

THE CONTRIBUTION OF SYEIKH H. M. ARSYAD THALIB LUBIS TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN INDONESIA

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Abstrak: Pendidikan Islam di Indonesia kini menghadapi tantangan serius berupa krisis moral, degradasi spiritual, serta dikotomi antara ilmu dan nilai. Kondisi ini menuntut revitalisasi paradigma pendidikan yang mampu menyatukan aspek intelektual, etika, dan spiritualitas. Penelitian ini bertujuan mengkaji kontribusi Syeikh H. M. Arsyad Thalib Lubis dalam pengembangan pendidikan Islam melalui gagasan, karya intelektual, dan kiprah kelembagaannya. Penelitian menggunakan pendekatan kualitatif dengan metode studi tokoh. Data primer diperoleh melalui wawancara dengan tokoh pendidikan yang memahami kiprah beliau, sedangkan data sekunder bersumber dari dokumen tertulis, karya ilmiah, arsip, dan publikasi historis. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi, yang kemudian dianalisis secara deskriptif-analitis untuk menelaah pemikiran, prinsip, dan pengaruh sosialnya dalam konteks pendidikan. Hasil penelitian menunjukkan bahwa paradigma pendidikan integratif Syeikh Arsyad Thalib Lubis menolak dikotomi ilmu agama dan ilmu umum, menekankan keseimbangan antara akal dan hati, serta menempatkan pendidikan sebagai sarana pembentukan manusia berilmu, berakhlak, dan bertanggung jawab sosial. Pemikirannya relevan diterapkan sebagai solusi terhadap tantangan globalisasi dan sekularisasi dalam pendidikan Islam kontemporer.

Kata Kunci: Pendidikan Islam, Arsyad Thalib Lubis, Pendidikan Integratif

Abstract: Islamic education in Indonesia is now facing serious challenges in the form of moral crisis, spiritual degradation, and dichotomy between knowledge and values. This condition demands the revitalization of an educational paradigm that is able to unite intellectual, ethical, and spiritual aspects. This research aims to examine the contribution of Sheikh H. M. Arsyad Thalib Lubis in the development of Islamic education through his ideas, intellectual works, and institutional work. The research employs a qualitative approach with a character study method. Primary data were obtained through interviews with educational figures who understood his work, while secondary data were sourced from written documents, scientific works, archives, and historical publications. Data collection techniques include observation, interviews, and documentation, which are then analyzed descriptively-analytically to examine his thoughts, principles, and social influence in the context of education. The results showed that Sheikh Arsyad Thalib Lubis' integrative education paradigm rejects the dichotomy of religious and general sciences, emphasizes the balance between mind and heart, and places education as a means of forming knowledgeable, moral, and socially responsible humans. His thinking is relevant to be applied as a solution to the challenges of globalization and secularization in contemporary Islamic education.

Keywords: Islamic Education, Arsyad Thalib Lubis, Integrative Education

INTRODUCTION

Islamic education has a very strategic position in shaping people who are faithful, knowledgeable, and have noble character. It is not merely a process of knowledge transfer, but a coaching system that emphasizes the unity between reason, heart, and action (Siddik et al., 2025). In the socio-cultural context of Indonesia, Islamic education has undergone a long and dynamic journey, from the pesantren tradition to the development of formal institutions based on Islamic values. This journey demonstrates the continuous efforts of Muslims to maintain the relevance of Islamic values with the times (Lubis et al., 2022; Lubis, Sari, et al., 2024). However, despite these advances, the Islamic education system still faces serious challenges, particularly in terms of curriculum relevance, the quality of teaching staff, and a crisis of character that threatens the younger generation amid the tide of globalization and modernization of values (Al-Abrasyi, 2003; Bahri, 2024).

