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THE HISTORY AND DEVELOPMENT OF IRSYADUL ISLAMIYAH ISLAMIC BOARDING SCHOOL IN TANJUNG MEDAN, SOUTH LABUHANBATU REGENCY (1930–2025)

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ABSTRACT
This study examines the founding background and development of the curriculum, human resources, and facilities of Irsyadul Islamiyah Islamic Boarding School in Tanjung Medan, South Labuhanbatu Regency, from 1930 to 2025. It employs a qualitative approach with a historical research design involving heuristics, source criticism, interpretation, and historiography. Data were collected through observation, in-depth interviews, and documentation. The findings reveal four main points. First, the pesantren was established in 1930 in response to the community's socio-religious needs, supported by the scholarly capacity of its founder, KH. Abdullah Fakih Harahap, and a land grant from the Kampung Raja Kingdom. Second, its curriculum evolved from a purely salaf system based on classical Islamic texts (kitab kuning) to the limited inclusion of general subjects around 1982 and formal education in 1994, resulting in an integrated pesantren model. Third, human resources developed from a single teacher into a qualified teaching staff, with recruitment prioritizing alumni. Fourth, facilities expanded from simple buildings to permanent infrastructure through government partnerships. In conclusion, the pesantren has endured for nearly a century through continuous adaptation while preserving its salafiyah identity.

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INTRODUCTION

Islamic boarding schools (pesantren) are among the oldest Islamic educational institutions in Indonesia and have played an important role in transmitting Islamic knowledge, preserving religious traditions, and shaping

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the social and moral character of Muslim communities. Their existence reflects the historical development of Islamic education in the Indonesian archipelago, where religious learning has been transmitted across generations through various educational traditions and institutional forms. Pesantren are not merely institutions for learning the Qur'an and classical Islamic texts, but also educational and social environments in which Islamic values, leadership, independence, and community responsibility are developed (Amirudin, 2025: 48).

Historically, the emergence of pesantren in Indonesia is understood through two main perspectives. The first views pesantren as institutions that developed from Hindu-Buddhist educational traditions, particularly mandala and ashrama, where students lived with teachers to acquire spiritual knowledge and specific skills (Mahrus, 2021: 232). The second perspective considers pesantren as educational institutions established by Indonesian ulama who were influenced by Islamic educational traditions in the Middle East, particularly the halaqah system practiced in the Grand Mosque of Mecca, the Prophet's Mosque in Medina, and Al-Azhar Mosque (Novrizal, 2022: 2). Indonesian ulama who studied in Mecca and Medina subsequently brought these educational traditions to the archipelago and adapted them to local social and religious conditions (Anshori et al., 2024: 301). These historical developments demonstrate that pesantren have grown through interactions between Islamic intellectual traditions and the social circumstances of Indonesian Muslim communities.

The development of pesantren continued through different historical periods. During the pre-colonial period, pesantren functioned as centers of Islamic learning, religious guidance, and the development of ulama. During the Dutch colonial period, they maintained Islamic identity and religious traditions amid colonial educational policies and restrictions, including the Teacher Ordinance, which required religious teachers to register and obtain government permission (Ridhotullah, 2024: 17). Following Indonesian independence, pesantren experienced institutional and curricular changes in response to educational modernization. Some institutions began integrating religious and general subjects, while maintaining their traditional Islamic educational characteristics (Aini, 2022: 95; Huda, 2023: 19). In the contemporary period, pesantren have continued to adapt to globalization and technological developments while seeking to preserve their religious identity and intellectual traditions (Abd Muis Tabrani, 2026).

In terms of institutional characteristics, pesantren are generally classified into three types: salafiyah, khalafiyah, and integrated pesantren. Salafiyah pesantren maintain traditional Islamic learning centered on classical Islamic texts (kitab kuning), generally employing methods such as sorogan and bandongan. Khalafiyah pesantren integrate religious and general education through more structured educational systems, while integrated pesantren combine traditional and modern educational approaches (Alvin & Adim, 2026: 202; Amiruddin, 2024: 6; Salam, 2022: 182). These classifications illustrate that pesantren are not static institutions but educational organizations capable of adapting their systems to changing social and educational demands without necessarily abandoning their traditional foundations.

