Islamic Tarbiyah Madrasah. Furthermore, students continue their

Islamic education at the secondary level to the three main Dayahs, namely: Pulo Kitun, Cut Meurak Teupin Raya and Samalanga. After that, the upper level Islamic education was completed in West Sumatra, namely Thawalib and Candug West Sumatra, although some completed it in Bireuen as well.

Seeing the form of the network that occurred in Islamic education in Gayo in the era of 1900-1986. In general, there are 4 main forms of Islamic education networks in Gayo in the 20th century, namely:

1. Gayo-Gayo, namely Islamic education that began in Gayo, was completed in Gayo and contributed to the development of Islamic education in Gayo during the 1900-1986 Era, such as Tgk. Kadi Rampak and Tgk. Abdul Kadir (Tgk. Pasir).
2. Gayo-Bireuen, namely Islamic education that began in Gayo, continued and was completed in Bireuen and returned to Gayo then developed Islamic education in Gayo, such as: Tgk. Abdurrahman Bebesen and Tgk. M. Hasan Tan
3. Gayo-Bireuen-West Sumatra, namely Islamic education which began in Gayo at the primary level, continued to Bireuen at the secondary level, and was completed in West Sumatra at the upper level, until returning to Gayo developing Islamic education in Gayo in the 1900- 1986, such as: Tgk. Ali Djadun, Tgk. Mahmud Ibrahim and Tgk. Ahmad Damanhuri. Gayo-West Sumatra, namely Islamic education starting in Gayo at the primary level and continuing to West Sumatra at the middle and upper levels, then returning to Gayo and contributing to Islamic education in Gayo, such as Tgk. Abdul Djalil.
4. Gayo-institution Persis Bandung / Bangil which provides an understanding of Islam in accordance with the original. This institution had a major influence on the development of the Gayo Era Islamic education in 1900-1986 in the context of the clearing of faith initiated by Tgk. Abdul Djalil as alumni of this institution, who later founded the Islamic Education Foundation (PI) in Central Aceh.

From the description of the Gayo Era Islamic education network in 1900-1986, it can be concluded that the network has given color and style to the development of Islamic education in the latter half of the Era of 1900-1986 and the current 21st century, despite its shortcomings and strengths for the development of Islamic education in Gayo . There is a common thread of the influence of the Gayo Era Islamic education network in 1900-1986, namely; a network of Islamic education figures and institutions Gayo Era 1900-1986 which are categorized into:

a. Gayo Islamic Education Internal Network

However, the internal network of Gayo Islamic education cannot be underestimated, because several Islamic education institutions in Gayo gave birth to important figures in the development of Islamic education in Gayo during the 1900-1986 era without having contact with Islamic educational institutions outside of Gayo. What should be mentioned is the Kenawat Islamic Boarding School which was the goal of Gayo students in the period 1920-1940. Several figures of Gayo Islamic education in the Era of 1900-1986 were born from Islamic education in Gayo such as: Tgk. Kadi Rampak and Tgk. Abdul Kadir (Tgk. Pasir).

b. The Dayah Pulo Kitun, Teuping Raya and Samalanga networks

Islamic education in the Gayo Era 1900-1986 has a very close relationship with Bireuen, represented by three famous Dayahs at that time, namely Pulo Kitun (Tgk. Muhammad Saleh), Cet Merak Teuping Raya (Tgk. Muhammad Ali), and Samalanga (Tgk. Cut Syahbuddin and Tgk. Mudi). This educational network gave birth to the majority of Islamic education figures in Gayo, namely: Tgk. Abdurrahman Bebesen, Tgk. Ahmad Damanhuri, Tgk. Ali Djadun, Tgk. Mahmud Ibrahim, Tgk. M. Hasan Tan. Only three Gayo

Islamic education figures were not born from the Gayo-Bireuen Islamic education network, namely Tgk. Abdul Djalil, Abdul Kadir and Abdurrahman Daudy.

