

History of Madrasah Aliyah Al Jam'iyatul Washliyah in Batubara Regency (1960-2015)

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ABSTRACT: *The Islamic community of North Sumatra is accustomed to and very familiar with the education fostered by Al Jam'iyatul Washliyah. As the largest Islamic community organization in North Sumatra, it has profound influence upon the community so that the majority of the people are Al Jam'iyatul Washliyah residents. This Islamic school, to this day, survives and even continues to grow in giving its contribution to the people, especially those in Batu Bara Regency. The development of the school which is quite significant is certainly inseparable from various factors and conditions that support it. In other words, it is appropriate feasible to ask a question why it develops so significantly that it can be compared with Madrasah Aliyah Al Jam'iyatul Washliyah in other regions, even in Medan, its own hometown.*

Keywords: *Madrasah, Al Washliyah, Education*

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I. INTRODUCTION

It cannot be denied that education is one of the basic human needs. Humans will not be able to achieve the welfare of their lives without adequate education. This is certainly well recognized by all nations including Indonesia. Since independence day, Indonesia has worked hard to improve the quality of its education for the achievement of the welfare of its people.

In the context of Indonesia, the development of the education is inseparable from the participation of the community which is incorporated in several community organizations, one of which is Al Jam'iyatul Washliyah.

One of educational institutions developed in Indonesia either by the government or by the community is madrasa whose education system is by combining religious education and non-religious education. This school was established in the middle of the 20th century whose main purpose was to develop Islamic education, and disseminate Islamic teachings and in fact has played a large role in the efforts to educate Indonesian people. Madrasah education has developed so much that it serves like modern schools that range from Madrasah Ibtidaiyah, Madrasah Tsanawiyah to Madrasah Aliyah. The division allows the students to study through stages.

The establishment of madrasah is considered to be an important indicator for the positive development of Muslim culture as a reality of education, seen in the madrasah phenomenon that was so advanced at the time. It is a reflection of the excellence of scientific, intellectual and cultural achievements capable of controlling human behavior.

Al Jam'iyatul Washliyah, as one of the Islamic community organizations plays an important role in the development of madrasah education in Indonesia, especially in North Sumatra. It is an Islamic organization that was born on 30 November 1930 in Medan, North Sumatra Province. In the course of its history, this organization is known to have so much attention to the world of education. It can be seen that one of the three business charities in this organization is the field of education in addition to propagation and social charity.

Such great attention towards education can also be seen in the speech of the Chairperson of the Great Management of Al Jam'iyatul Washliyah in Porsea in 1934, whose part of the content is as follows:

... Our religion Islam is to provide adequate education for the whole world for any purpose. Islam is not only for afterlife, but also for life on earth. Do not ever think that teaching English or Dutch in the school we founded are not allowed. Teaching whatever language is not prohibited as long as it leases the wet (rules) of Islam ...¹

Muhammad Arsyad Thalib Lubis, one of the founders of this organization, stated emphatically that: "Those who are in charge of education control the future".² It must be admitted that his statement as a figure who is highly admired by residents of Al Jam'iyatul Washliyah will greatly influence the attitudes and the views of Al Jam'iyatul Washliyah residents towards the urgency of education.

Obviously, great attention to the world of education was manifested in the efforts to establish a number of schools or madrasahs fostered by this organization. In fact, the existence of Al Jam'iyatul Washliyah is highly dependent on the development of madrasah under the guidance of Al Jam'iyatul Washliyah.

II. DISCUSSION

1. Development Aspects of Management.

In general, the establishment of Madrasah Aliyah in Batu Bara Regency was initiated by the alumni of Madrasah Al Qismul Ali Al Jam'iyatul Washliyah Medan. So far there has been no Regional Leadership or Management of Al Jam'iyatul Washliyah who established a madrasah in Batu Bara Regency.

Madrasah Al-Washliyah Education Al Washliyah in the region, at the beginning of its establishment was specialized in tafaqquh fi ad-d n (deepening religion) for the surrounding community. This is seen as having a significance considering that the surrounding area, rural areas (at that time) still had no madrasah. This concern was later manifested by the initiators in realizing Islamic-oriented education in the regency and the surrounding area.

