

Kiprah H.M. Hafiz Yazid dalam Pendidikan Al Washliyah

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Abstract

This study aims to describe and analyze the Gait of H.M. Hafiz Yazid in Al-Washliyah education. The method used in this research is qualitative. Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, such as behavior, perceptions, motivations, actions, etc., holistically and by means of descriptions in the form of words and language in a particular context that is natural and using a variety of scientific methods. At the same time, the approach uses an individual, group, varied and educative approach. The results of his research are as follows: H. M. Hafiz Yazid, who is a professor in the city of Medan, is an expert in the fields of Nahwu short and monotheism so that he is nicknamed the fortress of the yellow book, who is always called Tuan Guru Hafiz Yazid, an educator who has high dedication and commitment towards improving the quality of education. Hafiz Yazid is a given name from his parents. In contrast, previously, he was only given the name Hafiz, which means to memorize or keep; over time, he added the name Muhammad in front of his name because Muhammad is the best name. Yazid is behind because of the name of the parents, Yazid until finally, he has the full name H. M. Hafiz Yazid. The figure of a scholar whom researchers believe is still little information available about his biography and work in education. Educational figures play a crucial role in the development and progress of a nation. Indonesia, as a country rich in culture, ethnicity, and history, faces significant challenges in building an educated, ethical, and cultured society. In the midst of this complexity, the presence of educational figures is significant in shaping the direction of education and influencing the development of future generations.

Keywords: Gait, H.M. Hafiz Yazid, Al Washliyah, Education

Introduction

The presence of modern Islamic educational institutions in Indonesia is evidence of the efforts made by Islamic scholars or leaders, both individually and by groups or organizations.¹ Islamic educational institutions founded by individual scholars include Shaykh Thaher Jalaluddin, Shaykh Muhammad Djamil Djambek, Haji Rasul, Haji Abdullah Ahmad, Shaykh Ibrahim Musa, and Zainuddin Labai El Yunusi. Meanwhile, as a group, a number of Islamic organizations emerged, such as Nahdlatul Ulama (NU), Muhammadiyah, Persyarikatan Ulama, Persatuan Islam, Sarekat Islam, Jami'atal-Khair, al-Irsyad, and Al Jam'iyatul Washliyah.

The ideas of Middle Eastern thinkers heavily influenced these renewal movements. Islamic organizations were born and developed in North Sumatra, Steenbrink said. Al Ja'iyatul Washliyah, which is always referred to as Al Washliyah, is known as one of the mass organizations that pays attention to aspects of education, da'wah, and social society.²

Since its birth on 9 Rajab 1349 H coinciding with 30 November 1930 M, this organization has carried out various activities in North Sumatra in particular and in Indonesia in general. Al Washliyah's commitment to the development of education is relatively high.³ This can be seen from the normative guidelines of this organization; for example the Articles of Association and Bylaws (AD / ART) of Al Jam'iyatul Washliyah states that one of Al Washliyah's efforts in achieving its goal of upholding Islamic teachings for the creation of a society that is faithful, pious, intelligent, trustworthy, just, prosperous, and blessed by Allah Swt. is done by establishing educational institutions in all types and levels of education, as well as regulating the perfection of education, teaching, and culture.⁴

Another effort is to carry out Amar ma'ruf nahi mungkar by increasing tabligh, tasker, trim, lighting, and counseling among the people. In Wjihah Al Washliyah, it is stated that Al Washliyah considers education and teaching to be an absolute element for the establishment

¹ Ahmad Nur Ismail, "Ulama Dan Pendidikan Islam Klasik (Kajian Ulama, Status Sosial, Kekuasaan, Pendidikan Dan Gerakan Intelektual," *Jurnal Media Pendidikan Agama Islam* Vol. 1, no. 1 (2014), 87.

² Syaukani Hasbi, *Gerakan Pembaharuan Pendidikan Islam (Studi Kasus Al-Jami'atul Washliyah Medan* (Jakarta: Balai Penerbitan dan Pengembangan Agama, 2010). 13.

