



ANALYSIS OF SYEKH H. MUHAMMAD ARSYAD THALIB LUBIS'S THOUGHT ON THE EDUCATIONAL CURRICULUM AND ITS IMPLICATIONS AT MTs MUALLIMIN UNIVA MEDAN

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ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan implementasi pemikiran Syekh H. Muhammad Arsyad Thalib Lubis dalam proses pembelajaran di MTs Muallimin UNIVA Medan serta menganalisis implikasinya terhadap kurikulum dan kekhasan pendidikan di madrasah tersebut. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif melalui studi lapangan. Data dikumpulkan melalui observasi, wawancara mendalam dengan wakil kepala madrasah bidang kurikulum, guru pengampu kitab karangan beliau, tokoh Alwashliyah yang merupakan murid langsung beliau, dan siswa kelas VIII, serta dokumentasi. Data dianalisis melalui kondensasi data, penyajian data, dan penarikan kesimpulan, dengan kredibilitas yang diperkuat melalui triangulasi sumber, teknik, dan waktu. Hasil penelitian menunjukkan bahwa pemikiran beliau masih diimplementasikan dalam visi dan misi madrasah, penggunaan kitab karya beliau (Ushul Fiqh, Musthalah Hadis, dan Qawaid Fiqh) sebagai bahan ajar, integrasi ilmu agama dan ilmu umum, pembentukan akhlak, serta pembelajaran berbasis nilai-nilai Alwashliyah, meskipun nama beliau tidak dicantumkan secara eksplisit dalam dokumen kebijakan. Implementasi dievaluasi melalui pembelajaran kitab, Qira'atul Kutub, dan Imtihan Umumi Alwashliyah. Implikasinya tampak pada terbentuknya kurikulum khas yang memadukan kurikulum nasional dan kurikulum Alwashliyah, penguatan nilai-nilai keislaman, peningkatan pemahaman ibadah, pembentukan karakter peserta didik, serta pelestarian tradisi keilmuan Islam, sedangkan tantangannya terletak pada metode pembelajaran, motivasi belajar, dan relasi guru dengan murid. Dengan demikian, pemikiran beliau tetap relevan bagi pengembangan kurikulum pendidikan Islam di MTs Muallimin UNIVA Medan.

Kata Kunci: *Kurikulum Pendidikan, Syekh H. Muhammad Arsyad Thalib Lubis, MTs Muallimin UNIVA Medan, Alwashliyah.*

ABSTRACT

This study aims to describe how the educational thought of Sheikh H. Muhammad Arsyad Thalib Lubis is implemented in the learning process at MTs Muallimin UNIVA Medan and to analyze its implications for the curriculum and the distinctive character of education in the madrasah. A qualitative method with a descriptive approach was employed through field research. Data were collected through observation, in-depth interviews with the vice-head for curriculum, teachers of his books, Alwashliyah figures who were his direct students, and Grade VIII students, and through documentation. The data were analyzed through data condensation, data display, and conclusion drawing, with credibility strengthened through source, technique, and time triangulation. The findings show that his thought is still implemented in the madrasah's vision and mission, in the use of his books (Ushul Fiqh, Musthalah Hadis, and Qawaid Fiqh) as teaching materials, in the integration of religious and general knowledge, in character formation, and in learning based on Alwashliyah values, even though his name is not stated explicitly in policy documents. Implementation is evaluated through kitab learning, Qira'atul Kutub, and the Imtihan Umumi Alwashliyah. Its implications are a distinctive curriculum

that blends the national and Alwashliyah curricula, stronger Islamic values, better understanding of worship, student character formation, and the preservation of the Islamic scholarly tradition, while the challenges lie in learning methods, learner motivation, and teacher–student relationships. His thought therefore remains relevant to the development of the Islamic education curriculum at MTs Muallimin UNIVA Medan.

Keyword: Curriculum of Education, Syekh H. Muhammad Arsyad Thalib Lubis, MTs Muallimin UNIVA Medan, Alwashliyah

INTRODUCTION

Islamic education in Indonesia cannot be separated from the role of local ulama who formulated educational concepts grounded in local wisdom and strong Islamic values. In North Sumatra, Syekh H. Muhammad Arsyad Thalib Lubis (1908–1972) emerged as a central figure: a scholar of Islamic jurisprudence (*fiqh*), a co-founder of Al Jam'iyatul Washliyah (Alwashliyah), and a pioneer in organizing its education system (Thaib, 2012; Rozali, 2021; Dabutar et al., 2024). Over some forty years of teaching he wrote more than thirty books on creed, jurisprudence, and education, and his thought became a point of reference for the madrasahs of the organization (Thaib, 2012).

