

## THE ROLE OF KADIRUN YAHYA IN EDUCATION

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**Abstract:** *Kadirun Yahya is a figure in the world of education and started to establish and manage non-formal educational institutions, namely an educational institution and process that combines or integrates science and religion, between academic and spiritual, and between worldly and ukhrawi life. The non-formal educational institutions that were established became the forerunners to establish several formal educational institutions consisting of Kindergarten, Elementary School (SD), Junior High School (SMP), to Senior High School (SMU), Vocational High School (SMK). This formal educational institution under the auspices of Panca Budi College is managed professionally and with pure management. Likewise with the learning tools, gradually leading to modern learning devices that are adapted to multimedia and digital developments. Based on the research results, it can be seen from the criteria regarding the existence of non-formal education, slightly different from the formal education institutions established by Kadirun Yahya. In fact, the non-formal educational institutions that he founded tend to prepare for the afterlife, not to prepare a ready-made workforce. But what is unique is that he still facilitates his students to get formal education at school and even become a bachelor. The non-formal educational institutions that have been established by Kadirun Yahya are as follows: First, Houses of Worship in the form of Surau-Surau. The purpose of this surau-surau was established as a place to do and practice dhikrullah and mental spiritual training center training (i'tikaf / suluk). Second, the Youth Generation. The youth development activities carried out by Kadirun Yahya are placed in various existing surau. This activity is an effort to help underprivileged youth. They are given guidance in the form of talent development activities, while still carrying out worship, as well as guarding the mosque where they are stationed.*

**Keywords:** *Educational Institutions, Modern Sufism, Education*

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### Introduction

Prof. Dr. H. Kadirun Yahya, MA., Hereinafter referred to as Kadirun Yahya, is a public figure whose name is well known among Sufis in Indonesia, especially concerning the Naqsabandiyah Kholidiyah Tharekat. His thoughts in the field of Sufi have also been studied by people, both in the form of theses, theses and dissertations, journals and other studies.

Besides being known as a Sufi, he was also known as a metaphysician and chemist. This is not an exaggeration, because of the educational journey he has been through. As reported in

the global review.com, about Kadirun Yahya's meeting with President Soekarno, it was stated that "both of them are exact, Bung Karno is an engineer and Professor Kadirun Yahya is a chemist / physicist. Although Prof. Kadirun recently mastered Sufism deeply".

In addition, he can also be called a philosopher, specifically in the field of spiritual philosophy. As reported by *Republika.co.id*. that he received his doctorate in spiritual philosophy in 1968, and earned his professor in the same field. So that his figure as a Sufi, chemist and spiritual philosophy until his death no one doubts him. However, it is very rare for people to call him an educator, especially as an educational figure.

His main thoughts related to education (Islam), were basically quite significant with the conditions at the time when he initiated his various educational concepts and ideas. Even today, if traced his ideas and ideas - which are manifested in the foundations and educational institutions they manage - are still worthy of being adopted in the implementation of Islamic education. Even though it is not absolute, imitating it, the Islamic spirit in its moral-based educational concept can be emulated.

According to the author, Kadirun Yahya has its own uniqueness. He is able to give birth to educational concepts that are different from other educational concepts of figures, especially in developing the personality or character of students.

Kadirun Yahya, hereinafter simply referred to as Kadirun Yahya (1917–2001) is one of the twentieth century scholars who have a scientific background that is different from most ulama in North Sumatra. The cleric, who has had a lot of general education (Djamaan, 2008) and was a soldier and freedom fighter, tries to combine exact knowledge and metaphysics in the tarekat.

From the various ideas and ideas of Kadirun Yahya that have been described above, a common thread can be drawn that Kadirun Yahya is not only a Sufi, but also a thinker and practitioner of education. To prove his role as an educator, it is necessary to prove it empirically. That is what underlies the author to raise the title "**The Role of Prof. Kadirun Yahya in Education**".