³ Zaini Dahlan et al., *AL WASHLIYAH STUDIES: Catatan Menuju 1 Abad Al Jam'iyatul Washliyah* (Centre For Al Washliyah Studies, 2022).

⁴ Mhd Syahnan and Ja'far Ja'far, "Examining Religious Moderation of The Al Jam'iyatul Washliyah Fatwa Council," *Journal of Indonesian Islam* 15, no. 1 (2021).

and establishment of Islam and is mandatory for men and women.⁵ Likewise, the recognition that “who holds today's education is the leader of tomorrow” has been established as the personality of Al Washliyah members and administrators. Thus, normatively, Al Washliyah pays very great attention to the development of Islamic education.⁶

Al-Washliyah is one of the most prominent Islamic organizations in North Sumatra that has a variety of educational institutions, ranging from the lowest to the highest level. Al-Washliyah, as an Islamic education reform organization, has a high commitment to the development of the quality of Indonesian education. This fact can be seen in the Articles of Association and Bylaws of Al-Washliyah; it is stated that one of Al-Washliyah's efforts in achieving its goal of upholding Islamic teachings for the creation of a society that is faithful, pious, intelligent, trustworthy, just, prosperous, and blessed by Allah Swt. is by establishing educational institutions in all types and levels of education, as well as organizing the perfection of education and teaching and culture.⁷

The education sector is the organization's primary program for fostering people, which is carried out with various methods. The pioneers believed that education was the most powerful means to educate, and with education, the people would be able to change their world. Thus, from the beginning of Al-Washliyah's establishment, it proclaimed the need for education, both formal and non-formal.⁸ At that time, formal educational institutions were not yet top-rated among North Sumatra Muslims. Al-Washliyah continues to contribute to quality education if the Washliyah community maintains consistency of unity in realizing the goals of Al-Washliyah. Since its establishment, Al Jam “iyatul Washliyah has paid great attention to the world of education. As one of the reform organizations, Al Jam “iyatul Washliyah played no small role in the change of Indonesian Muslims.⁹ Streenbrink calls this organization the third largest organization after NU and Muhammadiyah. He even calls Al

⁵ Inom Nasution et al., “Strategi Pengembangan Proyek Lembaga Pendidikan Islam Di Madrasah Al-Jam’iyatul Washliyah Tembung,” *Journal on Education* 5, no. 3 (2023): 8376–8401.

⁶ Dja’far Siddik dan Rosnita, “Gerakan Pendidikan Al Washliyah Di Sumatera Utara , Dalam Ulumuna,” *Jurnal Studi Keislaman* Vol. XVII, no. 1 (2013), 60.

⁷ Ismed Batubara, *Dinamika Pergerakan Al Washliyah Dari Zaman Ke Zaman* (Medan: Perdana Publishing, 2020). 23.

⁸ M Rozali, “Peranan Al-Jamiyatul Washliyah Dalam Pendidikan,” *Jurnal Al-Fatih* 1, no. 2 (2018): 330.

⁹ Fakhrol Adabi and Sopian Ilyas, “AL-JAM’IYATUL WASHLIYAH: CONTRIBUTIONS TO THE SOCIETY OF NORTH SUMATRA,” *Journal Analytica Islamica* 10, no. 2 (2022): 69–95.

Jam'iyatul Washliyah one of the educational reform organizations.¹⁰

Of the many scholars in Al Jam “iyatul Washliyah North Sumatra, researchers will take one of the scholars of Al Jam ”iyatul, namely H. M. Hafiz Yazid, who is a professor in the city of Medan, who is an expert in the field of Nahwu short and tawhid so that he is nicknamed the yellow book fortress, which is always called Tuan Guru Hafiz Yazid, an educator who has a high dedication and commitment to improving the quality of education. The figure of a scholar who researchers believe there is still little information available about his biography and work in education. Therefore, researchers believe that this research is fundamental to finding out how H.M. Hafiz Yazid's work in Al Jam “iyatul Washliyah Education is an effort to find out the development of Al Jam ”iyatul Washliyah Education. Overall, educational figures play an important role in shaping the future of the younger generation and ensuring that they have the skills and values necessary for success in life.