In the era of disruption, the standardization of the national curriculum, now embodied in the *Kurikulum Merdeka*, requires educational institutions to comply systemically. The risk is that Islamic institutions, while pursuing technical competence, gradually neglect the intellectual legacy of the local figures on whom their identity was built, so that learning loses the ideological values that form the foundation of the institution. Developing the Islamic education curriculum in the digital era therefore demands adaptation without abandoning these foundations (Aslahudin et al., 2023).

MTs Muallimin UNIVA Medan, founded in 1958 by Alwashliyah ulama and operating under Universitas Alwashliyah (UNIVA), is one of the institutions in which this legacy is

expected to live. Preliminary observation indicates several problems: limited human resources, limited innovation in teaching materials, doubts about the relevance of classical texts (*kitab kuning*) to modern education, and signs that teachers and students do not yet fully grasp the educational concept offered by Syekh Arsyad. Earlier studies have examined his thought mostly through library research. Munte (2022) identified theological, humanitarian, and tolerance-related educational materials in his thought; Sanjaya and Abrianto (2025) highlighted an integrative education that joins intellectual, spiritual, and moral dimensions; and Harahap (2020) studied his socio-political role. Few studies, however, trace how this thought is actually implemented in a madrasah curriculum.

Theoretically, a curriculum is more than a list of subjects. The term derives from the Greek *curir* (runner) and *curere* (racecourse), and in Arabic it is expressed as *manhaj*, the clear path trodden by educators and learners; it is a plan that sets out aims, content, methods, and evaluation in order to achieve educational goals (Ramayulis, 2018; Dewi, 2025). From an Islamic perspective, all knowledge originates from God and leads human beings to truth and goodness, so Islamic education rejects a secular dichotomy between the spiritual and the rational. Ibn Khaldun, for example, divided knowledge into transmitted and intellectual sciences and held that a curriculum must balance the two (Alfi et al., 2026).

This study therefore describes how the curriculum thought of Syekh H. Muhammad Arsyad Thalib Lubis is implemented in the learning process at MTs Muallimin UNIVA Medan and analyzes its implications for the curriculum and the distinctive character of education in the madrasah. Following Ramayulis (2018), the analysis uses the four basic components of a curriculum: aims, content, methods, and evaluation. From an Islamic perspective, the effort is anchored in the conception of the human being as God's vicegerent (*khalifah*) on earth (QS. Al-Baqarah 2:30), a role that presupposes knowledge joined with faith and morals.

RESEARCH METHODS

This study employed a qualitative approach with a descriptive design through field research, because the aim was to understand in depth how an educational thought is put into practice in a natural institutional setting, with the researcher as the key instrument and an emphasis on meaning rather than generalization (Sugiyono, 2022). The research was conducted at MTs Muallimin UNIVA Medan, Jl. Sisingamangaraja Km 5.5, Medan Amplas District, Medan, North Sumatra, a site chosen purposively because the madrasah operates under UNIVA and is historically and ideologically tied to the thought of Syekh Arsyad. The study began in February 2026, and the interviews reported here were conducted on 25–29 April 2026. The scope was limited to the curriculum components of aims, content, and methods (with evaluation as a supporting component) and to their implications for the distinctive character of education in the madrasah; the thought of Syekh Arsyad itself was drawn from his books and historical records.

Informants were selected through purposive sampling as those who know the problem best: the Vice-Head for Curriculum (Irwan, M.Pd.); three teachers of the books written by Syekh Arsyad (Fathur Rahman Anshari, M.Pd., Haddad Alwi, Lc., and Najwa Mumtaz); two Alwashliyah figures who were direct students of Syekh Arsyad (Prof. Dr. H. M. Hasballah Thaib, MA, and Dra. Hj. Yulinar); and three Grade VIII students. Primary data came from interviews and observation, and secondary data from curriculum documents, the books of Syekh Arsyad, the madrasah's history, and relevant literature. Three techniques were used: passive participatory observation of classroom activity and school life, in-depth interviews guided by a flexible interview guide, and documentation.