The current state of Islamic education in Indonesia is often faced with the dilemma of preserving classical scholarly traditions and adapting them to the needs of modern society. Many Islamic educational institutions still emphasize cognitive aspects and religious rituals, but do not provide enough space for the development of critical thinking, creativity, and independence among students. Meanwhile, on the other hand, the tide of modernization is pushing the world of education to be more adaptive to social and technological changes. This situation has given rise to the need for Islamic education figures who are able to

integrate Islamic values with the progress of the times without losing their identity. One figure who represents this integration is Sheikh H. M. Arsyad Thalib Lubis, a cleric, educator, and scholar from North Sumatra (Lindawati et al., 2021; Munte, 2022).

Sheikh Arsyad Thalib Lubis is known as a reformist scholar who dedicated his life to Islamic preaching and education. In the history of Indonesian Islamic intellectualism, he occupies an important position, especially in the Medan and North Sumatra regions, due to his contributions in strengthening the foundation of Islamic education oriented towards character building and deep scientific understanding. He was not only a teacher but also a thinker who was able to bridge traditional Islamic thought with modernity. Through the educational institutions he founded, he encouraged the realization of an education that was not only oriented towards memorizing religious texts, but also emphasized understanding meaning, moral formation, and the application of Islamic values in life (Azzahiri, 2015; Dja'far Siddik, 2013).

The educational concept developed by Sheikh Arsyad Thalib Lubis shows a progressive view. He believes that Islamic education must combine religious knowledge and general knowledge so that Muslims are not left behind in the advancement of knowledge. In this context, he emphasizes the importance of balancing spirituality and intellectuality as the basis for human development. His ideas are in line with the modern Islamic education paradigm that prioritizes the formation of *insan kamil*—complete human beings who are harmonious

in terms of reason, faith, and righteous deeds. This kind of thinking shows that he not only understood Islamic values normatively, but also had a transformative vision in developing education that was contextual to social reality.

The work of Sheikh Arsyad Thalib Lubis was also an important part of the process of decolonizing knowledge in Indonesia. In the grand narrative of the history of Islamic education, reformers from outside Java and from peripheral regions such as North Sumatra often receive little attention. In fact, their contributions were significant in expanding the Islamic intellectual network in the archipelago. The study of Sheikh Arsyad Thalib Lubis is important as a form of recognition of the role of regional scholars in building intellectual independence and a distinctive Indonesian Islamic identity (Bahri, 2024; Dabutar et al., 2024; Ilyas & Mohamed, 2014). The decolonial approach in this study is not merely a historical endeavor, but also an epistemological act to assert that the centers of Islamic intellectualism in Indonesia are not limited to Java or the Middle East.

In an academic context, this research aims to systematically reveal the thoughts and contributions of Syeikh H. M. Arsyad Thalib Lubis in the field of Islamic education. The research focuses on three main aspects: (1) his educational ideas, (2) the form and characteristics of the educational institutions he founded, and (3) the influence of his ideas on the dynamics of Islamic education in North Sumatra and Indonesia more broadly. Through a comprehensive study, this research aims to

provide a complete picture of how local figures play an important role in shaping the direction of Islamic education in Indonesia.

The distinction of this research lies in the integrative approach used. While previous studies tended to highlight the biography or da'wah activities of Sheikh Arsyad Thalib Lubis descriptively, this study attempts to analytically trace the relationship between his educational thoughts and the socio-political realities of his time. This analysis not only reveals his role as an educator, but also as an agent of social change who placed education as an instrument of liberation and empowerment of the people. Thus, this study does not stop at the historical level, but places the figure of Sheikh Arsyad Thalib Lubis as a representation of a contextual, dynamic model of Islamic education oriented towards the formation of a civilized society based on the principle of ta'dib (Ramayulis, 2005; Sa'id, n.d.; Thaib, 2012).

In addition to providing theoretical contributions to the development of Islamic education studies, this research also has practical value for today's education world. In facing the challenges of moral degradation, identity crisis, and spiritual disorientation in the global era, the educational values developed by Sheikh Arsyad Thalib Lubis—such as integrity, independence, and balance between knowledge and action—can be used as inspiration to strengthen the modern Islamic education system. His approach, which emphasizes the synergy between rational thinking and spiritual guidance, shows that true Islamic education is education that

shapes the whole person, not just intellectually intelligent, but also morally and spiritually strong.