Systematically studying the history of figures, original ideas, or ideas of figures and their contexts is very useful for motivating and stimulating people to do better, thus leading to accelerated development in the region. The more figures that are studied, the more knowledge will be gained. First, the integrity of the figure. This can be seen from the depth of his knowledge, his leadership, his success in the field he is engaged in, to having a specialty or advantage over people of his generation. The integrity of the figure can also be seen in terms of his moral integrity and monumental works. These works can be in the form of written works, real works in physical and non-physical forms that benefit the community or empower the community, both contemporaries and later.

This research aims to explore the work of H.M. Hafiz Yazid, an Al Jam' iyatul Washliyah scholar and professor in Medan, known for his expertise in nahwu short and tawhid. Referred to as Tuan Guru Hafiz Yazid, he is an educator who has a high dedication and commitment to improving the quality of education. This research is expected to provide insight into how a scholar or educator views Al Jam “ iyatul Washliyah's education and its significant contribution to improving the quality of education. The results of this study are also expected to be a reference for the younger generation who aspire to contribute to the

¹⁰ Samsul Rizal, dkk, “Modernisasi Pendidikan Islam Indonesia, Pengalaman Al-Jam’iyatul Washliyah,” *Proceeding International Seminar on Islamic Studies* Vol. 1, no. 1 (2023), 23.

world of education or follow in the footsteps of H.M. Hafiz Yazid in his educational endeavors. This research is expected to provide an overview of how a cleric or educator figure views Al Jam “iyatul Washliyah education as making a significant contribution to improving the quality of education. In addition, the results of this study are also expected to be a source of reference for the younger generation who want to serve in the world of education or follow in the footsteps of H.M. Hafiz Yazid in his work in the field of education.

Research method

The research method used in this work is library research with a content analysis approach. Library research is research whose materials are documents, records, and events that have occurred, which can be in the form of writings, pictures, or monumental works of a person. The data collection technique in this study is to read and understand several references related to Al Washliyah education found on Google Scholar, DOAJ, and GARUDA and classify them according to keywords, namely “Al Washliyah, Education,” to facilitate further analysis.

In the process of reviewing sources, researchers used several inclusion criteria to facilitate the analysis stage in the next step; first, articles that have direct relevance or specifically examine several aspects related to Al Washliyah education, such as curriculum, student achievement, the role of institutions, and learning methods. Second, Specific, this step requires researchers to take articles specifically including the keyword Al-Washliyah. Third, Credibility: researchers only take from sources that can be accounted for, such as books, journal articles, Al-Washliyah web. Fourth period, researchers only took articles published from 2010-2023; this step was taken so that the sources taken were relevant to the study in this article. The analysis technique follows Winner and Dominic with steps: describing the explanation of M. Hafiz Yazid's views on Al Washliyah education, comparing with the current situation, and concluding the research results.

Biography of M. Hafiz Yazid

The professor in the city of Medan is an expert in the fields of Nahwu short and tawhid so that he is nicknamed the fortress of the yellow book H.M. Hafiz Yazid; this name was given by his parents, who were previously only given the name Hafiz, then he added

Muhammad in front because Muhammad was the best name and Yazid behind him. After all, the name of his parents was Yazid, so his full name was H. M. Hafiz Yazid Born in Bagan si Api on April 9, 1962. Throughout his life, this figure will be remembered primarily for the al-Washliyah organization. The figure of M. Hafiz Yazid is an inspiring figure and always spreads a positive aura to his surroundings. No wonder the departure of this figure was a blow and left deep sorrow for the al-Washliyah organization and the students left behind.¹¹

As for M. Hafiz Yazid's education, he attended school in Bukit Nenas Riau from 1966-1972. Hafiz Yazid is known as an intelligent child; because of his intelligence, he was able to complete elementary school education in only four years, and generally, elementary school education is six years. In elementary school, he was able to become the first champion, always starting from grade 1 to grade 4 at school.

