



## History of the Taman Pendidikan Islam (TPI) in North Sumatera (1950-1966)

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### ABSTRACT

This study examines the historical development of Taman Pendidikan Islam (TPI) in North Sumatra from 1950 to 1966. Using a sociological approach and historical method, the research explores the state of Islamic education before TPI's establishment, the motivations behind its founding, and its contributions to Islamic education. The findings reveal that Islamic education was limited, especially in plantation areas where workers faced poverty and lacked access to religious learning. Founded on May 1, 1950, by Rivai Abdul Manap Nasution, TPI focused on establishing madrasahs in plantations across North Sumatra, Aceh, and Riau. Within 17 months, it had founded 33 Madrasah Ibtidaiyah, employing 43 teachers and educating 2,899 students. TPI played a crucial role in expanding Islamic education, enhancing religious literacy, training educators, and improving teacher welfare, significantly impacting plantation communities.

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## **INTRODUCTION**

Education is one of the basic human needs that has a very important meaning in efforts to achieve a prosperous life. Without getting a qualified education, humans become less knowledgeable, skilled and creative to maintain and advance their lives (Sudarman Danim, 1995). Religious education is no exception. Religious education has many important values in the lives of individuals and society. Religious education helps in shaping the moral, ethical and spiritual values of individuals. This includes understanding the concepts of goodness, justice, compassion and tolerance. Religious education can be a guide in dealing with difficult situations and making important decisions in life. Religious education can also encourage individuals to contribute positively to society. This also includes Islamic religious education.

Islamic education plays a very big role in shaping the character of the younger generation. By giving them Islamic education, they can become a generation that has a strong personality, good morals, a positive attitude, and better ability to face future challenges. In Indonesia, Islamic education is not only aimed at transmitting religious knowledge, but also at shaping the character and morals of students. Islamic education is considered an integral part of forming good and responsible citizens. Islamic religious organizations, such as Muhammadiyah and Nahdlatul Ulama (NU), have a significant role in the development of Islamic education in Indonesia. They have established and managed many Islamic educational institutions at various levels since before Indonesia's independence. Muhammadiyah, which was born in 1912, aims to raise awareness of Muslims from being left behind. At that time, Muslims were far behind in the advancement of science, economy, health and social life. KH. Ahmad Dahlan, the founder, has formulated the Muhammadiyah "resistance" model precisely, namely by opening access to education, health and social services (Haedar Nasir, 2016).

Muhammadiyah established five Islamic schools from 1913 to 1918. Hooge School Muhammadiyah, an Islamic high school, was established in 1919. Muhammadiyah received significant assistance from Boedi Oetomo, an important nationalist movement in Indonesia in the first half of the twentieth century, which provided teachers to establish their schools. Muhammadiyah is generally not involved in politics. Since its founding, the organization has been committed to educational and social activities. Meanwhile, Nahdlatul Ulama (NU), which was founded in 1926, focused more on Islamic religious education in Islamic boarding schools and rural areas and its goal was to maintain strong local Islamic traditions. NU is also known to have a broader scope in terms of Islamic religious and political organizations by joining the Masyumi Party and then establishing the NU Party in 1952 (Martin Rizaldi, 2023).

Like other regions in Indonesia, North Sumatra also experienced various Islamic missionary movements. Although Medan was not well known as a center of religious movements at that time compared to cities such as Jakarta, Surabaya, or Yogyakarta, there were still missionary efforts taking place in the land of Deli. In addition to Islamic organizations centered on the island of Java which then spread to Sumatra between 1925-1930 such as Nahdlatul Ulama (Muallim Lubis,

2021) and Muhammadiyah, in Medan itself several Islamic organizations were born and developed that were quite large in the fields of education, missionary work, and social activities.

Among them is Al Ittihadiyah which was founded in Medan on January 27, 1935 by the Kaum Tua scholars of the Malay ethnicity in East Sumatra (Al Rasyidin, 2021). Then there is Al Jam'iyatul Washliyah (Al Washliyah) which was founded on November 30, 1930 by a number of Muslim students from the Mandailing tribe in Medan (Ja'far, 2022). Most of the founders previously studied at Madrasah Hasaniyah and Maktab Islamiyah Tapanuli (MIT). MIT itself was founded by Mandailing migrants who were looking for a living in Medan City in 1918 (Dja'far Siddik, 2014). Al Washliyah devoted its potential to the people in the fields of education, preaching, and social charity, recently the economic sector became its fourth charity (Ja'far, 2019).