Thus, this study is expected to make a real contribution to the development of Indonesian Islamic education discourse, both academically and practically. From an academic perspective, this research expands the study of Islamic educational thought by presenting an important figure from North Sumatra who has been underrepresented. From a practical perspective, the results of this study can be used as a reference in formulating an Islamic education model that is rooted in local values but remains open to global innovation. Through a deep understanding of the contributions of Sheikh H. M. Arsyad Thalib Lubis, this study seeks to emphasize that Islamic education is not only a legacy of the past, but also a strategic path towards a future of civilization and scholarship.

METHOD

This study uses a qualitative approach with a biographical method combined with historical and philosophical approaches. This approach was chosen because the study focuses on exploring the meaning, values, and intellectual contributions of an Islamic education figure in the context of his social environment and era. The qualitative approach allows researchers to understand phenomena in depth through interpretive descriptions sourced from the life experiences, works, and ideas of Sheikh H. M. Arsyad Thalib Lubis. Meanwhile, the historical approach serves to reconstruct the social, political, and cultural context in which this figure was

active, while the philosophical approach is used to examine the principles of education and scientific values contained in his thoughts.

This research is descriptive-analytical in nature, with the main orientation being to interpret the figure's contributions and thoughts through reading texts, historical facts, and value interpretations. The study of this figure is not solely for the purpose of writing a biography, but rather to explore the dimensions of his thoughts and their influence on the development of Islamic education in Indonesia, especially in North Sumatra. The selection of Sheikh Arsyad Thalib Lubis was based on the consideration that he was a central figure in the transformation of Islamic education in Medan, who was able to bridge the gap between tradition and modernity in the world of Islamic education. In this context, the researcher acted as the main instrument of research in the position of an emic observer, namely a researcher who sought to understand the world of the figure from the perspective of the values and meanings that lived within it.

The data sources consist of primary and secondary data. Primary data includes the results of in-depth interviews with family members, students, and community leaders who knew Sheikh Arsyad Thalib Lubis personally, as well as research on his manuscripts, personal notes, and original writings. Secondary data was obtained from biographies, scientific articles, dissertations, educational institution documents, and government archives that recorded the figure's educational activities. Informants

were selected purposively based on their relational closeness and in-depth knowledge of the figure being studied.

Data collection techniques were carried out through literature studies, semi-structured interviews, documentation, and non-participatory observation. Literature studies were used to trace the ideas and scientific works of figures and literature relevant to the context of Islamic education. Semi-structured interviews aimed to explore contextual and interpretive information from informants. Documentation was carried out by collecting educational institution archives, written works, and media containing his scientific activities. Non-participatory observation was carried out at educational institutions or historical locations related to the figure's work.

Data analysis was carried out in three stages: data reduction, data presentation, and conclusion drawing. However, in this study, the analysis process was not linear but cyclical with an interpretive approach. Reduction was carried out by selecting data relevant to the research focus, then the data was presented chronologically and thematically to show the continuity of the figure's thoughts and contributions. The final stage was drawing conclusions accompanied by a process of reflection and verification of meaning through triangulation of sources, methods, and theories. Triangulation was carried out by comparing data from interviews, documents, and written works to ensure the validity of the information.

To ensure the validity and credibility of the data, the researcher used the member check technique, which is to confirm the

interpretation results with the main informants, as well as conducting peer debriefing with fellow Islamic education experts to obtain an objective view of the findings. All data were analyzed descriptively and qualitatively, emphasizing a contextual understanding of the educational values formulated by Sheikh Arsyad Thalib Lubis. Through this method, the study aimed to reveal not only biographical facts but also his intellectual spirit and contribution in shaping an integrative and civilized Islamic education paradigm.