M. Hafiz Yazid is a child who likes to share in lessons. He happily teaches his classmates if they have difficulty in school subjects. After that, he continued his education at the Mustofawiyah (ancient) pesantren for seven years, and he always got 1st place in class; he was once an assistant teacher at the pesantren because his intelligence was above average, and the lessons he liked the most were nahwu, short, and tawhid. After that, he continued his education at UNIVA (Al-Washliyah University) Medan from 1982 to 1983, majoring in Ushuluddin; he did not finish his bachelor's degree but only up to D3, and his degree was a BA.

Al Washliyah's Ideality in Education

Education is an essential milestone in the development of society and civilization. In the midst of the world's rapid development, the role of education has become increasingly crucial in shaping individuals who are qualified, ethical, and able to contribute positively to the progress of the nation. In this context, educational institutions based on Islamic values have an essential role in teaching science while developing noble morals and morals. One of the Islamic educational institutions that has had a significant impact is Al-Washliyah.

¹¹ Pengurus Besar Al Jam'iyatul Washliyah, *Pedoman Penyelenggara Pendidikan Tinggi* (Jakarta: Pengurus Besar Al Jam'iyatul Washliyah, t.t.), 19.

Al-Washliyah is an organization and educational institution founded by Tengku Amir Hamzah in Medan City, North Sumatra, Indonesia, in 1928. The name “Al-Washliyah” itself is taken from the word “wushu,” which in Arabic means “until”. This philosophy reflects the spirit of achieving progress and prosperity through education rooted in Islamic values. In more than nine decades, Al-Washliyah has developed into an educational network that covers various levels, from primary to higher education.¹²

Al-Washliyah was founded in 1928 by Tengku Amir Hamzah in Medan City, North Sumatra, Indonesia. The name “Al-Washliyah” comes from the Arabic word “wushul,” which means “to arrive.” The name reflects the aspiration to achieve progress and success through education rooted in Islamic values. Over the past almost a century, Al-Washliyah has experienced significant development and has become a recognized educational institution with a range that includes various levels of education.¹³

Al-Washliyah aims to form individuals who excel in science, morals, and spirituality. This goal is reflected in its holistic approach to education. The curriculum not only emphasizes mastery of academic material but also incorporates religious learning, ethics, and social skills. This philosophy reflects the view that education should not only develop intellect but also shape responsible and ethical character.¹⁴

In the role of education towards community development, Al-Washliyah has a significant impact. Al-Washliyah graduates are not only expected to have high academic abilities, but also to carry the spirit to make a positive contribution to society and the country. Many Al-Washliyah graduates have succeeded in various fields, from education to business, and prioritize moral and ethical values in their every step.¹⁵ Facing the digital era, Al-Washliyah has tried to adapt to technological developments. The use of online platforms for distance learning and the utilization of technology in school administration are examples of ways in which Al-Washliyah has responded to the challenges of the times effectively. Despite

¹² Syauckani Hasbi,....21.

¹³ M. Rozali, *Tradisi Keulamaan Al Jam'iyatul Washliyah Sumatera Utara, Disertasi* (Medan: UIN Sumatera Utara, 2016), 125.

¹⁴ M. Rojali, “Peranan Al-Jam'iyatul Washliyah Dalam Pendidikan,” *Al-Fatih Jurnal : Pendidikan dan Keislaman* Vol. 1, no. 2 (2018): 335.