One of the distinctive characteristics of pesantren is their curriculum, which historically centers on the study of classical Islamic texts, commonly known as kitab kuning or kitab turats. These texts cover various Islamic disciplines, including Qur'anic studies, hadith, fiqh, usul fiqh, aqidah, tasawuf, Islamic history, and Arabic linguistic sciences such as nahwu and sharaf (Tambak, 2022: 88; Sirojuddin, 2025: 106). The learning process traditionally employs methods such as halaqah, sorogan, and bandongan, which emphasize direct interaction between kiai and santri. However, the development of formal education has encouraged many pesantren to incorporate general subjects and establish madrasah institutions within their educational systems. This transformation demonstrates the
ability of pesantren to maintain their traditional religious curriculum while responding to the requirements of the national education system.

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The existence of pesantren as part of Indonesia's Islamic educational system has also received legal recognition. Article 31 paragraphs (1) and (3) of the 1945 Constitution of the Republic of Indonesia establishes the right to education and the responsibility of the state to organize a national education system that enhances faith, devotion, and noble character. This recognition is further reinforced by Law No. 20 of 2003 concerning the National Education System and Law No. 18 of 2019 concerning Pesantren, which provides a legal framework for the administration and development of pesantren in Indonesia. Based on 2025 data from the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia, Indonesia had 42,369 pesantren with approximately 2,974,307 students. In North Sumatra, the number reached 438 pesantren, supported by 5,624 ustaz and serving 111,202 students (Kementerian Agama Republik Indonesia, 2025). These figures demonstrate the continuing contribution of pesantren to the development of Islamic education at both national and regional levels.

Within this historical and institutional context, Irsyadul Islamiyah Islamic Boarding School in Tanjung Medan, South Labuhanbatu Regency, represents an important example of the continuity and development of traditional Islamic education in North Sumatra. Established in 1930 during the Dutch colonial period, the institution is recognized as one of the oldest Islamic educational institutions in South Labuhanbatu Regency (Nasution, 2025: 67). Its establishment preceded the formation of South Labuhanbatu Regency as an autonomous administrative region under Law No. 22 of 2008. Throughout its history, the pesantren has contributed to religious education, Islamic scholarship, and the formation of Muslim character in the surrounding community. Its existence for more than nine decades reflects a long institutional journey shaped by changes in educational systems, community needs, and broader social developments.

The historical development of Irsyadul Islamiyah Islamic Boarding School can be examined through several interconnected aspects, particularly its founding background, curriculum, human resources, and facilities and infrastructure. These aspects are important for understanding how the institution initially emerged from a traditional religious learning environment and gradually developed into an educational institution that combines traditional pesantren education with formal madrasah education. The curriculum reflects changes in learning materials and educational methods, while human resource development illustrates leadership succession, the involvement of teaching staff, and the continuity of educational services. Meanwhile, the development of facilities and infrastructure demonstrates the institution's physical growth and its capacity to respond to increasing educational needs. The study of these aspects also provides an understanding of how pesantren maintain their institutional identity while adapting to changing circumstances.

Previous studies have discussed various aspects of pesantren history, institutional development, and their contribution to Islamic education. Novrizal (2022) examined the historical origins of pesantren and the development of Islamic educational traditions in Indonesia, while Huda (2023) discussed the challenges and roles of pesantren in responding to moral changes and educational developments. Tambak (2022) highlighted the dynamics of Islamic educational institutions, particularly the relationship between pesantren, madrasah, and integrated Islamic schools. Meanwhile, Nasution (2025) examined the existence of Irsyadul Islamiyah Islamic Boarding School in relation to the development of tolerance values in Tanjung Medan Village. Although these studies provide important insights into pesantren and the institution under investigation, a comprehensive historical reconstruction of Irsyadul Islamiyah Islamic Boarding School covering its establishment and institutional development from 1930 to 2025, particularly in terms of curriculum, human resources, and facilities and infrastructure, remains necessary.

This research is therefore important because historical information concerning the development of Irsyadul Islamiyah Islamic Boarding School has not yet been comprehensively documented in a study that

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examines its institutional journey across the period 1930–2025. Furthermore, historical actors and witnesses who possess directknowledge of the institution's early development are increasingly limited, making systematic historical documentation necessary for preserving its institutional history. Accordingly, this study aims to reconstruct the history of Irsyadul Islamiyah Islamic Boarding School in Tanjung Medan, South Labuhanbatu Regency, from 1930 to 2025, focusing on its founding background and the development of its curriculum, human resources, and facilities and infrastructure. Through a historical research approach, this study is expected to contribute to the documentation of Islamic educational history and provide a historical reference for understanding the development and continuity of pesantren in South Labuhanbatu Regency.