RESULTS AND DISCUSSION

Social and Educational Background of Sheikh H. M. Arsyad Thalib Lubis

The study of Sheikh H. M. Arsyad Thalib Lubis' contribution to Islamic education cannot be separated from the social and educational background and life experiences that shaped his thinking. He was born into a religious environment that upheld Islamic values and grew up in a strong pesantren scholarly tradition in North Sumatra. From an early age, he was educated in an environment that emphasized the importance of knowledge, manners, and spirituality. The early education he received in traditional institutions such as madrasahs and Islamic boarding schools laid the foundation for his love of religious knowledge and awareness of the moral responsibilities of a seeker of knowledge. Within this educational system, he was shaped to become a disciplined, diligent, and humble individual who serves society through knowledge (Nasution, 2022; Thaib, 2012).

His further education abroad, particularly in the Middle East, marked a crucial phase in his intellectual journey. There, he not only deepened his knowledge of religious sciences such as tafsir, hadith, fiqh, and tasawuf, but also interacted with Islamic reformist ideas that were rapidly developing at that time. This experience broadened his horizons on the international Islamic world and enriched his insight into the dynamics of education and the challenges faced by Muslims in various parts of the world. Through his studies abroad, he realized that the advancement of Islamic civilization would not be achieved without educational reform that could unite spiritual values with intellectual and social skills (M. I. Harahap, 2020; Munte, 2022; Ridhotullah et al., 2024).

This combination of local and international education then shaped his thinking as a moderate, inclusive, and progressive scholar. He did not merely understand Islam as a set of dogmas or laws, but as a dynamic value system that must be brought to life in the social context of society. Sheikh Arsyad was inspired by the ideas of Islamic rationalism promoted by reformers such as Muhammad Abduh, Jamaluddin al-Afghani, and Rasyid Ridha, who emphasized the importance of reason in understanding revelation. However, he still maintained the spirit of scholarship, humility, and simplicity characteristic of Islamic boarding schools. With a synthesis of two worlds—tradition and modernity—he emerged as a figure of scholarship who was able to connect classical Islamic values with the spirit of renewal without abandoning the

local cultural roots of the archipelago (Bahri, 2024; Thaib, 2012).

In addition to formal education, his social interactions with various groups—scholars, intellectuals, and the general public—were an important part of the process of shaping his educational vision. The pluralistic social background in North Sumatra made him sensitive to the diverse needs of the community, whether in economic, cultural, or intellectual aspects. He understood that Islamic education should not be exclusive to certain groups, but should be open and relevant to all levels of society. Therefore, on various occasions, he emphasized the importance of education that is inclusive, participatory, and oriented towards the benefit of the people (M. I. Harahap, 2021; Khoiri, 2017).

In Sheikh Arsyad's view, education is not only a means of transferring knowledge, but also a vehicle for character and civilization building. He sees that the progress of Muslims is highly dependent on the quality of education that is able to instill moral, spiritual, and social values. For him, ideal Islamic education is education that produces *insan kamil*—complete human beings who are balanced in intellectual intelligence, spiritual depth, and social sensitivity. This concept is reflected in the educational approach he applies in the institutions he oversees, where religious knowledge is combined with general knowledge, life skills, and the formation of noble character.

This view shows that his educational orientation is humanistic and transformative. He believes that education must be able to

change individuals while improving the social structure of society. Therefore, he encourages Islamic education to play an active role in responding to the challenges of modernity, such as moral crisis, social inequality, and weak work ethic. According to him, an educator must be a role model (*uswah hasanah*) in attitude and behavior, because values will not be effectively taught without real role models. Thus, Sheikh Arsyad's concept of education does not stop at the theoretical level, but is manifested in concrete actions oriented towards social change (Adelia & Mitra, 2021; Ilyas & Mohamed, 2014; Kertanegara, 2005).