¹⁵ Ramli Abdul Wahid, *Kualitas Pendidikan Islam Di Indonesia Dan Kontribusi Al Washliyah* (Medan: Perdana Publishing, 2011), 97.

its significant role, Al-Washliyah also faces challenges in terms of competition with other educational institutions and global cultural changes. Therefore, it continues to innovate and strengthen its curriculum to remain relevant in modern education while still upholding the Islamic values that are the foundation of its education.

Thus, the central role of Al-Washliyah education lies in the formation of individual character and morals. The institution focuses not only on the transfer of academic knowledge but also on the development of spiritual and ethical aspects. By integrating religious teachings and Islamic values into its curriculum, Al-Washliyah encourages students to have a deep understanding of moral and ethical principles in daily life.

Objectives of Al Washliyah Education

Education plays a vital role in building society and promoting development. In the midst of the complexity of the modern world, education is the key to forming individuals with integrity who are able to face the challenges of the times. In this context, education based on Islamic values, such as those promoted by Al-Washliyah, plays a vital role in producing superior future generations.

Education at Al-Washliyah focuses not only on knowledge transfer but also on character building. The curriculum involves academics, religion, ethics, and social skills. The goal is to form individuals with moral integrity, noble character, and contribution to society. Al-Washliyah's educational approach is holistic. This means not only pursuing mastery of science, but also moral and spiritual development. Al-Washliyah graduates are expected to be not only academically intelligent, but also responsible, caring, and have critical thinking skills.¹⁶

Al-Washliyah's role in community development is crucial. Graduates of this institution are expected to be agents of positive change in various fields, from education to business. By having a deep understanding of Islamic values, Al-Washliyah graduates are ready to make a meaningful contribution to building a just and harmonious society. In the digital era, Al-Washliyah is not standing still. The institution tries to combine technology

¹⁶ Messiono dan Syafaruddin Mursal Aziz, "Kebijakan Majelis Pendidikan Al-Washliyah Dalam Pengembangan Kurikulum Ke-Al Washliyahan Madrasah Aliyah Di Sumatera Utara," *Jurnal Tarbiyah Islamiyah* Vol. 9, no. 1 (2019), 80–81.

with an Islamic approach to education. The use of online platforms for distance learning is one example of how Al-Washliyah adopts technology without compromising its fundamental principles.¹⁷

However, Al-Washliyah is also faced with challenges in the form of competition with other educational institutions and the influence of global culture. To remain relevant, this institution needs to continue to innovate and improve the quality of its education. Al-Washliyah is an Islamic educational institution that prioritizes character and moral development. Through its holistic approach, Al-Washliyah creates an intelligent and moral generation ready to bring positive changes in society. By adapting to the times and remaining true to its principles, Al-Washliyah has excellent potential to continue to have a positive impact on the development of society and civilization Al-Washliyah's Educational Goals and Philosophy.

The Concept of Al Washliyah Education in the View of M. Hafiz Yazid

His view on Al-Washliyah education is that it is an organization that does not take sides anywhere, is not bound by any coalition or party, and does not let politics bind Al-Washliyah. Al-Washliyah must remain with the direction and purpose of its early establishment, giving birth to cadres who are knowledgeable and pious, connecting or silaturrahim everywhere.¹⁸

In the digital era, Al-Washliyah also prepares students for technological challenges. By integrating technology into the learning process, the institution helps students become more proficient in using technology to learn and communicate while maintaining moral integrity. The role of Al-Washliyah education in community development cannot be ignored. Through a holistic approach that combines academic education and Islamic values, it shapes

¹⁷ Pengurus Besar Al Jam'iyatul Washliyah, *Pedoman Penyelenggaraan Pendidikan Anak Usia Dini, Pendidikan Dasar Dan Pendidikan Menengah Al Jam'iyatul Washliyah* (Jakarta: Pengurus Al Washliyah, 2012), 11.