METHOD

Types and Approaches to Research

This research uses a qualitative approach with the type of historical research to understand the historical journey of the Irsyadul Islamiyah Tanjung Medan Islamic Boarding School in the development of Islamic Religious Education in South Labuhanbatu Regency from 1930 to 2025. The research method refers to the framework of Kuntowijoyo and Helius Sjamsuddin, which includes five stages, namely topic selection, source collection (heuristic), source verification (criticism), interpretation, and historical writing (historiography).

Research Background

The research was carried out at the Irsyadul Islamiyah Islamic Boarding School, Tanjung Medan Village, Kampung Rakyat District, South Labuhanbatu Regency, North Sumatra, in the odd semester of the 2026 academic year. The research site was selected based on the historical significance of the Islamic boarding school, which was established in 1930, and its contribution to the development of Islamic education in the region. The research process involved preliminary observations, the identification and examination of historical sources, interviews, data verification, and the preparation of research findings.

Data and Data Sources

The research data consisted of primary and secondary sources (Kuntowijoyo, 2013, p. 96). Primary sources included oral testimonies, founding documents, curriculum archives, student records, activity reports, historical photographs, as well as the boarding school's buildings and historical artifacts. Informants were purposively selected based on their experience, involvement, and historical knowledge. They included the school's leaders and administrators, senior teachers, alumni from different generations, community leaders, and local residents. Secondary sources were obtained from books, scholarly journals, government documents, and relevant previous studies. Sources were selected based on their relevance to the development of the Islamic boarding school during the period from 1930 to 2025. (Sjamsuddin, 2016:78).

Data Collection

Data were collected through field observations, in-depth interviews, and document analysis (Helius Sjamsuddin, 2016:67). The archival search began by identifying documents preserved at the Islamic boarding school, followed by their selection based on provenance, historical period, and historical relevance. Interviews were conducted with informants who had direct experience or knowledge of the school's development, while observations were used to examine the condition of buildings, educational facilities, and institutional activities.

Data Analysis Techniques

Data analysis was conducted through source criticism and historical interpretation. External criticism was employed to examine the authenticity, provenance, date, and identity of the sources, while internal criticism was applied to assess the credibility and consistency of the information. Data obtained from interviews,

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documents, and visual sources were compared to identify similarities and discrepancies. The verified historical facts were then analyzed and synthesized to explain the development of the Islamic boarding school's curriculum, teaching staff, institutional structure, and educational facilities and infrastructure.

Data Validity Checking Techniques

In this study, the validity of the data was examined by referring to four main criteria as explained by Sugiyono (2023:361), i.e. credibility, transferability, dependability, and confirmability. The four criteria were chosen because they are most relevant to the characteristics of historical qualitative research that demand depth of data, reliability, and clarity and traceability of the research process.

Research Ethics

This study was conducted with official research permission from the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sumatera Utara (Letter No. B-10035/U.n.11/ITK.IV.2/PP.00/07/2026). All participants provided informed consent after receiving an explanation of the research prior to their interviews. Participants were informed of their right to decline participation without any adverse consequences. Data confidentiality was maintained throughout the data collection, analysis, and reporting processes.

RESULT AND DISCUSSION

Background of the Establishment of the Irsyadul Islamiyah Islamic Boarding School Tanjung Medan (1930–2025)

The establishment of Irsyadul Islamiyah Islamic Boarding School in 1930 was closely associated with the religious educational needs of the Tanjung Medan community during the Dutch colonial period. As described in the historical account presented in this study, access to structured Islamic religious education was limited, creating a need for an institution that could provide more systematic religious instruction. The establishment of the pesantren was therefore associated with local educational needs and the initiative of KH. Abdullah Fakih Harahap.

Before establishing the pesantren, KH. Abdullah Fakih Harahap studied Islamic religious sciences for six years in Basilam, Langkat, where he obtained the title of Faqih, and subsequently continued his studies in Makkah Al-Mukarramah for eight years. Following his return to Tanjung Medan, he initiated religious teaching activities using the halaqah method. These activities formed the early basis of the pesantren, which developed with support from the local community and the provision of land attributed in the institutional historical account to the Kampung Raja Kingdom.