His thoughts on education were also influenced by the socio-political conditions during the colonial period and after Indonesia's independence. At that time, Islamic education faced great challenges due to the marginalization of the colonial education system and the community's limited access to formal education (Afif et al., 2024; Nasir, 2015; Ridhotullah et al., 2024). In this situation, Sheikh Arsyad saw the need to establish independent and high-quality Islamic educational institutions as a form of intellectual resistance against colonial domination. He believed that the revival of the people must begin with the liberation of the mind through enlightening education and the development of critical awareness.

Through these views and struggles, Sheikh H. M. Arsyad Thalib Lubis is not only known as a scholar who is knowledgeable in religious sciences, but also as an education reformer with a forward-looking vision. He combined classical

scholarly traditions with the spirit of modernity, spirituality with rationality, and Islamic idealism with social reality. With all his contributions and dedication, his thoughts have become a valuable legacy in the history of Islamic education in Indonesia. His integrative and contextual thinking remains relevant today in facing the challenges of globalization and the moral crisis in modern education.

Institutional and Educational Thought

Sheikh H. M. Arsyad Thalib Lubis' institutional work is a tangible manifestation of his grand vision and intellectual commitment to the renewal of Islamic education. Through his work in the Al-Jam'iyatul Washliyah organization, he was not only a key figure in the establishment of Islamic educational institutions, but also succeeded in laying the philosophical foundations for an education system oriented towards the integration of religious and general knowledge. At a time when Islamic education in Indonesia was still centered on traditional patterns and focused on teaching classical Islamic texts, Sheikh Arsyad's steps in developing a classical system and structured curriculum were a form of progressive and visionary modernization. He understood that social change and the progress of the times demanded an Islamic education system that was more adaptive and relevant to the needs of society (Bahri, 2024; Munte, 2022).

Through Al-Jam'iyatul Washliyah, Sheikh Arsyad played an active role in establishing madrasas that not only taught

religious sciences but also provided opportunities for mastering general knowledge, languages, and life skills. The educational institutions he pioneered served a dual purpose—as centers for teaching Sharia and as centers for community empowerment. Thus, Islamic education was no longer understood solely as a religious activity, but as a strategic instrument in building civilization and improving social welfare. Through this model, he succeeded in elevating the position of Islamic educational institutions as agents of social change that prepare educated and independent generations in modern society (Nasution, 2022).

The integrative approach developed by Sheikh Arsyad rejects the dichotomy between religious knowledge and worldly knowledge. In his view, all knowledge comes from Allah and must be returned to the purpose of serving Him. This paradigm emphasizes that Islamic education should not limit itself to spiritual studies alone, but should also include intellectual and social development. He believed that true Muslims are those who are able to actualize Islamic values in various fields of life, whether through science, economics, politics, or culture. Therefore, in the educational institutions he led, he instilled the principle of integration between faith, knowledge, and action.

In his teaching practice, Sheikh Arsyad emphasizes the importance of exemplary behavior (*uswah hasanah*) and moral guidance. He views teachers not only as educators, but also as moral and spiritual role models for students. In the classroom, he

used interactive and reflective methods, such as *halaqah*, thematic discussions, and *problem-solving*. This approach differed from traditional teaching methods, which tended to be one-way and emphasized memorization. With a dialogical learning model, he encouraged students to think critically, understand the meaning behind the text, and relate it to social reality. This shows that he prioritizes a contextual approach in the educational process, where knowledge is not only memorized but also practiced for the benefit of the people (M .

In terms of curriculum, the educational institutions managed by Sheikh Arsyad teach classical sciences such as *nahwu*, *sharaf*, *fiqh*, *tafsir*, and *tauhid*. However, he also included general subjects such as mathematics, natural sciences, history, and language. This combination demonstrates his broad view of the meaning of Islamic education. For him, mastery of general knowledge does not conflict with Islamic values; rather, it is an important part of practicing Islamic teachings in the context of modern progress. With this integrative curriculum, students are educated to become knowledgeable individuals with noble character who are able to contribute to building a civilized society.