Although since the beginning of the 20th century, many Islamic community organizations have been born in Indonesia which have been actively carrying out various efforts in the field of preaching and education by establishing madrasas and other models of Islamic educational institutions, the aim of which is to free Muslims from the grip of ignorance that has been preserved and inherited by the colonialists for centuries. However, until 1950, in accordance with the vastness of North Sumatra, Islamic organizations such as Muhammadiyah (1912), Nahdlatul Ulama (1926), Al-Jam'iyatul Washliyah (1930) and Ittihadiyah (1935) have not yet developed significantly in the plantation areas of North Sumatra, even though the people are still too ignorant about Islam. This is the reality that H. Rivai Abdul Manap Nasution, the founder of TPI, saw with deep concern. H. Rivai Abdul Manap is an Islamic figure who is very concerned about the world of education in North Sumatra. He attended a Dutch school and also received religious education from his father and from Sheikh Ja'far Hasan at Maktab Islamiyah Tapanuli (MIT). He was also registered as a student at Al Washliyah University and then graduated at the Islamic University of North Sumatra. That is why he is also active in the Al Washliyah organization (Laili Rahmaini Hasibuan, 2020).

H. Rivai Abdul Manap Nasution became an element of the Al Jam'iyatul Washliyah Executive Board from 1953 to 1956. Where in 1950 he founded the Taman Pendidikan Islam, which also included Al Washliyah cadres who took part in the establishment and management of the TPI. H. Rivai Abdul Manap Nasution saw the poor life and far from education, especially religious education in the plantation environment in North Sumatra, making him feel called to take a role in enlightening the lives of plantation workers, especially in terms of Islam by establishing the Taman Pendidikan Islam madrasah. TPI aims to elevate their status and increase their intelligence with a religious soul. In addition, TPI also feels that Islamic education in big cities such as Medan and in the villages has been driven and built by other organizations, the results of which are also quite encouraging (Husein Abdul Karim, 1963).

That is why TPI focuses more on religious education in plantation areas in North Sumatra. Before the development of plantations, North Sumatra or formerly known as East Sumatra was a lowland area with wilderness. East Sumatra covers an area from the east coast of the island of Sumatra to the hilly

land starting from East Aceh, Langkat, Deli Serdang, Asahan, and Labuhan Batu Regencies, which is 280 km from northwest to southeast. The land in the south is approximately 100 km wide, and in the north an average of 30 km. After the arrival of Jacobus Nienhuys from the Netherlands in Deli in 1863, the plantation industry in East Sumatra began to develop and many foreign investors invested. The rapid development of the plantation industry in East Sumatra was influenced by several large-scale private companies that had a central role. In addition, the emergence of the plantation industry in East Sumatra caused significant demographic development. This was due to the need for imported labor from within the country and abroad (Tengku H.M, 1978).

The social impact of plantation development in East Sumatra, one of which is ethnic migration from within the country (Java) and abroad (Malay Peninsula and China) has eliminated the dominance of the Malay and Karo ethnic groups in East Sumatra. Through the Sumatra treaty, signed by the Dutch and British in 1871, plantation entrepreneurs brought in workers from the Malay Peninsula who were ethnic Chinese. Starting in 1916, contract coolies from Java dominated plantations in East Sumatra, their numbers were greater than contract coolies from China. In the work system, workers who were brought in were considered contract workers, so it is called the contract coolie system. Contract coolies have social and economic effects in East Sumatra. In social terms, there are differences in social class between contract coolies and plantation entrepreneurs. Plantations also have a very free social life. The term "payday night" is also part of the routine when the time comes. On that night, the foremen and workers enjoy gambling to prostitution. Conditions like this are deliberately created so that women can provide sexual services and remain available. This is done to ensure that male workers will stay until their contracts end. From an economic perspective, it is clear that low wages are the main problem faced by workers (Lila Pelita, 2023).

## **LITERATURE REVIEW**

This study, in addition to using historical science, also uses a sociological and educational approach. The sociological approach is used to analyze religious movements in the da'wah movement carried out by TPI in the plantations of North Sumatra. While the educational approach is used to analyze Islamic education driven by TPI by establishing madrasas in the plantation areas of North Sumatra.

Sociology considers religious movements as social movements. This shows that the analysis of religious collective action also applies to the conceptual framework used to classify and study all social activities. Therefore, understanding religious movements requires a sociological understanding (Lorne L Dawson, 2003). According to sociologists, the success of religious movements is highly dependent on ideas, individuals, and organizations that interact with each other in collective behavior, as well as the processes that produce values and beliefs (Bryan Wilson, 1999). In other words, religious collective behavior can be grouped and analyzed using the same theoretical framework as that used to analyze social behavior. There is a new value system that forms religious collective behavior, consisting of norms, values, ideas,

individuals, activities, and organizations that are connected to each other during the process of collective behavior being spread (Donatella Della Porta, 2006).