¹⁸ Solihah Titin Sumanti, dkk "Pendidikan Islam, Modernisasi Dan Kolonialisasi: Transformasi Lembaga Pendidikan Jam'iyatul Washliyah Tahun 1930-1942," *Tadris: Jurnal Pendidikan Islam* Vol. 16, no. 1 (2021), 164.

individuals who are characterized, ethical, and ready to contribute to social progress by teaching moral values, social awareness, and tolerance.¹⁹

In addition, M. Hafiz Yazid has also conveyed that most of them use their methods of Islamic education in Al-Washliyah. The scholars of Al-Washliyah certainly have differences in various teaching methods. The methods obtained while studying with his teacher are reflected in the students he will teach, which makes a difference in the delivery of lecture material in several universities in North Sumatra. He uses a lot of classical yellow books, which become a reference reference in teaching, making himself appear different in conveying each content of the lecture material.²⁰

Studying the Yellow Book has tremendous urgency in the context of Islamic education. It helps to understand Islamic teachings more deeply, respect intellectual and cultural heritage, and understand the multidimensional views of past scholars. More than that, an understanding of the yellow Islamic classic book not only relates to the past but also brings valuable guidance in the contemporary context. Education based on the yellow Islamic classic forms independent thinkers, critical scientists, and better, more innovative Muslim citizens. In addition to using classical books authored by scholars of the Syafii school of thought, he also applies the content of the book or the content of the book; he directly practices it in real life before teaching it to his students.

Some teaching methods used in every teaching and learning activity by Al Washliyah scholars are lectures, assignments, questions and answers, demonstrations, memorization, and discussions. The lecture method is the oldest teaching method, although it is still often used.

Nevertheless, this method is still often used. The lecture method can certainly be used anywhere and can be followed by a large number of students. The method of religious education carried out by Al Washliyah scholars is more similar to the educational methods carried out by various salaf pesantren in Indonesia.²¹ Some methods have indeed been

¹⁹Muhammad Fauzi, "Implementasi Sistem Pendidikan Al-Washliyah Pada Madrasah Al-Washliyah Sekecamatan Binjai Utara Kota Medan," *Tesis*, (Medan: UIN Sumatera Utara Medan, 2016), 194.

²⁰ Abbas Pulungan, *Lembaga-Lembaga Pendidikan Islam Di Sumatera Utara* (Medan: Perdana Mulya Sarana, 2013). 117.

²¹ Ja'far, "Peran Al Jam'iyatul Washliyah Dalam Merevitalisasi Madhab Shafi'i Di Era Kontemporer," *Jurnal: Justicia Islamica* Vol. 13, no. 1 (2016), 22.

adopted from the Middle East, but along with the changing times, these methods have gradually developed. So what happened was that some Al Washliyah scholars also competed in developing these educational methods. He practiced this view until his death; he did not want to be bound by any coalition, did not want to be tied to any party, and did not want to enter politics. He was once offered to become a member of the DPR, but he was reluctant because Al-Washliyah was independent; he focused on teaching Nahwu shorof and tawhid education in Al-Washliyah.

However, lately, education has always been associated with politics, so education is vulnerable and has the potential to damage the independence and original purpose of education. Therefore, several things can be done to advance education, namely:

1. Maintaining Curriculum Integrity.

Education is the foundation for a society's development and progress. A critical element in education is the curriculum, which is a guide for the delivery of knowledge and skills to the younger generation. However, challenges often arise in maintaining the integrity of the curriculum from external interference or influence.²² Maintaining the integrity of the curriculum is critical to maintaining the quality of education and providing a balanced education based on objective knowledge.

Curriculum integrity refers to wholeness and consistency in the subject matter taught. It involves selecting materials based on applicable educational standards and student needs rather than personal or political interests. It is essential to understand and address some of the challenges that may arise in maintaining curriculum integrity. One of the main challenges is political interference in the curriculum. The politicization of the curriculum can lead to the insertion of particular political views or agendas into learning materials. This can obscure objective understanding and prevent students from getting a holistic picture of the topics covered.²³

Therefore, to maintain the integrity of the curriculum, educational institutions need to stand firm on neutral educational principles and avoid political interference. In

²² Nurkholis, "Pendidikan Dalam Upaya Memajukan Teknologi," *Jurnal Kependidikan* Vol. 1, no. 1 (2013), 28.