The founder's educational experience in Makkah indicates a connection between his scholarly formation and Islamic learning traditions in the Middle East. Azra (2004) explains that educational relationships between Indonesian ulama and scholars in the Haramain contributed to the transmission of Islamic knowledge in the Indonesian archipelago. However, the available findings do not yet establish the specific teachers, scholarly relationships, or intellectual networks associated with KH. Abdullah Fakih Harahap. Therefore, his educational background is more appropriately understood as evidence of exposure to Middle Eastern Islamic scholarship rather than definitive proof of membership in a particular scholarly network. The establishment of Irsyadul Islamiyah Islamic Boarding School illustrates how the founder's educational experience and local religious needs contributed to the emergence of an Islamic educational institution in Tanjung Medan.

Discussion of the Development of the Curriculum of the Irsyadul Islamiyah Islamic Boarding School (1930–2025)

The curriculum development of Irsyadul Islamiyah Islamic Boarding School from 1930 to 2025 reflects a gradual process of institutional adaptation while maintaining its traditional Islamic educational identity. During its early period, the pesantren implemented a salafiyah curriculum centered on the study of kitab kuning through

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the halaqah method. Religious texts and traditional teaching practices constituted the foundation of its educational activities. This orientation continued despite subsequent changes in the institutional structure and the introduction of general education.

An important stage of curriculum development occurred around 1982, when general subjects began to be introduced alongside traditional religious studies. A further development took place in 1994 with the establishment of formal education through Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA). These changes reflected the pesantren's adjustment to the requirements of formal education within Indonesia's national educational system. However, the introduction of formal education did not replace the traditional curriculum. The continued use of classical Islamic texts, including Fathul Qarib and Fathul Mu'in, indicates the preservation of the pesantren's salafiyah scholarly tradition.

The coexistence of traditional religious studies and general subjects provides the basis for classifying Irsyadul Islamiyah as an integrated pesantren model. This classification is based on the characteristics of the curriculum rather than merely on the establishment of formal educational institutions. As discussed by Salam (2022), integrated pesantren combine elements of traditional and modern Islamic education. In this context, the development of Irsyadul Islamiyah demonstrates how curriculum adaptation can take place without entirely replacing established religious learning traditions.

The continuity of salafiyah education can therefore be observed through the preservation of kitab kuning studies and traditional religious learning, while institutional adaptation is reflected in the introduction of general subjects and formal madrasah education. These developments suggest that the pesantren responded to changing educational demands through curriculum expansion rather than the abandonment of its original educational orientation. The experience of Irsyadul Islamiyah illustrates the relationship between the preservation of Islamic scholarly traditions and institutional adjustment over time.

Discussion of Human Resources Development of Irsyadul Islamiyah Islamic Boarding School (1930–2025)

The development of human resources at Irsyadul Islamiyah Islamic Boarding School can be examined through changes in the teaching staff, the organization of educational responsibilities, and patterns of teacher recruitment. Initially, teaching activities were conducted solely by the founder, KH. Abdullah Fakih Harahap. During the 1970s and 1980s, the number of teachers increased alongside student enrollment. Following the integration of formal education in 1994, the pesantren experienced improvements in teachers' academic qualifications and a clearer division of teaching responsibilities between formal and traditional pesantren education. Human resource development was also supported by an alumni-based recruitment system, which contributed to the continuity of teaching staff and the preservation of the pesantren's educational traditions.

The development of teaching personnel was also associated with changing educational requirements. The integration of formal education created a need for teachers capable of delivering general subjects alongside those responsible for traditional Islamic studies. However, the available findings do not provide sufficient information on the number of teachers holding specific academic qualifications, professional certifications, or levels of teaching experience. Therefore, the development of teaching staff is discussed primarily in terms of changes in teaching roles and educational organization rather than as a quantitatively verified improvement in professional qualifications.

Another characteristic of human resource development was the reported practice of recruiting pesantren alumni as teachers. This pattern suggests an effort to maintain continuity in the transmission of religious knowledge and institutional educational traditions. Alumni who had experienced the pesantren's learning environment could potentially contribute to preserving its established teaching practices. Nevertheless, the extent of alumni participation and its contribution to institutional sustainability require further verification through

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personnel records and interviews with the pesantren administrators.

