

HISTORY OF DAKWAH AL-JAM'İYATUL WASHLIYAH IN TANAH KARO, NORTH SUMATERA

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ABSTRACT: *Tanah Karo is one of the areas in North Sumatra with the majority of the population is Christian. Nonetheless, Muslims with minorities, have long entered and developed in Tanah Karo. One way of entering and developing Islam in this location is through dakwah which one of them pioneered by Al-Washliyah. This organization was born in Medan on 30th of November 1930, and active to sent of da'i to preach in Tanah Karo. To date, Al-Washliyah has contributed greatly to the spread of Islam in Tanah Karo. This is evident from the many da'i in Tanah Karo who are da'i-da'i from Al-Washliyah organization. This research will discuss further related about dakwah in Tanah Karo, with problem formulation: 1) How history of Al-Washliyah establishment ?, 2) How Da'wah by Al-Washliyah in Tanah Karo ?. The method used in this research is the method of historical research, with stages: heuristics, verification, interpretation, and historiography. Based on this research can be seen that Islamic dakwah movement in Tanah Karo, is a great gait of Al-Washliyah. Dakwah movement led by this organization is done by sending da'i Al-Washliyah to Tanah Karo, one of which is Ustadz H. Adnan Efendi. In its development, the da'wah efforts paid off with cheap Muslims in Tanah Karo in quantity and quality.*

KEYWORDS: Al-Jami'ayatul Washliyah, History of Dakwah, Tanah Karo,

INTRODUCTION

The Karo district, or so-called Tanah Karo *Simalem* (healer) of thousands of cities in Kabanjahe, is geographically located between 20⁰ 50 minutes North Latitude to 30⁰ 19 minutes North Latitude and 97⁰ 55 minutes East Longitude with 98⁰ 38 minutes East Longitude. The area is 77 km from Medan, has boundaries of the region, namely: north bordering Langkat and Deli, south bordering Dairi and Toba Samosir regency in the east, Deli Serdang and Simalungun regency in the east bordering Aceh Tamiang District. In general, the people of Karo District are heterogeneous communities. They consist of various tribes. In Kabanjahe, there are many ethnics, namely Batak Karo, Mandailing, Simalungun, Toba, Pak-Pak, Malay, Padang, Java, and Aceh Gayo. Nonetheless, the Karo Batak is the majority ethnic in the capital of Tanah Karo. The majority of the population live in mountainous areas, precisely in the area of Mount Sinabung and Sibayak.

Karo District consists of 13 districts scattered throughout the Tanah Karo *Simalem*. The largest district is Mardinding, and Berastagi is the smallest district in Tanah Karo. Tanah Karo, as already mentioned is a region in North Sumatra with multi ethnic and religious. The heterogeneity often leads to a cross-breeding of the Batak Karo community and the people who do not have a clan, like Java. Thus, the fact that Javanese society in Tanah Karo also has a clan is a common thing.

People in Tanah Karo have livelihoods as farmers (agrarian). They are also familiar with modern technology in agriculture, such as the use of pumping machines, tractors, and others.

In addition, the economy of people in Tanah Karo are also supported by the number of tourism objects in this location which then opens opportunities for the community to provide services to visitors who comes. For educational facilities in Tanah Karo, it is available from elementary school to university, one of them is Karo University which was founded by Karo Simalem foundation in 1986. Nevertheless, the Karo community is very famous for the spirit of high nomads, so many of them start education to other regions or provinces.

The development of religious especially in Kabanjahe until now quite satisfactory. Although there are occasional disputes among the people, it does not lead to divisions among believers. People in Tanah Karo thought that differences in religion did not become one of the reasons that led to the break up in Batak Karo society, because the entire Batak Karo community has been bound in one difficult or even inseparable bond, that is custom. The Batak Karo community itself is well known for their attachment to the customs they hold.

The people of Karo Regency are predominantly Christian Protestant. As for Islam today is a religion with second rank in Tanah Karo. Yet even so, Islam has been through a long journey to reach the rank. Islam that entered and developed in Tanah Karo delivered by way of *dakwah*. *Dakwah* itself in general runs well, although on the way to face various obstacles and challenges. These obstacles and challenges require that the preachers in Tanah Karo have an apt strategy in spreading Islam among these majorities so that the harmony of society that has been bound by customs does not become divisive because of religion.