In this study, the author tries to use the theory of religious movements of Rodney Stark and William Sims Bainbridge who argue in his book *A Theory of Religion* (1987) that "When religion becomes too secularized one can expect new religious groups to come into being", which refers to the revival of original religion and spirituality. When traditional religion loses its original spirit, new religious movements can emerge and occur. Similarly, the religious preaching movement carried out by TPI emerged on plantations whose daily lives had been far from religion (secular) for decades.

Although it did not produce a new religion, the presence of TPI provided a new understanding of Islam to the people on the plantations. In addition, to analyze the problem of Islamic education in this study, the author uses the theory of Islamic education from Azyumardi Azra, in his book *"Islamic Education: Tradition and Modernization Towards a New Millennium"*, Islamic education according to Azyumardi Azra's thinking focuses on developing the quality of Islamic education that combines traditional values with future-oriented values. Some important aspects in Azyumardi Azra's thinking about Islamic education include the goals of Islamic education.

The goal is to realize students who understand Islamic knowledge and practice it in everyday life (Azra azyumardi, 1999). In other words, the realization of "insan kamil", namely humans who return to their nature and to the purpose of their lives as they vow as humans who come from Allah and return to Allah. In synthesis, Azyumardi Azra's thoughts on Islamic education emphasize the importance of democratization, modernization, and development of the quality of Islamic education that is oriented towards the needs of society and broader educational goals. In this study, the main focus is to examine the religious movement, especially in the field of education carried out by the Taman Pendidikan Islam in North Sumatra, which focuses on developing religious schools in plantation areas that have been isolated from the outside world and have had less access to education, especially Islamic education. The theory of religious movements and Islamic education theory are used by the author to examine how TPI as an Islamic educational institution is present, grows and develops in the midst of the North Sumatra community, especially in plantation and village areas and provides enlightenment (Amirudin, 2016).

## **METHODOLOGY**

This study uses a historical research method that emphasizes human, temporal, and spatial aspects. In the historical method there are four stages that must be carried out, namely heuristics, source criticism (verification), Interpretation and historiography. In historical studies, the use of sources as an understanding of past events is absolute (Sartono Kartodirdjo, 1982). Heuristic stage or source collection stage. Heuristics or in German *quellenkunde*, an activity of searching for sources to obtain data, or historical material, or historical evidence. In general, experts and disciplines of historical science such as historians, history lecturers, and history students encounter major obstacles in

the source collection stage. This is also what happened to the researcher in compiling this research proposal, this is due to the small number of primary sources available

Historical research sources themselves are divided into two types, namely primary and secondary sources. The sources used in this study include primary sources, in the form of archives related to the establishment of TPI, school documents, school development budgets, documentation and photos of TPI educational activities, newspapers from Waspada and Tempo daily newspapers related to TPI from 1950 to 1966, as well as magazines. In addition, secondary sources are also used, in the form of books, journals, articles, and theses. Then, later sources obtained from interviews with TPI leaders, alumni and figures who played a role in the development of TPI will also be used (Helius Sjamsudin, 2007).

After collecting sources or heuristics, the next step is source criticism consisting of internal and external criticism. This stage needs to be done to select and sort the sources that have been obtained. In addition, this is done to assess the credibility of the source. After this process is complete, the next stage is interpretation. Interpretation is carried out in order to compile data and facts for writing history. The process carried out by the author is concurrent with writing history which is called historiography. The writing process is based on the writing plan (outline) that has been made previously. Quoting from Gottschalk, to produce a historiography that can be accounted for, researchers must discuss it analytically and synthetically as if these two parts have their own processes. However, with the note that the two processes must not be separated and must remain juxtaposed (Louis Gottschalk, 2015).

## **RESEARCH RESULT AND DISCUSSION**

### ***The Contribution of TPI Educational Institution in North Sumatra***

Education is one of the most important elements in the process of social change. For that reason, education does not only function to make people smarter but more importantly, as a vehicle for the process of instilling good values, Islamic teachings view that education plays a very big role in leading someone to their maturity. Education is also the main helper for humans to live this life. Because without education, humans today will not be different from the conditions in ancient times, so this assumption gave birth to an extreme theory, that the progress or good or bad of a nation will be determined by the state of education that this nation undergoes.

Educators have a great responsibility in fostering humans into quality, intelligent and responsible people for themselves and society, nation and state, especially spiritual responsibility so that students can practice their religious teachings well. This great responsibility is a shared responsibility between family, society and government. Likewise, for the Taman Pendidikan Islam (TPI) as an educational institution, of course, they feel they have a great responsibility to provide the best for the advancement of education, especially for the people of North Sumatra.