## Literature Review

Broadly speaking, the word suluk is a person's activity to take the path of approaching himself to Allah, suluk is almost the same as tarekat, namely the way to get closer to God which includes discipline in implementing the exoteric (sharia) and esoteric (essence) rules of Islam. It's just that, if the tarekat is still conceptual, while suluk is already in the form of technical operations (Rivay, 2002). Operational in a real sense, not just a theory but directly practiced in daily behavior, the word suluk comes from the terminology expression in the Koran, namely "Fasluki" in Surah An-Nahl (16) Verse 69.

This term also denotes a magical quasi and a spiritualist greeting that is locally Indonesian known as a suluk ceremony. In this ceremony, the perpetrators try to achieve psychic or magical powers by defending themselves from the attack of the spirit world for one night, in which a person is symbolically killed (Cgril Glasse, 2002).

Kadirun Yahya has an academic title and name, namely; Prof. Dr. Kadirun Yahya Muhammad Amin Al-Khalidi. He was born in Pangkalan Berandan, North Sumatra on June 20, 1917. Kadirun Yahya comes from a religious family, and is very religious. This is evident from his paternal grandfather's background as the Shaykh of the Tarekat, known as Sheikh Yahya. Likewise with his maternal grandfather, also a Tarekat Sheikh, named Syekh Abdul Manan (Djamaan, 2008). In their time it was reported that they were frequently visited by Shaykhs.

When he was seven years old, Kadirun Yahya began to receive formal education. The basic education he entered was H.I.S (Hollandsche Inlandsche School) at the elementary level

from 1924-1931, in Tanjung Pura. After graduating from H.I.S., he continued his studies at MULO-B (Meer Uitgebreid Lager Onderwijs) equivalent to Junior High School, 1931-1935, in Medan. It did not stop until junior high school, he continued to AMS-B (Aglemene Middelbare School), equivalent to SMA, from 1935-1938, in Yogyakarta, with a scholarship.

In 1938-1940, he attended public lectures on Medicine. After that he studied Psychology from 1940-1942, in Amsterdam, Netherlands. Learning Sufism / being a student in 1947-1954. During the seven years of studying Sufism, he received 3 certificates. While studying Sufism, in 1951-1953, Kadirun Yahya attended Indology and English Lectures. In 1953, he attended M.O English in Bandung.

The accumulation of knowledge that he obtained above made it easier for him to continue his studies in the field of Spiritual Philosophy and Metaphysics, who graduated in 1962 with a Doctoral degree (Drs), a complete bachelor. Not only did he get a Doctorate in Spiritual Philosophy and Metaphysics, but he also obtained a complete bachelor's degree in the field of Physical-Chemical Sciences in 1973, and a complete bachelor's degree in English in 1975.

Fakhriati (2013), based on the results of his research, said that Kadirun Yahya was a scientist, a physics teacher who was interested in the Naqsyabandiyah Khalidiyah order, then joined and became the leader of this tarekat. Kadirun Yahya succeeded in developing and raising this tarekat. In his hands the Naqsyabandiyah tarekat appeared different from the general tarekat. The distinctive feature of this order lies in its nuances of scholarship. He tried to explain his tarekat through exact theory, although he admitted that it was not easy for everyone to understand metaphysical problems through the explanation of exact science, except for those who understood religion as well as science and technology. Sakban (2018) confirms the results of his research that Kadirun Yahya has succeeded in developing the Naqsyabandiyah Khalidiyah Tarekat, which appears different from other tarekat. Its scholarly nuance is the hallmark of the tarekat. Kadirun Yahya tries to describe his tarekat through exact theory. Although it is not an easy matter for many people to understand metaphysics through exact science, except those who understand metaphysics as well as science and technology.

Izzati (2019) says that there are scientific treasures of Sufism that have been passed down from generation to generation, which stick to the Al-Quran and al-Hadith, which are muttashil scientific knowledge from the Naqsyabandiyah Murshid Tarekat teachers. But what is interesting is that the understanding of Sufism is carried out through the approach of modern technology and exact sciences. In addition, an understanding of innovative Sufism concepts is obtained. Even so, the concept of understanding Sufism as such does not affect the authenticity of the teachings of the Naqsyabandiyah Khalidiyah Order.