Data were analyzed with the interactive model of Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing. Trustworthiness was established through source triangulation (comparing interviews with the vice-head, teachers, and curriculum documents), technique triangulation (checking interview results against classroom observation), and time triangulation (rechecking data at different times).

RESEARCH RESULTS AND DISCUSSION

RESEARCH RESULTS

General Profile of MTs Muallimin UNIVA Medan

MTs Muallimin UNIVA Medan was founded in 1958 by several Alwashliyah ulama in Medan. It began as a six-year Madrasah Muallimin that prepared students for the faculties of Universitas Alwashliyah, which is why its founding coincided with that of the university. In 1983 it was divided into MTs Muallimin

and MA Muallimin by decision of the provincial office of the Ministry of Religious Affairs. Since then the madrasah has followed the national curriculum while preserving its distinctive study of classical heritage texts (*kitab turats*). It is accredited “A” by BAN-S/M North Sumatra (decree No. 645/BAP-SM/PROVSU/LL/2020, 16 October 2020) and implements a curriculum oriented to both the national education system and the Alwashliyah system, in which learning joins scientific and practical ability. Structurally, the madrasah cannot be separated from Alwashliyah, including the curriculum it uses. One of its missions is to design and run a curriculum that combines the two systems. Its graduate competency standards, supplemented by decision No. 178 of 2007 of the provincial office of the Ministry of Religious Affairs, require students to read the Qur’an with *tajwid*, memorize Juz ‘Amma, complete the Qur’an at least once during their time at the MTs, memorize at least ten hadiths, lead congregational and funeral prayers, and deliver short speeches.

The Curriculum Thought of Syekh H. Muhammad Arsyad Thalib Lubis

Born in Stabat in October 1908 and passing away on 6 July 1972, Syekh Arsyad studied under his father and local ulama, at the Madrasah Islam Stabat, at the Ulum Arabiyah madrasah in Tanjung Balai, and at Maktab Islamiyah Tapanuli in Medan, where Syekh Hasan Maksum was among his teachers (Thaib & Nasir, 2025; Tanjung, 2020). He later became a professor of *fiqh* and *usul fiqh* at Universitas Islam Sumatera Utara and then at Universitas Alwashliyah (Thaib, 2012).

Syekh Arsyad was a productive writer, and his works can be grouped into three categories, shown in Table 1 together with representative titles.

Table 1. Categories of the Works of Syekh H. Muhammad Arsyad Thalib Lubis

Category	Examples of Titles
Responses to contemporary issues	<i>Tuntutan Perang Sabil; Imam Mahdi; Ruh Islam; Kisah Isra Mi'raj</i>
Education and Islamic law	<i>Ilmu Fiqh; Pelajaran Ibadah; Pelajaran Iman; Pelajaran Tauhid; Pelajaran Istilahat Al Muhaddisin; Al Ushul Min Ilmi Al Ushul; Al Qawaid Fiqhiyyah; Al Aqaid Al Imaniyah</i>
Da'wah and comparative religion	<i>Perbandingan Agama Islam dan Kristen; Rahasia Bibel; Keesaan Tuhan Menurut Ajaran Islam dan Kristen; Jaminan Kemerdekaan Beragama dalam Islam</i>

Source: Literature study (Thaib, 2012).

His thought on the curriculum can be summarized along four components. On aims, education forms people of faith and piety with noble character (*akhlakul karimah*), and balances worldly and hereafter concerns in order to build a *thayyibah* society (Thaib, 2012). On content, he emphasized creed (*akidah*), worship (*ibadah*) taught within the Shafi'i school, morals, and general knowledge; he did not separate religious from general sciences, holding that the curriculum must answer the challenges of the age without losing its Islamic identity (Thaib, 2012; Munte, 2022). On method, the reviewed literature points to lecture, advice, habituation, discussion, and direct teaching, with the teacher as a role model (*uswah hasanah*). On evaluation, success is measured not only by cognitive mastery but also by affective and psychomotor change. He also held that a curriculum must be relevant to the needs

of the Muslim community and functional, that is, practicable in *da'wah* (Thaib, 2012).

Implementation in the Learning Process

Observation, interviews, and documentation show that the thought of Syekh Arsyad is implemented across all four curriculum components, as summarized in Table 2 and discussed in turn below.