Referring to the theory and conceptual framework that has been described in Chapter I. The author uses the religious movement approach according to

Rodney Stark and William Sims Bainbridge, then the Islamic education approach according to Azyumardi Azra. Both of these approaches are used by observing carefully how the Taman Pendidikan Islam was established and developed in the midst of a plantation community that was imprisoned in ignorance during the colonial period. Rodney Stark and William Sims Bainbridge stated that when traditional religion loses its original spirit, new religious movements can emerge and occur. In line with the Islamic preaching and enlightenment carried out by TPI on plantations whose daily lives have been far from religion (secular) for decades (Muslih Musa, 1991).

Then referring to the theory of Islamic Education according to Azyumardi Azra. According to him, one important aspect in Islamic education is that the goal of Islamic education must be to create students who understand Islamic knowledge and practice it in everyday life. Azyumardi Azra also emphasized the importance of developing the quality of Islamic education that is oriented towards the needs of society and broader educational goals. What Azyumardi Azra put forward is in line with the intent and purpose of establishing TPI, namely:

1. Fulfilling the demands of Islam.
2. Creating a sense and increasing the quality of religion.
3. Channeling a sense of respect for Islamic religious laws and state regulations.
4. Giving birth to Islamic scholars (Ulama) who are expected to be Guides for the Muslim Community in the future.
5. Increasing the quality of religion in the plantation worker community. (Daniel L. Pals, 20030).

Quoting E.B Taylor about the history of human progress, that in the history of human progress, each generation with its own abilities develops and continues what has been achieved by the previous generation. So, it is very logical if then Muslims develop various forms of education that have been going on from century to century into a solid institutional system. In this case it is clear what has been done by Taman Pendidikan Islam, for years until today it still stands strong as an educational institution that initially only specialized in religious education for people on plantations isolated from outside life, has developed itself into an educational institution with various levels and types (has been explained by the author in the previous chapter) according to the needs of the people in North Sumatra. Before discussing the results of research on the influence and contribution of TPI as an educational institution in North Sumatra, it is good for us to know the figure behind the success of TPI as an educational institution that is able to embrace the plantation community.

### ***Brief History of the Founder of TPI***

Referring to the biography of Kiprah H. Rivai Abdul Manap Nasution written by Dra. Hj. Laili Rahmaini Hasibuan, MA, the founder of Taman Pendidikan Rivai Abdul Manap was born in Amplas Medan on June 29, 1922. He was born after the Eid al-Adha congregation had finished their prayers. While in

Islam, Eid al-Adha is the greatest holiday which contains the extraordinary story of Ibrahim's sacrifice for his son.



*Source: TPI Archives, Book: Pioneering Hope Reflection on 65 Years of Taman Pendidikan Islam*

History records that the education he received from his father was very strong, especially in terms of religious knowledge and general knowledge. General education was obtained from a Dutch school, while religious education was obtained from Syaikh Ja'far Hasan at MIT (Maktab Islamiyah Tapanuli), Rivai Abdul Manaf in the field of the art of reading the Quran, studied with his teacher named Ustadz Usman Fatah (a student from Medan who studied in Mecca but was not an MIT student), Usman Fatah is also a teacher of reciting the Quran along with types of songs who was also the winner of the first MTQN in Pangkalan Brandan, this is what led Rivai to become a qori as well as an artist. It started with the figure of a young man, Rivai Abdul Manaf Nasution, who started walking to each plantation using a bicycle, because at that time there were still very few vehicles including rural transportation, plus the condition of Medan at that time still had many swampy areas and the distance between villages was very far, but Rivai did not give up, he continued to fight even though he was rejected by the plantation leaders so that Religious Knowledge entered every plantation around Medan such as the Marindal, Patumbak and Helvetia Plantations.

The good deeds he did bore sweet fruit and his pure intention to teach on the plantation began to last for some time until the Dutch military aggression occurred in the country. Rivai Abdul Manaf's attitude and concern were in accordance with the conditions of the Republic of Indonesia which were manifested by his work in establishing educational institutions. Armed with the knowledge that Rivai Abdul Manaf Nasution had received from both formal and non-formal education, plus the organizational experience he received at Jam'iyatul Al Washliyah and strong religious experience, the Taman Pendidikan Islam (TPI) was finally established on May 1, 1950.

In addition to working in the field of education, Rivai Abdul Manaf Nasution is also known as a politician and artist. In his political movement, Rivai

Abdul Manap Nasution joined the Joint Secretariat of Golongan Karya (Sekber Golkar) North Sumatra in 1964-1969. In accordance with his daily field as an educator and preacher, he was trusted as the head of the spiritual section of the DPD Golkar Level II Medan in 1976.