These three Dayahs are one of the main goals of Muslim students from Gayo. Pesantren have traditionally provided Islamic education at the primary, secondary and upper levels. With the existence of the relationship between Gayo Islamic education in the 1900-1986 era, the important role of Tgk. Muhammad Saleh who leads Dayah Pulo Kitun is very big in the development of education in Tanoh Gayo. Unfortunately, Dayah Pulo Kitun Bireun was burned during the DI / TII rebellion (in the 1960s). The burning of Dayah Pulo Kitun explains why the Gayo-Pulo Kitun Islamic education network has drastically weakened.

The institutional influence of Dayah Pulo Kitun (Tgk. Muhammad Saleh), Dayah Samalanga (Tgk. Syahbuddin), the Cut Meurak Teupin Raya Islamic Boarding School (Tgk. Muhammad Ali) has planted the scientific legacy of dayah education as one of the Acehnese educational institutions which derives from the literal word *zawiyah* meaningful angle. This dayah is known as a traditional Islamic education institution to date which has given birth to charismatic scholars and community leaders of its time.

The Dayah learning curriculum which includes the science of Fiqh consists of (Matan Takrib, Fathul Qarib, Minh \pm jul Talibin, I \pm nah Talibin, At-Tahrir, Al-Iqna, Mahali, Fathul Wahab, Tuhfatul Muhtaj and Nihayatul Muhtaj) Nahwu (Awamil, Al -Jurmiah, Mutammimah, Al Fiyah Ibnu Malik, Ibnu A'qil Al-khudri) Tauhid (Masailal Muftadin, Kifayatul Muftadin, Akidah al-Islamiah, Syeh Khali, Dusuki) Tasawuf, (Taisir Akhlak, Muraqil U'budiyah has been able to develop potential knowledge lovers from Gayo to be actualized in the Gayo community The role of this dayah institution network has played an important role in the development of Islamic education in the Era of 1900-1986.

In the world of education educational institutions have a manifest function of education, namely; helping someone to have the expertise or skills needed to live in the community and helping someone to be able to develop their potential and the potential of society.

c. West Sumatra Network

The Gayo Era Islamic education network in 1900-1986 also cannot be separated from West Sumatra educational institutions, namely Candung West Sumatra (Syeh. Sulaiman Ar-Rasuli) and West Sumatra Thawalib (Syeh. Ibrahim Musa and Syeh Karim Amrullah). These three institutions have become famous in Gayo. One of the well-known and excellent education centers. Candung Bukit Tinggi, West Sumatra (Syeh. Sulaiman Ar-Rasuli) a well-known figure from among the Shafi 'syafi schools of the era of KH. Hasyim Asari founded the surau after returning from Mecca in 1908 and then his institution transformed from the halaqah system of the halaqah (teacher surrounded by students with an interrupted sitting system) to classical in 1928, with a sitting system on a chair and a writing table in front of students (classical system). Meanwhile, the teacher must stand in front of the students and be given the freedom to move.

Meanwhile, Sumatera Thawalib Padang is the first modern Islamic school in Indonesia and is still standing today. Sumatera Thawalib Padang Panjang, which means Sumatran Students, was founded on January 15, 1919 from the results of a meeting between Sumatran students and Parabek students. Sumatera Thawalib Padang Panjang was founded by reformist Minangkabau scholars such as Haji Abdul Karim Amrullah (Inyiak Rasul), Haji Abdullah Ahmad, and Zainuddin Labay el Yunisy. And Thawalib Parabek was founded on September 21, 1921. The three scholars, the founder of Sumatera Thawalib Padang Panjang, became icons of the Islamic education reform group in Minang Realm in the early 20th century. Sumatera Thawalib is the result of their educational revolution.

The education system in these two institutions by sitting on a chair and having a writing table in front of the students is called the class system. Meanwhile, the teacher must stand in front of the students and be given the freedom to move. Teaching and learning spaces have also changed. If in the mosque, it is only a room, so at this school, students study in a local building in the form of a rectangle. Not only that, the students no longer wore a sarong, as was the custom of studying in the previous surau. The scholars give freedom to students to dress, as long as they are ethical and in accordance with Islamic law.