## Method

This type of research is library research (library research). The research method used is a qualitative method, which is expected to be in the form of writing, manuscript or the like, produced by Kadirun Yahya. The research approach used in this research is the historical approach (Historical Approach), and uses an approach to trace the life of a character in the intellectual field (intellectual biography). The data collection methods used in this study were documentation and interview methods.

There are 3 data analysis techniques used in this study, namely: 1) The content analysis method is a method to express the contents of the thought of the character being studied or scientific analysis of the message content of a communication; 2) Interpretation, which is an attempt to reach a valid understanding of data, symptoms and facts. According to Kuntowijoyo (1995), interpretation or interpretation is also called the source of subjectivity. This can be true,

but it can also be wrong. Without interpretation the data cannot speak; 3) Induction and Deduction. The induction method is an attempt to compile cases or elements of a character's thought, then analyzed then formulated in a general statement. Meanwhile, the deduction method is an effort to express and implement the thoughts of a general character (Syahrin, 2014).

The qualitative data analysis in this study consists of three activities that occur simultaneously, namely: data reduction, data presentation, and drawing conclusions or verification. In maintaining the validity and consistency of the data, the researchers used the steps intended in this study through the triangulation technique.

## **Result and Discussion**

The results of the search that had been carried out during this research, it was found that in starting his work in the world of education, Kadirun Yahya had started from establishing and managing non-formal educational institutions. The non-formal educational institutions that were established became the pioneers for establishing formal educational institutions. The following will describe the two educational institutions in question.

### **1. Establish Non-formal Education Institutions**

Non-formal education is an educational institution that can be held informally, with the following criteria: 1) The learning time is shorter when compared to the time spent in formal educational institutions; 2) learner-centered; 3) Aims to acquire skills that will be used; 4) Using a flexible curriculum emphasizing independent learning; 5) The place and time of study are adjusted to the situation and environmental conditions, and the students being taught; 6) The relationship between educators and students is informal; and 7) Optimization of local sources (Ishak and Ugi, 2012).

Judging from the criteria regarding the existence of non-formal education, it is slightly different from the formal education institutions established by Kadirun Yahya. In fact, the non-formal educational institutions that he founded tend to prepare for the afterlife, not to prepare a ready-made workforce. But what is unique is that he still facilitates his students to get formal education at school and even become a bachelor.

The non-formal educational institutions that have been established by Kadirun Yahya are as follows:

*First*, the House of Worship in the form of Surau-Surau. It is not known exactly when Kadirun Yahya first established his suras. However, currently, the surau-surau that has been established throughout Indonesia is 660 surau. Until the 2000s, there have been 700 surau / wirid places throughout Indonesia, 15 (fifteen) in Malaysia and 1 (one) in the United States. The purpose of the surau-surau was established as a place to do and practice dhikrullah and mental spiritual training center training (i'tikaf / suluk) (Djama'an, 2020). To establish a relationship between Surau, at the central level a "Turtle Coordination Body" (BKK) was formed, while at the provincial level a "Surau Cooperation Agency" (BKS) was formed. These surau were the non-formal educational institutions built by Kadirun Yahya during his lifetime. Until now, the surau is still alive and active, which is managed by his students.

Historically it can be seen that the naming of the surau he used for the Baitul Dzikir he founded was a similarity to the term used by the people of West Sumatra which made surau as a place to study religion for the younger generation, and also a nickname for the tarekat in West Sumatra. Kadirun Yahya himself, is also a tarekat actor in West Sumatra. Since he married the daughter of Sheikh Haji Jalaluddin who lived in Bukit Tinggi, which at that time was the

meeting place for the Sheikhs of the tarekat, he gave him the opportunity to deepen the tarekat he was doing for a long time, so that he obtained a diploma from Saidi Syekh M. Hasyim Buayan in 1950, and appointed Kadirun Yahya to be caliph.

Although the surau he founded was intended as a place of suluk and dhikr, the surau was generally a place for religious activities. Either to study religion, the general term is called reciting - by reciting or qira'ah al-Quran or to discussing Islamic sciences - or to perform suluk (for tarekat).

Surau is a term that is widely used in Southeast Asia, such as; Indonesia (South Sumatra, West Sumatra), the Malay Peninsula, Pattani (Thailand). According to Ramayulis, this word is mostly used in Minangkabau (Ramayulis, 2012).