Rivai Abdul Manap Nasution's movement in the political movement also helped Rivai's movements in building religious education on the plantation. This was also conveyed by Mrs. Saini. When Rivai Abdul Manap Nasution was going to deliver a preaching tabligh to the plantation, the plantation had prepared itself maximally to welcome him. So, all employees and Muslim communities on the plantation would attend. They were worried about being called communists (PKI). Rivai, with his position as a member of the council, had succeeded in conveying messages on the plantation about the dangers of the Indonesian Communist Party.

The position of Member of the House of Representatives held by Rivai Abdul Manap Nasution made it easier for him to establish cooperation with government elements, both in Golkar and the military. For example, Adam Malik (Minister of Trade of the Republic of Indonesia), General TNI Dr. AH. Nasution (Coordinating Minister for the Defense/Security Compartment) KH. Saifuddin Zuhri (Minister of Religion of the Republic of Indonesia) in 1964 declared himself to be the Main Advisor of the Indonesian Islamic Women's University (UPII) which he founded at the Taman Pendidikan Islam. Likewise, his fellow al-Washliyah cadres who are members of the Indonesian Ulema Council In the field of art, he also released several songs and also founded a music group or orchestra that performed Islamic songs with a desert nuance called Al-Kawakib. One of his songs that was quite famous at that time was Calling Jihad which was often considered to be the creation of Buya Hamka because it was often played on National TV before Buya Hamka's lectures at that time. In addition, he also created the TPI March which is a mandatory song that must be sung among the extended family of the Taman Pendidikan Islam to this day.

### ***Influence and Contribution of TPI***

Taman Pendidikan Islam (TPI) has become an educational institution that remains firmly standing today alongside various other educational institutions that have emerged and disappeared in the face of the challenges of the times. Mahmud Yunus noted that TPI was one of the educational institutions in East Sumatra that was developing in 1957. TPI was able to spread its wings so quickly, within 17 months (from May 1, 1950 to September 1951), TPI had been able to establish 33 madrasahs in 31 plantations, with a total of 43 teachers and 2,899 students. To what extent did TPI contribute and influence as an educational institution in North Sumatra, here are the findings.

### ***Establishing Many Madrasahs***

The first influence and contribution, Taman Pendidikan Islam (TPI) has established many madrasahs and schools especially in the plantation areas of North Sumatra, part of Aceh and part of Riau. Some of these schools still exist and are running to this day. This was also conveyed by all of the author's informants. TPI (Taman Pendidikan Islam) schools still exist in the plantation

areas in North Sumatra, both those managed by the private sector and the state, namely PTPN II, PTPN III, PTPN IV, PTPN V, PT. PP LONSUM, PT. UKINDO, PT. SOCFINDO, PT. SOELONG LAOET, PT. BAKRIE Brother Group, PT. GOOD YEAR, PT. BUANA ESTATE, PT. INDAH PONCAN and so on. While some are in rural areas and urban areas such as Medan, Pematang Siantar, Kisaran, Tanjung Balai, Sei Berombang and other areas.

The founder of Taman Pendidikan Islam has a burning Islamic spirit as a sense of responsibility towards the nation and religion, so that it is interesting to be involved in the field of education. This sense of responsibility stems from the awareness that education is the initial capital to build and improve the dignity and welfare of the Indonesian people. It should be a reflection for us that the Founder of TPI fought in the field of education selflessly. In the beginning before TPI was established as an established educational institution, Rivai Abdul Manap Nasution, the founder, visited plantation areas to provide religious guidance for free. In carrying out this guidance, he received many challenges and rejections from the plantation itself. Until finally the effort bore sweet fruit so that it could stand as a government-recognized religious education institution and spread widely in North Sumatra, Aceh and parts of Riau, especially in plantation areas and still exists today.

### ***Improving Religious Understanding***

The second influence, TPI has provided an increase in religious understanding for plantation communities through educational institutions with its three work programs (Tabligh Dakwah and Information; Education, Teaching and Culture; Social Worship). Meanwhile, in plantation areas in North Sumatra, people generally come from transmigration from Java. According to Ismet Danial Nasution, the condition of plantation communities is very minimal in religious knowledge. When they are asked what their religion is, they say that the religion they adhere to is the religion adhered to by the majority of the Indonesian population. Because they forget the name of the religion they adhere to. If several religions have been mentioned including Islam, then they can choose it with the name Islam.

TPI which is opened in various plantations brings a religious program that aims to improve services and convenience for Muslims in carrying out their religious teachings. The program also aims to encourage and increase community participation in religious life service activities. The target of the education program carried out by TPI is the arrangement of institutional systems and service management as well as the fulfilment of religious facilities and infrastructure for Muslims on plantations. This is useful to provide convenience for Muslims to carry out their worship and strengthen their knowledge or understanding of Islam.