These three institutions have also transmitted the development of Islamic education institutions in Gayo during the 1900-1986 era which gave birth to ideas and works in the form of contributions to the establishment of Islamic educational institutions in the 1900-1986 era. Meanwhile, the main influence of the Gayo-West Sumatra Islamic education network was in the development of Muhammadiyah in Gayo which later gave birth to various Islamic educational institutions under Muhammadiyah such as Islamic Education at Bale Hakim, TK Aisyiah and Muhammadiyah College of Law. The Gayo-West Sumatra Islamic education network in the 1900-1986 era was opened by Tgk. Abdul Muttalib who returned to Gayo in 1926, and Tgk. Abdul Djalil who returned to Gayo in 1927, was followed by various other Gayo Islamic education figures.

The role of Tgk. Ahmad Damanhuri in popularizing this network is no less important. Tgk. Ali Djudun who studied from Tgk. Ahmad Damanhuri, later following in the footsteps of his teacher studying at Tawalib, West Sumatra. Then Tgk. Mahmud Ibrahim who studied at Tgk. Ali Djudun also left for Tawalib. Students from Gayo who departed for Tawalib Padang Panjang were acquainted with the Tawalib classical education system, which began to transform from 1920-1921. Two predecessor figures from Gayo students, namely Tgk. Abdul Mutholib and Tgk. Abdul Djalil have experienced this education system.

Culturally, the Gayo-West Sumatra Islamic education network has been recognized by the Gayo community in the Era of 1900-1986. In the community, the term "tengku padang" is known which refers to a person who is recognized for his mastery of religious knowledge who graduated from West Sumatra. This title is given to alumni from West Sumatra such as Tgk. Abdul Djalil.