As mentioned earlier that Islam is the second largest religion adopted by the people of Tanah Karo. Nevertheless, the existence of mosques as a place of worship in Tanah Karo is still very minimal. This location is still dominated by the church. This clearly proves that Islam in Tanah Karo still has to continue to be preached. Such circumstances provide opportunities for Islamic leaders and organizations to contribute to the spread of Islam in Karo District. One of the major organizations in this regard is Al-Jam'iyatul Al-Washliyah.

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 30th of 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 *dakwah*. One of the areas that became the location of their *dakwah* in North Sumatra is Tanah Karo. The way taken by this organization in the *dakwah* is by sending preachers or *da'i-dai'i* to Tanah Karo. *Dakwah* activity has been started since 1968 Since then, the preachers of Al-Washliyah are active in spreading Islam in Tanah Karo and lasted until today.

One of the preachers who contributed greatly to the spread of Islam in Tanah Karo by *da'i-da'i* Al-Washliyah was Ustadz H. Adnan Efendy who was sent to Tanah Karo since 1977. Since then, he and other *da'i* actively spread Islam in Tanah Karo. The efforts they undertook faced great challenges, especially the challenges stemming from the customs of the Karo people who at that time constituted a society with a non-Muslim majority. Nevertheless, they remain actively preaching Islam in this location. The efforts that go on to this day are paying off. The success can be seen from the increasing number of muslims in their *dakwah* area. In the early days of preaching, they managed to Islamize 415 families from the previous, which only amounted to 7 peoples. Thus, they managed to perform *dakwah* in this Tanah Karo.

Based on the above description, it can be seen that the missionary journey conducted by Al-Washliyah to the people of Tanah Karo of North Sumatra is very interesting to investigate further. This is because many of the challenges faced by this organization in the process of their *dakwah*. Therefore, in this work will be discussed further related to the history of *dakwah* in Tanah Karo, North Sumatra, which later will be specified to *dakwah* by Al-Washliyah.

RESEARCH METHODS

This research uses historical research methods. Methods of historical research are examined through four stages: heuristics, verification, interpretation, and historiography.

A. Heuristics

Heuristics is a skill in finding, handling, and breaking down bibliographies, or classifying and maintaining records. The sources used in this study are as follows:

1. Written sources, in the form of scientific works relevant to this research, such as journals, books, theses, dissertations, and other scientific works. In addition, other written sources used are documentation data, in the form of book sources, scientific magazines, archives, personal documents, and official documents. Sources of documents that become material in this study are documents seta archive associated with *dakwah* in Tanah Karo. In addition, the data used in this study is also obtained through observation. Observation is a method of research in order to obtain the data by observing the object either directly or indirectly and make a note about the results of observations systematically.
2. Oral sources: information obtained through interviews with resource persons. Interviews conducted aims to obtain information related to *dakwah* in Tanah Karo. The parties to be involved in this interview are the people who are directly involved with the movement of *dakwah* by al-Washliyah. This interview was conducted using in-depth interview technique, which is digging up as much information about matters relating to *dakwah* by al-Washliyah organization in Tanah Karo. At this stage, the authors conducted free interviews led to some informants who have relevance with this research. The informants were taken from the *da'i* who came from the Al-Washliyah organization which is an active *da'i* in spreading Islam in Tanah Karo.

B. Verification

Source verification or criticism is an attempt made to obtain the authenticity and credibility of the source through criticism of resources. At this stage tested the authenticity of the source through external criticism, and the validity of the source truth through internal criticism. External criticism is a way of verifying or testing external aspects of historical sources aimed at testing the authenticity of the source through the materials used, such as paper, signatures, stamps, writing materials, and so on. The internal criticism is done to assess the feasibility or credibility of the source made by comparing the contents between the posts to obtain accurate data (collation).

C. Interpretation

This stage is the stage of interpreting data that has become fact by way of analysis (elaborate) and synthesis (collect) relevant data.

D. Historiography

Historiography is the final stage of historical research. Historiography is a way of writing, exposure, or reporting of historical research that has been done by a historian. At this stage the results of the process of source search, source criticism, and interpretation of the source written in writing in a standard writing systematic, descriptive-analytic, chronological.