The description of the situation above sparked the fire of enthusiasm of the founder of TPI, Mr. Rivai Abdul Manap Nasution to establish an Islamic educational institution to educate and equip the plantation community. Rivai was happy if Muslims improved their standard of living. The two things above, namely the ideals to fill independence and hinder the movement of the PKI

movement in the plantations which were the PKI bases, crystallized the spirit of Rivai Abdul Manap Nasution to establish TPI, especially in the people's plantation bases.

The movement of Taman Pendidikan Islam schools founded by Rivai Abdul Manap Nasution in each region received an extraordinary welcome not only from the general public but also from officials and government officials. This positive response came because TPI was founded and had the same mission as the same program as the Indonesian government program to educate the nation in accordance with the principles and ideology of the state. This compatibility can be seen from the TPI treaty which was prepared on the basis of Pancasila, guided by the 1945 Constitution, Islamic faith, the i'tiqad of Ahli Sunah Waljamaah and the Shafi'i school of thought. The Syafi'i school of thought applied at the Taman Pendidikan Islam seems to adapt to the school of thought accepted by the North Sumatra Government in 1950.

Minister of Religion of the Republic of Indonesia, KH. In 1963, Saifuddin Zuhri, in his speech representing the Minister of Religion at the 13th Year of the Taman Pendidikan Islam, stated that the government expected rapid progress from TPI Medan, which adheres to Ahlul Sunnah wal Jamaah and the teachings of the Syafi'i school as brought by Islamic broadcasters in the past to the country. According to him, the direction of the Ahlussunnah wal Jamaah and the teachings of the Syafi'i school of thought are important and in accordance with the principles of guided democracy established at that time. Until now, the influence of TPI that we can see is that plantation communities are no longer blind to Islam. Religious activities are increasingly visible in everyday life.

### *Producing Many Educators*

The third influence is to meet the demands of the era that are increasingly developing for the availability of religious teachers in plantation areas in particular and North Sumatra in general. This triggered TPI to prepare religious educators who are ready to be deployed later to plantations and other areas. That is why in the next movement, Taman Pendidikan Islam established PGAP (Primary Religious Teacher Education) and PGAA (Senior Religious Teacher Education) in 1956/1957.

In the 1960s, TPI had cadres of educators who were ready to be deployed to the people, both in the fields of education and Islamic preaching. They were graduates of PGAP and PGAA, which at that time numbered almost 500 people. This number was quite fantastic at that time. These graduates were managed by existing educational institutions. Until now, alumni of PGAP and PGAA Taman Pendidikan Islam are still active in the world of education. Based on the 1963 TPI archives, within 4 years (1959-1963) there were 88 people who graduated from the PGAP/PGAA Taman Pendidikan Islam in Medan. Those who had graduated from the PGAP and PGAA returned to their respective places of origin, which were mostly plantation areas, and became teachers there.

One of those the author met during the field study was Mrs. Saini, who graduated from the Elementary Madrasah at TPI Sei Bamban PTPN II in 1964, then continued her PGAP and PGAA at TPI Medan for 6 years and had studied

at the Indonesian Islamic University (UPII) for two years (did not graduate). Upon returning to Sei Bamban, she devoted herself to becoming a Religious Teacher by opening a makeshift class on the terrace of her house. Only then in 1986 did she help establish and manage the Private Elementary Madrasah (MIS) TPI Sumber Rejo in Sei Bamban Village, Langkat Regency. One of her children, Ust. Jose Rizal became the Head of the Darul Hikmah TPI Islamic Boarding School located at Jalan Pelajar No. 44 Medan.



*Interview with Mrs. Saini, accompanied by Mr. Yose Rizal (Head of the Darul Hikmah TPI Islamic Boarding School and Mrs. Saini's son) and Mr. Suhaimi (Secretary of the TPI Central Leadership), October 26, 2024 at TPI Sumber Rejo, Langkat.*

### ***Implementing the Tri Karya Program***

The fourth influence of the Taman Pendidikan Islam is expanded not only as an educational institution, but also participates in developing other fields, as stated in the field of its charitable efforts into three parts called the Tri Karya Program, including tabligh da'wah and information; education, teaching and culture and social works Based on the book Reflection of 65 Years of Taman Pendidikan Islam published by the TPI Central Leadership, the Tri Karya Program which is the field of TPI charity has developed into various forms of activities, including:

#### ***Tabligh Dakwah and Information: Giving Birth to Many Preachers***

In addition to establishing elementary schools or Madrasah Ibtidaiyah, TPI also opened a Modern Islamic Boarding School that teaches branches of knowledge, one of which is the knowledge of Dakwah or Preachers, Ma'had Qiraat which teaches the art of reading the Al-Quran, opened PGAP and PGAA for prospective religious teachers, and other TPI secondary schools which function to prepare capable preachers who will later be distributed to plantations.