Table 2. Implementation of Syekh Arsyad's Curriculum Thought at MTs Muallimin UNIVA Medan

Component	Thought of Syekh Arsyad	Implementation at the Madrasah
Aims	Faith, piety, noble character, balance of this world and the hereafter	Vision and mission stress a pious generation of Islamic character balancing religious and general knowledge
Content	Creed, worship (Shafi'i school), morals, general knowledge	Ushul Fiqh, Musthalah Hadis, and Qawaid Fiqh taught alongside national subjects
Methods	Lecture, advice, habituation, direct teaching	Reading, vocalizing (<i>membarisi</i>), translating, and explaining the text; habituation of worship and <i>adab</i>
Evaluation	Cognitive, affective, and psychomotor aspects	Qira'atul Kutub and Imtihan Umumi Alwashliyah

Source: Field observation, interviews, and documentation, 2026.

a. Implementation through the Alwashliyah Curriculum and His Books

In an interview on 25 April 2026, the Vice-Head for Curriculum, Irwan, M.Pd., explained that no document explicitly names Syekh Arsyad as the basis of curriculum policy, yet his thought is reflected in the curriculum documents: the madrasah keeps classical *kitab* learning and uses several of his works, namely *Ushul Fiqh*, *Musthalah Hadis*, and *Qawaid Fiqh*. Najwa Mumtaz confirmed that *Qawaid Fiqh* is the main learning source and that the material follows the book without much modification. Fathur Rahman Anshari, M.Pd., added that *kitab* learning does not use a lesson plan (RPP) as in general subjects but follows the Alwashliyah Curriculum Standard set by the Alwashliyah Education Council, through reading the text, vocalizing it, translating it, and explaining it. Prof. Hasballah Thaib stated that continuity is maintained through teacher development, since Syekh Arsyad required teachers to be good at teaching, writing, and lecturing. Grade VIII students likewise reported being introduced to him, mainly in the Alwashliyah subject. Implementation is thus achieved not by naming him in policy documents but by using his books as learning sources, preserving the Alwashliyah curriculum, developing teachers, and introducing the founder's history to students.

b. Orientation toward Morals, Adab, and Mastery of Religious Knowledge

Najwa Mumtaz reported that students' understanding of correct worship increased after studying *Qawaid Fiqh*; they began to grasp the concept of intention (*niyyah*) in worship, which they had not known before. Fathur Rahman Anshari noted that although the material is demanding for the MTs level, it gives an

initial provision so that students do not struggle when continuing to *pesantren* or Islamic universities. Prof. Hasballah Thaib explained that Syekh Arsyad joined intellectual and spiritual intelligence and also taught comparative religion and Islamic politics to broaden students' insight. The three Grade VIII students, in turn, said that their academic achievement, Qur'an memorization, religious understanding, and discipline had improved. These accounts indicate that the educational orientation inherited from Syekh Arsyad is not only cognitive but also shapes morals, spirituality, and mastery of religious knowledge.

c. Evaluation through Qira'atul Kutub and Imtihan Umumi

Irwan explained that implementation is evaluated through Qira'atul Kutub and the Imtihan Umumi Alwashliyah. Success is measured by students' ability to read the *kitab* and by examination results on the books of Syekh Arsyad compiled by the Alwashliyah Central Board. Evaluation therefore tests reading ability, understanding of content, and the practice of the values learned.

Implications for the Curriculum and Distinctiveness of the Madrasah

The implementation has produced several implications, summarized together with the challenges in Table 3. First, the Alwashliyah identity is preserved through *kitab kuning* learning, and students said they were proud to study *kitab kuning*, memorize the Qur'an, and deepen religious knowledge that they had not received at their previous schools. Second, an academic culture has formed that stresses respect for teachers (*ikhhtiram*, as emphasized by Haddad Alwi, Lc.), habituation of worship, and discipline. Challenges also emerged. Irwan stressed

that the main challenge lies not in the curriculum content but in the method: teachers must package classical *kitab* learning attractively for Generation Z and Alpha. Haddad Alwi and Fathur Rahman Anshari pointed to the changing character and learning motivation of today's students; Prof. Hasballah Thaib observed that the curriculum has not yet fully produced the ulama envisioned by Alwashliyah's founders; and Dra. Hj. Yulinar noted that teacher-student relationships are less close than before because teachers' busyness reduces character coaching outside class.