DISCUSSION

Birth of Al-Washliyah can not be separated from Maktab Islamiyah Tapanuli (MIT) which is one of the institutions of Islamic education in North Sumatra at that time. In its development, this institution became a media channeling the ideas and opinions of the surrounding community. They also form a club debating, which is a gathering for discussion. In its development, this discussion container turned into an organization, called Al-Washliyah.

Since its official establishment, Al-Washliyah actively spread Islam, both through education and through *dakwah*, by sending preachers to areas in North Sumatra, one of which is Tanah Karo. As an Islamic organization in the midst of Muslims with low quantity and quality, this organization must do much for the sake of a better Islam in this region. Among the forms of *dakwah* conducted by Al-Washliyah is to do the construction of mosques and by holding religious broadcasting to the people of Karo Regency.

In addition, Al-Washliyah also began to form assemblies, such as *tabligh* assemblies, namely an assembly of Islamic *dakwah* activities in the form of lectures, *tarbiyah* assemblies are assemblies in charge of educational and teaching issues, assemblies studie fonds namely assemblies in charge of taking care scholarships for overseas students, the *fatwas* assemblies are assemblies that are tasked with issuing *fatwas* on social matters that are not yet clear about their legal status among the people, the *Hazanatul Islamiyah* assemblies are assemblies that take care of social assistance for orphans and the poor, and the Islamic broadcasting assemblies which is centered in the Toba region.

Through the assemblies they form, especially the *Tabligh* assemblies, they aim to broaden the teachings of Islam among the people. In this case they hold *tabligh* internally and ektern. The internal *tabligh* aims to increase the knowledge of members and family members, as well as non-members. In general, this internal *tabligh* is related to *fiqh* and matters relating to the problem of practical worship. The external *tabligh* is done in a more open way to the general public and is generally done at the time of commemorating the big days of Islam, such as the celebration of *Maulud Nabi*, *Isra 'Mi'raj*, Eid al-Fitr, and Eid al-Adha. If internal *tablighs* are generally carried out in mosques or *madrrasah*, external *tablighs* are sometimes held in cinemas or open fields, as it aims to engage many followers.

In his *dakwah* efforts, Al-Jam'iyatul Washliyah is also aggressively sending his *da'i* to areas in North Sumatra. The *da'i* doubles, that is not only teaching but they also perform *dakwah* in the afternoon and evening and also during the celebration of the big days of Islam. In a community with a small number of Moslems, *da'i* visit the parents' homes more often. The visit in addition to the purpose to stay in touch, also aims to convey the teachings of Islam, or preaching. It is also interesting from their *dakwah* efforts is to use the language approach of the areas they visit. Although initially they had difficulty in proselytizing in places with different languages,

but they continued to develop their language and continued to do tireless *dakwah* to compensate for the Christian Zending.

Another effort made by Al-Washliyah is to establish educational facilities, namely schools. Through these schools there will be many new *da'i* in Tanah Karo itself. Al-Washliyah schools besides teaching religious education also teach general education. In addition, the organization also conducts *Majlis Ta'lim* for its members, namely *Muslimat al-Washliyah*.

Al-Washliyah's effort and missionary journey was also challenged by the Karo community. One of them is as it happens at this moment, that is emerging hesitancy among *Majlis Ta'lim* that exist in Tanah Karo in general and Kabanjahe in particular. Where the activities of one organization does not want to make things coming from other organizations to fill the *Majlis Ta'lim*. So is the opposite. This is driven by differences in *muamalah* in the implementation of different services between one organization with other organizations. In other words, each organization has claimed that its teachings are true. This condition is evidence of a "shallowness" of religious knowledge that occurs among the Muslim community in Tanah Karo and is an indicator that the understanding of religion among Muslims in Tanah Karo has not been perfect. Thus, it takes a better *dakwah* to improve the correct religious understanding among the people of Tanah Karo.

In 1977, Ustadz H. Adnan Efendy was sent to Tanah Karo to preach. Based on his confession, at that time in Tanah Karo there were only 7 people who were Muslims. Since then, he has been teaching actively in Tanah Karo. Not only teaching, he also began preaching, in accordance with the original purpose he was sent to the Tanah Karo. *Dakwah* business conducted by him began with the establishment of a *mushalla* used for religious social activities. At that time he gets a wage of 750,000 per month. Although the wages he earned with the challenges he received during his *dakwah* in Tanah Karo were unbalanced, he still did his *dakwah* mission in earnest and happy.