The administrators and teachers who are spread across various regions and dedicate themselves to various government and private institutions carry out preaching and information activities both as preachers, preachers and speakers at religious studies. In addition, some alumni have succeeded in becoming writers and translators of Islamic books published in Indonesia, even in Malaysia

and Singapore. Administrators, teachers and alumni become writers in the mass media. Pondok Pesantren Modern Darul Hikmah Taman Pendidikan Islam carries out these preaching and information activities by holding a Ramadan safari every year to various regions, especially in North Sumatra, Aceh and Riau. This activity is carried out by the ustadz and ustadzah as well as the students.

### ***Education Teaching and Culture: Consistent in the Field of Religious Education***

Throughout its existence, TPI has participated in creating quality human resources. This is proven by opening and organizing madrasahs in plantations and the many alumni of TPI schools have spread throughout the country to provide their devotion in accordance with Tri Bakti Karya TPI, becoming teachers, educators, leaders and officials both in government and private institutions according to their respective expertise.

In the competition to prove great devotion in filling today's development, or in the total movement that must be faced together by the Indonesian people towards the point of completing our revolution, the Taman Pendidikan Islam family wants to provide themselves for jihad in the field of special spiritual and religious mental development. TPI believes that instilling religious values in every individual is the most appropriate way to face the challenges of world turmoil and rapid changes in the times.

Instilling religious education into a person's soul means attaching an eternal shield to his heart, a shield that blocks greedy desires to do something that cannot be accounted for, becoming a repellent against the stimulus to commit riots, sabotage, fraud, corruption and so on.

Instilling religious education means bringing to life the dynamics of one's soul to appear to fill one's entire life and existence with good deeds and deeds, moving all the joints of one's life to continue to be active in building shared prosperity, regardless of whether one's work receives praise or becomes the object of criticism in society.

To realize the objectives of Education, Teaching and Culture, TPI established schools in plantations and villages in North Sumatra, Aceh and parts of Riau. At this time, the number of madrasahs that were still coordinating with the central leadership of the Taman Pendidikan Islam in educational activities was 7 madrasahs (table X). While those in the city of Medan were 8 units located on Campus I Jl. Pelajar NO. 44 Medan and Campus II Jl. SM. Raja Km 7 (Table VIII).

The number of madrasahs that still coordinate with TPI quantitatively has greatly decreased due to changes in existing policies and regulations so that most of the madrasahs that were initially established through the efforts and struggles of the Taman Pendidikan Islam have changed into educational units for the plantations, then some have changed their status to become State Madrasahs. However, the educational ideas that were once fought for and implemented by TPI in the past continue to develop. Philosophically, this is the happiness and gratitude of the residents of the Taman Pendidikan Islam who have pioneered the hope of education in the plantations as the main and first program of the

Taman Pendidikan Islam which is now developing rapidly and magnificently to build intelligence in the midst of the plantation community.

### ***Enlivening the Implementation of Social Worship***

Before TPI entered the plantation areas, something very sad and must be a concern, perhaps because of the hardships of life plus the remnants of the political oppression of poenale sanctie that has ensnared them, the plantation workers, for more than 2/3 centuries from generation to generation. This has caused many plantation communities who have been Muslim for generations but really do not know how to perform their worship and religious obligations according to the true teachings and laws of Islam. Many of them want to worship but because of their ignorance and the absence of good, regular guidance and direction, they worship and practice religion in ways that are actually far different from Islamic law. That is why TPI entered and implemented social worship. To implement this social worship, TPI tries in various ways, including by mobilizing fardhuain and fardhu kifayah religious studies. Then, enlivening the spirit of mutual cooperation, helping each other and a sense of unity in the midst of society, especially in plantation areas.

### ***Striving for Teacher Welfare on Plantations***

The fifth influence and contribution made by TPI is that it is still valid in every plantation in North Sumatra, namely the equalization of the status of religious teachers with staff employees in plantation offices. This is the result of the struggle of Rivai Abdul Manap Nasution and the TPI management. This was also conveyed by Mr. Ismet Danial Nasution, the current General Chair of TPI, who is also the son of the founder of TPI, Rivai Abdul Manap Nasution. In the 50s, TPI religious teachers on plantations had the same status as laborers who worked on the plantations.

After returning from teaching activities, teachers were required to return to work on the plantations because teaching duties did not last until the afternoon. But thanks to the persistence and efforts of the TPI management at that time, now the status of religious teachers is not the same as plantation workers, but is equalized with the status of staff in plantation offices. The teacher's duties are not only as teachers, but are responsible for all religious matters on the plantations, where the teachers work. Mrs. Fatma, one of the former TPI teachers at the Sebrang Palm Oil Plantation who started teaching in the 60s, said that in the past, every exam, the Central TPI sent supervisory teachers to the TPI in the plantations, up to 50 people.