Table 3. Implications and Challenges of Implementing the Thought of Syekh Arsyad

Implications	Challenges
Distinctive curriculum blending the national and Alwashliyah curricula	Making classical <i>kitab</i> learning attractive to Generation Z and Alpha
Stronger Islamic values and better understanding of worship	Cultivating <i>akhlakul karimah</i> , especially respect for teachers
Student character: discipline, respect for teachers, love of knowledge	Differences in students' learning motivation
Preservation of the Islamic scholarly tradition and Alwashliyah identity	Regeneration of teachers and a curriculum that has not yet fully produced ulama

Source: Field observation, interviews, and documentation, 2026.

DISCUSSION

The findings show that the aims formulated by Syekh Arsyad, namely faith, piety, noble character, and a balance between this world and the hereafter, are reflected in the madrasah's vision of students who are faithful, pious, dutiful to

God, and adorned with *akhlakul karimah*, and in the observed outcome that students understand worship better after studying *Qawaid Fiqh*. Success is thus measured not only academically but also in changes in religious behavior. As for content, the use of *Ushul Fiqh*, *Musthalah Hadis*, and *Qawaid Fiqh* shows that the materials he formulated remain relevant, and teaching directly from his books preserves the originality of his thought. That his name is absent from policy documents while his substance is present suggests that his thought has become part of the institution's curriculum culture rather than a formal policy. This accords with curriculum theory, in which components must be integrated and mutually supporting (Ramayulis, 2018; Nursia et al., 2026), and with Hasibuan (2019), who described how Alwashliyah madrasahs combine the national curriculum with Alwashliyah's own. His emphasis on *tawhid* also matches national frameworks, namely the first principle of Pancasila and Article 2 of Minister of Religious Affairs Regulation No. 3 of 2012 on Islamic religious education, which aims to instill faith and piety in learners (Peraturan Menteri Agama, 2012).

The method of *kitab* learning remains traditional: reading, vocalizing, translating, and explaining. This corresponds to the methods attributed to Syekh Arsyad, namely lecture, advice, habituation, discussion, and direct teaching, so the substance of his method is preserved. Teachers are now asked, however, to package it for Generation Z and Alpha. Because curriculum development in the digital era requires adaptation (Aslahudin et al., 2023), the task is to adjust the strategy of delivery, for example through more interactive and varied media, without altering the content or the exemplary teacher-student

relationship that he stressed. Qira'atul Kutub and the Imtihan Umumi, for their part, do not test memorization alone: they measure reading ability, understanding of content, and the practice of the values learned. This corresponds to his view that evaluation covers the cognitive, affective, and psychomotor domains, and it shows a comprehensive conception of evaluation in Islamic education.

The implications for identity and character support earlier research. His insistence that knowledge be joined with morals echoes the integrative education that Sanjaya and Abrianto (2025) found in his work, while respect for teachers (*ikhthiram*), the habituation of worship, and discipline show how that integration is lived in daily school life. In line with the view that a curriculum should balance transmitted and intellectual sciences (Alfi et al., 2026), the madrasah combines *kitab* study with national subjects. The challenges identified here concern delivery rather than the substance of his thought. The observation that the curriculum has not yet fully produced the ulama envisioned by Alwashliyah's founders, and that teacher-student ties have weakened, calls for teacher regeneration and stronger mentoring beyond the classroom, consistent with the role of the human being as *khalifah* (QS. Al-Baqarah 2:30). This study is limited to one institution, so its findings should be read as an in-depth case rather than a generalization.

CONCLUSION

The thought of Syekh H. Muhammad Arsyad Thalib Lubis is still implemented in the curriculum and learning at MTs Muallimin UNIVA Medan. It appears in the madrasah's vision and mission, in the use of his books

(*Ushul Fiqh*, *Musthalah Hadis*, and *Qawaid Fiqh*) as teaching materials, in the integration of religious and general knowledge, and in the formation of morals and *adab*, and it is evaluated through *kitab* learning, Qira'atul Kutub, and the Imtihan Umumi Alwashliyah. Its implications are a distinctive curriculum that blends the national and Alwashliyah curricula, stronger Islamic values, better understanding of worship, the formation of students' character, and the preservation of the Islamic scholarly tradition. The remaining challenges concern learning methods, learner motivation, and teacher regeneration, not the substance of his thought. The madrasah is therefore encouraged to keep implementing his thought through innovative, interactive methods suited to the digital era; teachers to instill exemplary conduct and sincerity in addition to teaching the books; the Alwashliyah Education Council to strengthen the curriculum and to republish and digitize his works; and future researchers to examine the implementation of his thought at other levels of education and its effect on student character.

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