The sincerity of the ustadz preach in Tanah Karo is fruitful. His *dakwah* also seen from the *dakwah* effort that he took. In carrying out his *dakwah* mission for about 34 years, he often runs his *dakwah* with the dor to dor method. He came from one house to another to spread Islam in Tanah Karo. The success of his *dakwah* is seen from the increasing number of Tanah Karo people who finally decided to embrace Islam. Thus, in quantity, Muslims in Tanah Karo grew. From the beginning he was there, there were only 7 peoples who embraced Islam. However, in its development, Muslims in Tanah Karo reached 415 families that succeeded become moslem. The success of his *dakwah* was also marked by the help of the Saudi Arabian *Dakwah* Council to build a permanent mosque with a location about 7 km from the summit of Mount Sinabung. However, at this time the *mushalla* is already covered by volcanic ash because of eruption of Mount Sinabung. In 1981, he was sent to Pondok Gede to attend *dakwah* training, and was sent back to Tanah Karo.

Based on the presentation of Ustadz H. Adnan Efendi, long before he came to Tanah Karo to preach, there have been some *da'i* who preach at that location. Precisely in 1968, there are some *da'i* who come from Al-Washliyah has become preachers in Tanah Karo. Among them are Mrs. Hamdah Khamidah and Mrs. Azawiyah Bazar. Based on these statements, it can be seen that Al-Washliyah plays a major role against the spread of Islam in this Tanah Karo.

In carrying out his *dakwah* in Tanah Karo, the *da'i* face many challenges. One of their greatest challenges in proselytizing in Tanah Karo comes from the customs that exist and thrive in the

community. Among them is the number of pigs that are left to roam just in the yard of the house even in public streets. The pigs cause the dirty environment. This requires of him along with other Muslims to match their outfits after every use out of the house. In its development, Tanah Karo was led by a regent of Islam. Since that time, the Regional Regulation (PERDA) has been established to regulate the management and maintenance of pigs. The Regional Regulation contains that pigs should not be killed or destroyed. But for pig farmers, should pay more attention to the animal. Pigs are no longer allowed to roam freely in the yard of the house or on the streets, but must be locked up in a certain place. Thus, the environment becomes cleaner and more comfortable. The Regional Regulation has been successfully implemented. In 1996, there was an outbreak that attacked pigs in Tanah Karo which eventually resulted in many pigs being dead. Thus, the pig population in Tanah Karo decreased drastically. Another example is in the case of a funeral. Among the non-Muslim Karo peoples, when relatives die, they will be buried for several days at home. In the beginning, this activity is also still implemented by families who have been Muslim. This is certainly contrary to the teachings of Islam and make the preachers angry. Over time, the preachers invite people to talk about it, and in the end the customs can be abolished, and now the burial among the Muslim community in Tanah Karo has been implemented in accordance with the teachings of Islam.

In addition, they have also received several letters containing threats to their *dakwah*. Among them occurred in 1984, 1987, 1990, and 1995. Received such a threat, the ustadz with his other friends then did not just give up. They remain enthusiastic and continue their *dakwah* in Tanah Karo society. They hold great confidence in God's help and protection. Over time, people in Tanah Karo, especially moslem, responded well to the *da'i* who were there. One of them is as they did to *Ustadz* Adnan in 1992. Muslims at that location helped to search for leased land. After getting it, the land is then used by *Ustadz* Adnan to farm.

In carrying out his mission of preaching, *Ustadz* Adnan and other *da'i* do not use violence. They convey Islam in a gentle way and give examples directly to the local people. Based on the results of interviews with *Ustadz* Adnan, it can be seen that one of the attractions of Islam in the eyes of the people of Tanah Karo is from the aspect of cleanliness. In addition, despite the different religions with the majority of the population in Tanah Karo, but the preachers still mingle with the majority population is Christian, and believe that all religions are the same. In addition, there are also people of Tanah Karo who are religious *Pamena*, is the population who do not have a religion.