This was done so that the exam results were well controlled and if there were students who excelled, they would be sent to Medan to continue their education at the PGA TPI. In addition, every Prophet's Birthday and Isra Mi'raj, Mr. Husein Abdul Karim (the First Head of TPI Education who compiled the TPI curriculum) was called to the plantation to give a lecture to the community on the plantation.



*The building of Taman Pendidikan Islam (TPI) Madrasah Madrasah Ibtidaiyah (Elementary School) in Sei Bamban Langkat on the PTPN II Plantation was founded in 1958*

TPI has contributed a lot to education in North Sumatra, including TPI that already exists in each plantation. Not only TPI in North Sumatra, but also to parts of Nanggroe Aceh Darussalam (NAD) and Riau Provinces. Especially in reducing the lack of religious values in plantation areas, including fighting for enforcers of religious implementation, such as teachers who are able to carry out their duties as educators, as well as experts in the social field such as bilal-bilal, preachers who are able to raise religious values in plantations such as women's religious studies, mosque youth, men's religious studies, Islamic holy days, religious activity competitions, arts and culture activities and others. TPI has fought for them to get the same rights, equal to the plantation company staff.

## CONCLUSIONS AND RECOMMENDATIONS

Historical research into the development of Taman Pendidikan Islam (TPI) in North Sumatra shows that before the establishment of TPI, access to education, especially in plantation areas, was still very minimal. Religious organizations such as Al Washliyah and Muhammadiyah have contributed to Islamic education, but have not specifically touched on plantation areas. TPI was present to fill this gap by establishing madrasahs on plantations to spread Islamic teachings and increase the intelligence of previously isolated labor communities. In addition, TPI also aimed to stem the influence of communism among plantation workers, which was considered contrary to Islamic teachings. Since the beginning of independence, Rivai Abdul Manap Nasution pioneered TPI by teaching the Koran to workers and their children on plantations. After the Dutch handed over sovereignty on December 27, 1949, on May 1, 1950, TPI was officially established in Medan along with other supporting figures. TPI is based on Pancasila, the 1945 Constitution, and Islamic aqidah, and obtained legality from the government on December 29, 1950.

Within one year and five months after its establishment, TPI had established 33 madrasah ibtidaiyah in 31 plantations with 43 teachers and 2,899 students. Furthermore, TPI established PGAP and PGAA to produce educators and build dormitories for students from plantations. In 1964, TPI also established the

Akademik Pendidikan Perniagaan Perusahaan (AP3) and Universitas Puteri Islam Indonesia as part of an effort to produce professional workers. To finance operations without burdening students, TPI runs PT Tampil, where 50 percent of its profits are used for educational purposes.

TPI has contributed greatly to the development of Islamic education in North Sumatra, especially in plantations. With various collaborations, many madrasahs have been established to provide free education for workers and their children. Tabligh and da'wah carried out by TPI also increased the religious understanding of previously isolated communities. Through the Three Work Programs – Tabligh Dakwah and Information, Education and Teaching, and Social Worship – TPI has succeeded in producing preachers, opening madrasahs, and strengthening a sense of togetherness among workers. TPI contribution has been recognized by various parties, including the community, government, and plantation entrepreneurs. In addition, TPI also fights for the welfare of teachers on plantations so that they obtain equal rights with company staff. Overall, TPI has developed as a response to the conditions of plantation workers who have minimal education and as a bulwark against ideologies that conflict with Islam. With its extensive network, TPI has become an Islamic educational institution that plays an important role in educating plantation communities in North Sumatra.

#### **ADVANCED RESEARCH**

Further research on the development of Taman Pendidikan Islam (TPI) in North Sumatra should delve deeper into the internal and external dynamics that influence the institution's sustainability and its adaptation to social, political, and economic changes in Indonesia. A crucial aspect to explore is how TPI has adjusted its curriculum to address the challenges of globalization and the modernization of Islamic education while maintaining its foundational Islamic values. Additionally, further studies could investigate the effectiveness of TPI's financial strategy through PT Tampil and assess whether this model can be replicated or adapted in other Islamic educational contexts. Another important area of research is the relationship between TPI, the government, and economic actors, including plantation companies, in ensuring the continuity of education for plantation workers' communities. Furthermore, research could examine the contributions of TPI alumni to the socio-economic transformation of their regions, particularly in improving the welfare of plantation communities and strengthening ideological resilience against doctrines that contradict Islamic teachings. By employing historical and sociological approaches, this study is expected to provide broader insights into TPI's role as an Islamic educational institution that functions not only as a center for da'wah but also as an agent of change in shaping a more inclusive and equitable social order.

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