Sheikh Arsyad's institutional role in Al-Jam'iyatul Washliyah also demonstrated his ability to design a community-based Islamic education system. He realized the importance of the community's independence in managing education so as not to depend on colonial or secular systems. Therefore, he built a tiered educational organizational structure, from elementary to university

level, and prepared competent and integrity-driven educators. In every institution he founded, he instilled moderate Islamic values, open to renewal, while remaining grounded in Islamic scholarly tradition. This institutional model became the forerunner of the Washliyah education system, which continues to exist and develop in various regions of Indonesia today.

Beyond structural aspects, Sheikh Arsyad's institutional work also reflected a visionary social perspective. He understood that education cannot be separated from the social and economic conditions of society. Therefore, the institutions he pioneered served not only as places of learning but also as centers for social empowerment. Through education, he sought to uplift the dignity of Muslims, who at that time were still economically and politically disadvantaged. He emphasized that developing education meant building national independence, and that educating a knowledgeable generation meant preparing future leaders who were moral and competitive (Adelia & Mitra, 2021; Ilyas & Mohamed, 2014).

The institutional work of Sheikh Arsyad Thalib Lubis is proof that Islamic education reform can be carried out not only through theory but also through practical action. By restructuring the system, updating the curriculum, and developing an integrative approach, he succeeded in creating a model of Islamic education that is modern, inclusive, and oriented towards the welfare of the people. His influence continues to this day, especially in the Al-Jam'iyatul Washliyah education system, which still upholds the principle of

integrating knowledge and faith as formulated by him. 's paradigm of integrative education has become an important inspiration for the contemporary Islamic education world in facing the challenges of globalization, where Islamic values need to be actualized in a modern context without losing their spiritual identity.

Contributions to Literacy, Written Works, and the Relevance of Thought in the Modern Context

The contributions of Sheikh Arsyad Thalib Lubis's literacy and intellectual works are an important part of understanding the depth of his thinking and his role in Islamic education in Indonesia. As a Muslim scholar and intellectual, he was not only active in institutional circles, but also through his writings, which provided direction and inspiration for future generations. The tradition of literacy that he developed stemmed from the awareness that knowledge must be disseminated and internalized by the people in order to become the basis for social and moral change. With this spirit, Sheikh Arsyad wrote prolifically in various fields—from interpretation, creed, and fiqh to education and social issues (M. I. Harahap, 2020). His writings demonstrate his broad insight and depth of analysis on contemporary Islamic issues. In many of his writings, he seeks to connect Islamic teachings with the problems faced by the community, such as moral crisis, social inequality, and educational decline. The books and articles he has produced are not only theoretical but also practical and applicable, providing solutions based on

Islamic values that are relevant to the conditions of Indonesian society. His works have become important references in madrasahs, Islamic boarding schools, and Islamic universities, as well as a source of inspiration for educators in designing a curriculum that balances religious and general knowledge.

One of the main characteristics of his intellectual work is the use of communicative and easy-to-understand language. Sheikh Arsyad understood that effective writing is writing that is able to touch the hearts and minds of its readers. Therefore, his style of language is simple but meaningful, combining scientific argumentation and moral values. He sought to bridge the often rigid academic world with the language of the general public, who needed concrete explanations of Islamic teachings. Through this approach, he succeeded in instilling Islamic values without alienating the community from the process of scientific and rational thinking (M. I. Harahap, 2020).

Furthermore, Sheikh Arsyad did not write solely for intellectual purposes, but as a form of social responsibility. He used literacy as a medium for preaching and empowering the people. In this context, his writings did not stop at the theoretical realm, but moved his readers to take real action in their lives. The concept of Islamic education that he offered always emphasized the relationship between knowledge and action, between understanding and practice. For him, a person who is knowledgeable but does not benefit society has not truly understood the essence of knowledge itself.