Regardless of the origin of the surau, which was previously intended by Hindu-Buddhists to do worship to their ancestors. However, after Islam entered Indonesia, especially in West Sumatra (Minangkabau) brought by Sheikh Burhanuddin, the surau began to function as a non-formal educational institution that taught Islam.

Since the beginning these surau-sarau existed, one of which was functioned to teach Islam, but it was not clear how the curriculum was used, the methods, the books used, the level of education, the duration of education, and other things that were done by educational institutions. In general, the surau-sarau that has grown so much is still classified as a non-formal educational institution, as was done by Kadirun Yahya.

Even so, the existence of the surau which was developed by Kadirun Yahya, greatly contributed to the formation of knowledge and understanding of Islam for the younger generation who were involved as children of the surau.

The results of an interview with one of his closest students obtained information that, the surau-sarau founded by Kadirun Yahya, was not only used for nicknames and religious studies, but was also used as a place for training the skills of young people living in surau- the letter referred to.

From the facts about the activities of the younger generation who are members of religious activities, such as nicknaming, studying Islamic teachings (even without a written curriculum), it seems that the function of the surau managed by Kadirun Yahya is appropriate and deserves to be categorized as a non-formal educational institution. .

*Second*, the Youth Generation. The youth development activities carried out by Kadirun Yahya are placed in various existing surau. This activity is an effort to help underprivileged youth. They are given guidance in the form of talent development activities, while still carrying out worship, as well as guarding the mosque where they are stationed. This activity is also one of the non-formal educational institutions built by Kadirun Yahya.

He not only coached the younger generation in surau-sarau, but Kadirun Yahya facilitated them to be able to receive formal education, and some even completed their undergraduate degrees (S1). This information was obtained from the results of an interview conducted with one of his loyal students, Mr. DI who said that:

He had already established baitul dzikir, and had many students. When the father (as his pupil calls Kadirun Yahya) established education as it is now, initially it was non-formal. After formal education was established, he sent many of his students to school and were sent to graduate school, up to 200 or even 300 people, in schools from various circles of society. Studying religion, they also learn formal education (anak surau) every year until graduation. According to valid information, until now the activities of providing scholarships to children of the surau are still being implemented. This is a mandate conveyed by Kadirun Yahya to his heirs.

## **2. Establish a formal education institution**

Formal educational institutions are educational institutions that are implemented in a structured and planned manner. In contrast to non-formal education, formal education has a structured, programmatic and sequenced curriculum, has classrooms that are generally used for the learning process, has a predetermined period of time, the learning is regularly scheduled, the students being taught have age requirements and are grouped into In certain classrooms, the learning process is regular, structured, and controlled, conducts evaluations so that students can report learning progress and the existence of certificates.

To establish a formal educational institution, Kadirun Yahya started by establishing an Education Foundation which was used as a forum for the development of modern education. The following will describe in detail the education foundation founded by Kadirun Yahya.

As usual, to establish an educational institution, you must first have a foundation that will manage the activities of the educational institution in question. For this reason, on 27 November 1956, Kadirun Yahya started to establish a Metaphysics Academy under the auspices of the "Metaphysics Academy Foundation". Running for several years, to be precise in 1961, the Metaphysics Academy was renamed Pambangunan Panca Budi University, and in 1980 the "Metaphysics Academy Foundation" was renamed "Prof. Dr. H. Kadirun Yahya Foundation", and was registered with the UNDP (United Nations Development Program) of the United Nations at number 21. By being registered with the UNDP, the "Prof. Dr. H. Kadirun Yahya Foundation" is a foundation that has a strong formal legal presence and is recognized for its existence, to date.

## Conclusion

Based on the research results that have been mentioned, the following conclusions can be drawn: Judging from the criteria regarding the existence of non-formal education, it is slightly different from the formal education institutions established by Kadirun Yahya. In fact, the non-formal educational institutions that he founded tend to prepare for the afterlife, not to prepare a ready-made workforce. But what is unique is that he still facilitates his students to get formal education at school and even become a bachelor.

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