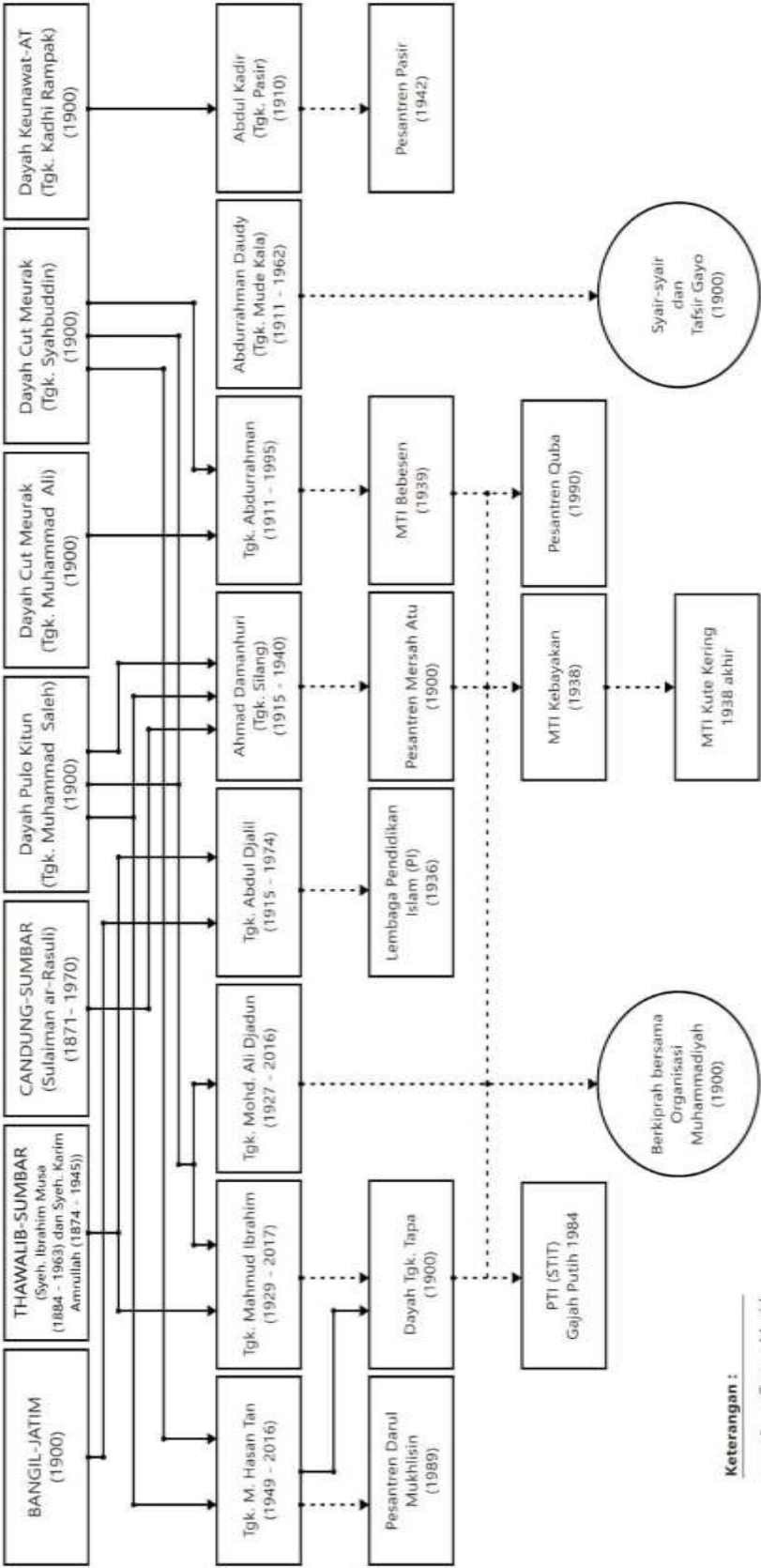
d. East Java Candung Network

Meanwhile, the role of the Persis Bandung / Bangil institution which was founded in 1920 with its famous figures, Ahmad Hasan and Muhammad Natsir, later this organization transformed into an educational institution that transformed into TK, HIS, MULO and a school of teachers in 1936 to establish a pesantren in Bandung and then transferred to Bangil, East Java.

Persis was established with the aim of providing an understanding of Islam that is in accordance with the original brought by the Prophet Muhammad and to provide a different view from traditional Islamic understanding which is considered to be no longer original because it is mixed with local culture, blind imitation, uncritical attitude, and does not want to explore Islam more inside by opening the authentic Hadith books. Therefore, through his scholars such as Ahmad Hassan who is also known as Hassan Bandung or Hassan Bangil, Persis introduced Islam which only comes from Al-Quran and Hadith.

The institution also had a major influence on the development of Gayo Era Islamic education in 1900-1986 in the context of the clearing of faith initiated by Tgk. Abdul Djalil as alumni of this institution, who later founded the Islamic Education Foundation (PI) in Central Aceh. Based on Dayah Pulo Kitun, Dayah Samalanga, Pesantren Cut Meurak Teupin Raya, Thawalib West Sumatra (Syeh. Ibrahim Musa and Syeh Karim Amrullah) and Candung West Sumatra (Sulaiman ar-Rasuli) and Bangil East Java. There was an Islamic education network in Gayo during the 1900-1986 eras which is described in the following illustration:

Islamic Education Network In The Gayo Era 1900-1986



IV. Conclusion

The development of the Islamic Education network in Gayo in the Era of 1900-1986 began with a close relationship with three other areas outside Gayo, namely with Bireuen (Dayah Pulo Kitun, Cet Merak and Samalanga), West Sumatra (Bukit Tinggi and Padang Panjang). And Bangil, East Java. These three institutions have become famous in the ears of the Gayo community, so the belief of parents in Gayo to send their children to be educated at these three institutions is very attractive.

The history of the network growth between knowledge claimants from Gayo and scholars in the Aceh Coast, West Sumatra and Bangil, East Java, involves a very complex historical process-The network of students and teachers was created to change the mindset of knowledge claimants which later gave birth to a renewal of Islamic education in Gayo during the Era 1900-1986 years. There are two network models that occur, namely the network of figures and institutions. In order to accurately understand the form of interaction and relationship between these three areas and the historical dynamics depicted in Gayo Islamic education, it is described and presented in this paper

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