Sheikh Arsyad Thalib Lubis's thoughts also have deep relevance to the dynamics of modern Islamic education. Amidst the challenges of globalization, secularization, and the rapid flow of information technology, the world of education often experiences a shift in orientation: from the formation of character to merely cognitive achievement. Sheikh Arsyad reminds us that true Islamic education is education that balances spiritual, intellectual, and moral aspects. He rejects the view that separates religious knowledge and worldly knowledge, and invites educators to see knowledge as a unity that comes from the Divine source (Dabutar et al., 2024; Khoiri, 2017).

The integrative education paradigm that he conceived places tauhid as the main foundation in the entire educational process. For Sheikh Arsyad, tauhid is not only a theological teaching, but also an epistemological principle that guides human thinking and behavior. In modern education systems, which are often trapped in narrow specializations, this idea serves as a reminder that knowledge must lead humans to the recognition and devotion to Allah SWT. Thus, Islamic education not only produces graduates who are academically intelligent, but also have character, morals, and deep spiritual awareness.

Sheikh Arsyad Thalib Lubis's thinking is also close to the classical view of the great scholars such as Imam al-Ghazali and Ibn Miskawayh. They emphasized that the main goal of education is to shape a complete human being (*al-insān al-kāmil*) who has a balance between reason and heart,

knowledge and action, the world and the hereafter. In Sheikh Arsyad's view, this concept should not only be an ideal goal, but must be translated into concrete educational policies, curricula, and teaching methods. Therefore, he emphasized the importance of character education, worship habits, and critical and creative thinking training at every level of education.

In addition, his literary contributions can also be seen as part of the Islamic scholarly tradition that emphasizes the importance of documenting and transmitting knowledge. By writing, he not only transferred knowledge, but also preserved his values, experiences, and views on life for future generations. In this context, his works are not merely religious texts, but also reflections of the spiritual and intellectual journey of a scholar who is fully dedicated to education and the advancement of the ummah.

To this day, the relevance of Sheikh Arsyad Thalib Lubis's thoughts remains strong. Ideas about integrative education, Islamic literacy, and the balance between knowledge and morals are becoming increasingly important amid the challenges of modern education, which is often pragmatic. His thoughts can be used as a reference in designing an Islamic education model that is not only adaptive to the times but also maintains the integrity of the values of tawhid (monotheism) and humanity. Thus, his intellectual legacy continues to live on, inspiring the world of Islamic education to produce a generation that is knowledgeable, virtuous, and responsible for the future of the

Islamic civilization (Lubis, 2016; Lubis, Hanafiah, et al., 2024).

CONCLUSIONS

Based on the results of this study, it can be concluded that Sheikh H. M. Arsyad Thalib Lubis was a Muslim scholar and intellectual who made a significant contribution to the renewal of Islamic education in Indonesia. His social and educational background, which combined the traditions of Islamic boarding schools and academic experience in the Middle East, shaped his moderate, rational, and contextual thinking. His thinking displays a synthesis between classical Islamic values and the spirit of modernity, enabling him to present educational concepts that are relevant to the needs of the times without losing their spiritual roots and local culture. His institutional work through Al-Jam'iyatul Washliyah demonstrates his success in building an integrative Islamic education system, combining religious and general knowledge into a single epistemological unity. He introduced interactive and contextual learning methods, emphasizing the exemplary role of teachers, and positioning education as an instrument for character and civilization building. Through the educational institutions he oversees, he strives to produce a generation that is knowledgeable, moral, and intellectually and socially independent. In addition, Sheikh Arsyad's contribution to literacy through his writings reinforces his role as a reformer of Islamic thought. His writings contain moral, social, and spiritual values that bridge the academic world and the general public. The

relevance of his thoughts to modern Islamic education is evident in his emphasis on the balance between reason and heart, knowledge and action, as well as faith and progress. With an educational paradigm based on tauhid and Islamic humanism, his intellectual legacy remains an inspiration for the development of an adaptive, transformative, and community-oriented Islamic education system in the era of globalization.

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