Overall, human resource development at Irsyadul Islamiyah Islamic Boarding School reflects a gradual transition from founder-centered teaching to a more differentiated educational organization. The combination of expanded teaching responsibilities and alumni-based recruitment provides a basis for understanding how the pesantren sought to maintain its educational activities while responding to institutional changes. These developments suggest that the continuity of the pesantren was supported not only by curriculum preservation but also by adjustments in the organization and recruitment of teaching personnel.

Discussion of the Development of Facilities and Infrastructure of the Irsyadul Islamiyah Islamic Boarding School (1930–2025)



(a) (b)

Figure 1. (a) Mosque, (b) Classroom

The development of facilities and infrastructure at Irsyadul Islamiyah Islamic Boarding School reflects changes in the institution's educational needs and organizational capacity. During its early establishment, learning activities were supported by relatively simple facilities, including a mosque constructed from woven bamboo and the use of a nearby river for sanitation. As the pesantren developed, its infrastructure gradually expanded to include permanent educational buildings, dormitories, classrooms, and other supporting facilities. The development of a computer room during the more recent period also reflected the increasing importance of facilities supporting formal education.

The mosque (Figure 1a) remained a central facility throughout the pesantren's development. According to the historical account provided by Dainuri Harahap, mosque renovations took place in 1970 and 2010. Despite these physical changes, the mosque continued to function as a place of worship and traditional kitab kuning learning. This continuity indicates that infrastructure development did not necessarily replace the religious functions associated with the pesantren's early educational identity.

The expansion of classrooms (Figure 1b), dormitories, and supporting facilities can be understood in relation to the growing organizational needs of the pesantren. Classrooms provided spaces for structured educational activities, while dormitories supported the residential character of pesantren education. The development of additional facilities also corresponded with the institution's incorporation of formal education alongside traditional religious instruction.

Institutional support and cooperation with the government were also identified in the development of the pesantren's infrastructure. However, the specific forms and periods of this cooperation need to be established

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through institutional documents. Overall, the development of facilities and infrastructure illustrates how Irsyadul Islamiyah Islamic Boarding School adjusted its physical environment to accommodate educational changes while maintaining the mosque and traditional religious learning as central elements of its institutional identity.The development of facilities and infrastructure at Irsyadul Islamiyah Islamic Boarding School took place gradually, from simple facilities during its early establishment, such as a mosque made of woven bamboo and the use of a river for sanitation, to the construction of permanent and modern infrastructure in the 2010s and 2020s, including dormitories, well-equipped classrooms, and a computer room.

CONCLUSION

This study concludes that the development of Irsyadul Islamiyah Islamic Boarding School from 1930 to 2025 reflects the continuity of traditional Islamic education alongside gradual institutional adaptation. Established in response to the religious educational needs of the Tanjung Medan community, the pesantren developed through the educational initiative of KH. Abdullah Fakih Harahap and support from the local community. Its curriculum initially emphasized classical Islamic texts (kitab kuning) and traditional learning methods. General subjects were gradually introduced around 1982, followed by the establishment of formal education through Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) in 1994. These developments did not replace the pesantren's salafiyah tradition but contributed to the integration of traditional and formal education. Human resource development was reflected in the expansion of teaching responsibilities and the practice of alumni-based recruitment, while facilities and infrastructure gradually developed from simple learning spaces into permanent educational buildings and supporting facilities.

The findings contribute to the historical study of Islamic education by providing a reconstruction of the institutional development of a pesantren in South Labuhanbatu Regency over nearly a century. They illustrate how the preservation of traditional Islamic scholarship and adjustments in curriculum, teaching organization, and educational facilities occurred within the same institution. Practically, these findings can serve as a historical reference for pesantren administrators in documenting institutional development, preserving traditional educational practices, and planning future educational improvements. This study is limited by the availability of historical records, particularly those concerning the pesantren's early development, teacher qualifications, alumni involvement, and institutional cooperation. Based on the findings, pesantren administrators are encouraged to preserve the salafiyah curriculum, strengthen teacher development, systematically document institutional history, and improve educational facilities with support from the government and local community. Further research is recommended to examine these historical aspects through more extensive archival sources and interviews to provide a more comprehensive understanding of the pesantren's institutional development.

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