²³ Dedi Sahputra Napitupulu, "Revitalisasi Kurikulum Lembaga Pendidikan Al Washliyah Dalam Melahirkan Ulama," *El-Buhuth* Vol. 5, no. 2 (2023): 206.

addition, the integrity of the curriculum can also be jeopardized by economic interests. Many times, certain parties with economic interests in a particular industry may try to influence the curriculum to steer students toward a particular career path. While career orientation is essential, the curriculum should still focus on developing general knowledge and skills that can be applied in various fields. In this regard, educational institutions need to maintain their independence and avoid external pressures that may compromise the integrity of the curriculum.

2. Maintain Academic Freedom.

Academic freedom is an essential principle in education that allows educators, researchers, and students to explore, investigate, and communicate ideas without fear of pressure or repression. It emphasizes the importance of creating an educational environment that encourages diversity of thought, independent research, and intellectual development. Maintaining academic freedom is vital to maintaining quality education, innovation, and continued intellectual development.²⁴

Academic freedom serves as the foundation of a balanced and quality education. By giving educators the freedom to present various views and ideas, diversity of thought is maintained. This allows students to develop critical and analytical thinking skills as they are exposed to different viewpoints. If academic freedom is maintained, the educational environment becomes a place where students are given opportunities to understand different viewpoints before they form their own. But academic freedom is not just about diversity of views, it is also about independent research and the development of knowledge. With the freedom to innovate and create, educators and researchers can come up with discoveries that can bring about positive changes in various fields.

Academic freedom also creates an environment that supports the development of critical and analytical skills necessary to face real-world challenges. Students who are given the freedom to question, ask controversial questions, and celebrate their intellectual exploration are more likely to become open-minded citizens capable of

²⁴ Iwan Erar Joesoef, "Kebebasan Akademis Civitas Akademika : Antara Moralitas Dan Hukum," *Jepa: Jurnal Kajian Ekonomi Dan Kebijakan Publik* Vol. 5, no. 1 (2020), 106–97.

understanding the complexity of issues. Without pressure or censorship, academic freedom allows students to develop thinking skills that they will take into the real world.

However, academic freedom also has ethical boundaries that need to be respected. While academic freedom gives individuals the right to express their views and research, it should not be used to spread hatred, discrimination, or misinformation. Ethical responsibility remains essential in maintaining healthy academic freedom. This freedom should also not be used to harm others or encourage unlawful acts.

The importance of maintaining academic freedom is evident in various historical contexts. In the past, many important innovations and discoveries came about because of the academic freedom afforded to individuals to pursue intellectual exploration. Scientists such as Galileo Galilei and Charles Darwin might not have achieved their revolutionary discoveries if academic freedom had not been preserved. In the modern era, the development of technology, science, and art is often due to academic freedom that gives room for creative ideas. Therefore, academic freedom helps create an environment where critical and analytical thinking can flourish. Without political pressure, educators and students can take risks in exploring different points of view, making the learning process more exciting and meaningful.

3. Focus on Character Building

Education is not just about transferring knowledge from one generation to the next but also about shaping the character of individuals who will shape society's future. Character building is an essential element in education that provides the foundation for ethics, values, and correct behavior.²⁵ In this essay, we will explore the importance of focusing on character-building in education and its impact on future generations.

Education plays a crucial role in shaping individual character. Character encompasses moral values, ethics, attitudes, and traits that determine how a person interacts with others and the world around them. By focusing on character building, education not only produces academically intelligent individuals but also individuals who have integrity, empathy, responsibility, and commitment to humanity.

²⁵ Novarita, "Pendidikan Dan Pembentukan Karakter Dengan Pembelajaran Jurnal Kepribadian," *Seminar Nasional : Pembangunan Karakter Melalui Pendidikan Dan Pembelajaran*, 2015, 65.