Challenges for the challenge they continue to gain. The other toughest challenge they have ever experienced occurred in 2010 when they performed refuge for 40 days. In the evacuation, there are about 25 families who are Muslim. Their *dakwah* and faith efforts are tested when missionaries are also aggressively Christianizing in refugees. They are aggressively conducting religious events and do not even hesitate to draw the faith and attention of the Muslims at that time through the donations and assistance they provide to the refugees. The situation had triggered minor clashes between the *da'i* and the missionaries. The missionaries have also boycotted Islam by launching a ban on the call to prayer. But the *da'i* at that time, ignore it and continue to perform the call to prayer when will time to pray. Nevertheless, the Christianization effort done by the missionaries can be said to be successful, with evidence of some Muslims becoming apostates.

In addition to Al-Washliyah, *da'i-da'i* sent to Tanah Karo also came from several other groups. Among these are *Syi'ah*. One of the *Syi'ah da'is* named Arsyad. He once asked a question related to the purpose of his *dakwah*, namely to establish a people or to break down the people.

He replied that the purpose of his *dakwah* in Tanah Karo was to establish a people. As for the development of *Syi'ah* in Tanah Karo until this time can not be known with certainty related to the number of *da'i* and followers. Besides *Syi'ah*, there is also Ahmadiyah. Although the payments received by these *da'i* from Ahmadiyah are fairly large, at about 6 million per month, but their numbers are not too many. Until now, Ahmadiyah congregation still exists though not in large numbers. As for Muhammadiyah there is no sending *da'i* to Tanah Karo, although there have been efforts to invite them to participate in *dakwah* activities in Tanah Karo. for the *da'i* that comes from Al-Washliyah currently there are 5 people.

To date, an estimated 26% of the total population of Tanah Karo who embraced Islam. Every Saturday, *Ustadz* Adnan held a recitation. Coaching is also heavily conducted and has begun to be done by way of classification between men and women. In addition, the development of *dakwah* facilities are also heavily conducted. In addition to the mosque, there is also established madrasah behind the his house. But now it is covered by volcanic ash Sinabung. Until now the *madrasah* and mosques are still being treated by him although currently not used for reasons of security due to Sinabung.

CONCLUSION

The Karo district of Thousand towns in Kabanjahe is one of the areas in North Sumatra that is populated by the majority of the Batak Karo ethnic and is Christian Protestant. As for Islam today is a religion that occupies the second predicate, after Protestant Christianity. Tanah Karo's people who are mostly ethnic Batak Karo is a society that is very bound by customs. Customs are unifying among Batak Karo society. It is then that became one of the toughest challenges that must be passed by the preachers in spreading Islam among the majority society. As for Islam, enter and develop in Tanah Karo one of them pioneered by Islamic organizations, Al-Washliyah is actively sending the *da'i* to Tanah Karo for *dakwah*.

Al-Washliyah itself is a religious social organization born in Medan, North Sumatra. This organization is generally more education-oriented. This is also what they have done in Tanah Karo, by establishing educational foundations. In addition, the organization that was born on 30th of November 1930/9 Rajab 1349 H this turned out to play a major role in the development of Islam in Tanah Karo. Since 1968, Al-Washliyah has sent several *da'i* to carry out missionary mission in Tanah Karo. Until now, there are preachers in Tanah Karo who come from Al-Washliyah group.

One of the preachers of Al-Washliyah who is still actively preaching in Tanah Karo is *Ustadz* H. Adnan Efendy. He was first sent to Tanah Karo in 1977 and began his *dakwah*. Since then, Muslims in Tanah Karo experienced a significant increase, especially in terms of quantity. In the beginning *Ustadz* Adnan sent to Tanah Karo, there are only 7 peoples who embraced Islam. In its development there have been 415 families who embraced Islam.

The journey of *dakwah* conducted by the *da'i* in Tanah Karo is not easy. Many challenges and obstacles they must go through. One of the greatest challenges comes from the prevailing customs of Karo society at the time. As already discussed in the previous section, the Karo's people, who are predominantly Christian and *Pamena*, certainly have customs that are contrary to Islam. One is in the funeral. At first, Muslims in Tanah Karo still follow the customs. However, in its development, such customs can be replaced by customs that are not contrary

to Islamic teachings. Such a situation is manifested by the hard work of the preachers, in this case is the *da'i* who came from Al-Washliyah organization in spreading Islam in Tanah Karo.

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