Today, the world faces many moral and ethical challenges. News about corruption, violence, and injustice often fill the news. In this context, the focus on character-building in education has become increasingly important. Schools should be places where students not only learn about science but also learn about values that will guide them in dealing with complex situations in everyday life. Education that focuses on character building helps nurture essential traits such as integrity and honesty. Students are taught to respect the truth, speak the truth, and behave consistently with the values they believe in. This creates an environment where trust and respect for one another can flourish, forming a solid foundation for healthy interpersonal relationships.

Education that focuses on character-building has a profound long-term impact on individuals and society. By teaching the correct moral values, ethics, and attitudes, education helps shape individuals who have integrity, responsibility, empathy, and strong social skills. While challenges may arise in measuring character or implementing this focus, the long-term benefits to a better society are immense. Therefore, an education that focuses on character building is a worthwhile investment in a better future.²⁶

Therefore, an education that emphasizes character building also helps develop empathy and diverse perspectives. Students are taught to understand and appreciate the views of others and to feel connected to the social and environmental issues around them. As such, the generation shaped by this kind of education is more likely to become caring citizens who are active in bringing about positive change in society.

4. Maintaining Consistency and Stability in Education

Education is a critical pillar in the development of society and individuals. One important aspect of the education system is maintaining consistency and stability. Consistency and stability in education create a strong foundation for the development of future generations. In this essay, we will explore the importance of maintaining consistency and stability in education and its impact on social and intellectual progress.

²⁶ Binti Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," *Jurnal : Pendidikan Karakter* Vol. V, no. 1 (2015), 91.

Maintaining consistency in education refers to maintaining educational standards and goals that remain stable over time. It involves developing a curriculum that is consistent with the values, norms, and goals of education over the long term. Consistency in educational goals helps society to develop a clear vision of what it wants to achieve through education. It also helps students and educators to focus on achieving the set goals.

In addition, maintaining stability in education involves providing a safe, orderly, and reliable educational environment. This stability creates a conducive atmosphere for students to learn and develop optimally. When students feel safe and have a stable routine, they are more likely to engage in learning and are better prepared to face academic challenges.

However, challenges can arise in maintaining educational consistency and stability. Rapid social, technological, and economic changes can affect the demands on education. In addition, developments in educational thought and theory can also lead to changes in educational approaches. Therefore, the education system needs to remain responsive to change while maintaining consistency in the core values and goals of education.

Maintaining consistency and stability in education also helps in the formation of cultural and national identity. A curriculum that reflects the cultural values and history of the community plays a vital role in shaping the identity of the younger generation. By teaching local history and culture, education not only provides knowledge but also helps students understand their roots and appreciate cultural diversity. The impact of maintaining consistency and stability in education is much broader. Students who grow up in a stable educational environment are more likely to have better personality qualities, such as responsibility, perseverance, and independence. They also have a strong foundation of knowledge, which will help them in continuing their education to higher levels or in facing the challenges of the working world.

Conclusion

M. Hafiz Yazid is an educational figure, especially for the al-Washliyah organization. However, M. Hafiz Yazid's work is not only for the al-Washliyah organization but also for the community, especially in North Sumatra. Getting to know the figure of M. Hafiz Yazid is quite tricky because several parties have not recorded his life story. However, this research can help the public to get to know the figure of M. Hafiz Yazid as an educational figure of North Sumatra who came from the al-Washliyah organization. M. Hafiz Yazid's work in the world of education is very flashy. The figure of M. Hafiz Yazid reveals the shortcomings that exist with the right solution. During his lifetime, this figure was known as an educational development figure who was very concerned about the development of Islam, especially for the al-Washliyah organization. Several things can be done to advance Al Washliyah's education, namely Maintaining curriculum integrity, maintaining academic freedom, focusing on character building, and maintaining educational consistency and stability.

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