Educational management as a scientific discipline plays a very important role in realizing a quality and sustainable education system. Management of the education system is very important because the process of structuring educational resources (management of teaching staff, curriculum and learning, finance, educational facilities and infrastructure, as well as integrated and simultaneous involvement between government, schools and the community) needs to be professionally managed. This means that all available educational resources, will not affect the development of qualified human resources, if the education management is weak. Thus, professional education management is one of the important keys in building a national education system.

1) Period of 1970-1980

Noting the response of Muslims and MP3A recommendations, through a limited Cabinet Session on November 26, 1974, which was attended by the Minister of Religion (A. Mukti Ali), the president issued instructions on the implementation of Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974, which contained: (1) General education development is the responsibility of the Minister of Education and Culture, while religious education is the responsibility of the Minister of Religion; (2) For the implementation of Presidential Decree Number 34/1972 and Presidential Instruction Number 15/1974, there needs to be collaboration between the Ministry of Education and Culture, the Ministry of Home Affairs, and the Ministry of Religion

As a follow-up to the instructions above, a three-department collaboration team was formed which eventually resulted in the Joint Ministerial Decree (SKB) on Improving the Quality of Education in Madrasah. The SKB says:

1. Madrasah consists of three levels: Madrasah Ibtidaiyah, the same level as Elementary School; Madrasah Tsanawiyah, as secondary school; and Madrasah Aliyah, as High School (Chapter I article 1 verse 2).
2. The diploma has the same value as that of of high school; The graduates have the right to attend general higher education institutions; and the students are allowed to transfer to a public high school (Chapter II article 2).
3. The management of the madrasah is conducted by the Minister of Religion; The construction of religious subjects in the madrasah is done by the Minister of Religion; The construction and supervision of the general course of study in the madrasah is carried out by the Minister of Education and Culture in corporation with the Minister of Religion and the Minister of Home Affairs (Chapter IV article 4)³.

In 1970-1980, although the data were difficult to find, the development of madrasah Aliyah Al Washliyah management in Batubara Regency which at that time belonged to Asahan Regency had already improved. This was proved by the construction of classrooms in various madrasah Aliyah Al Washliyah in the region

An interview with a teacher who has long taught madrasah Aliyah Al Washliyah established in 1978 reveals the following:

During the 70s, the management was jointly carried out by the branch management and the school principal, although those guiding the Al Washliyah madrasa Al Washliyah, was the education council chaired by Al Washliyah of North Sumatra, because the school principals and the teachers at this school were those responsible for the management in the area. The people's will to raise this madrasa was so extraordinary, that the residents donated their land and money for the construction of the school to erect Islamic educational institutions in this village.⁴

In general, the participation of Muslims in carrying out their educational tasks in order to form a Muslim man who believes in and fears Allah S.W.T is extraordinary. The same is true of the Aliyah Al Washliyah Madrasah Management Foundation which was founded in 1973. An interview with an Aliyah Al Washliyah donor, H. Atan Amir Nasution reveals :

The management of this school was managed by the madrasa head at that time along with the assistant, I was the head of the village. At that time the hope of the Muslim community here was to enjoy school at the Aliyah level. That moment, Tsanawiyah graduates had to go to Medan for further education. This atmosphere led to the establishment of Madrasah Aliyah Al Washliyah which was funded by non-governmental organizations and the rich people in this village.⁵

From the information above, it can be understood that the militancy to grow madrasah aliyah Al Washliyah in the 70s was inseparable from Al Washliyah history in 1932 which began to influence the development of its organizational wing to various places and regions. This activity began by introducing the identity of Al Washliyah, including by opening madrasah Al Washliyah madrasahs, even though there was no organizational management in the area where Madrasah would be opened.

Al Washliyah also held relations with the Sultanate of East Sumatra's ruling by celebrating the Maulid Nabi following the imperial tradition by reading Barzanji. This method had strengthened the relationship between Al Washliyah and the kingdom and served as a tool for organizational development.⁶ So with this influence the militancy of Al Washliyah residents in the 70s, a madrasah was established with self-help without having to wait for the help of Al Washliyah's big management, Regional Administrators, Regional Administrators at that time.

The organizing management system at this time was implemented with a system of togetherness and responsibility, meaning that fellow management and members had to work then the management also had to take full responsibility for the running of the program.

2) Period 1980-1990

In this period the development of madrasah Aliyah Al Washliyah's management in Batubara regency obtained through an interview with MAS Al Washliyah Tanjung Tiramis is as follows:

On October 17, 1959 the PGA which ran to 1963 was established. And in 1963 the Madrasah Ibtidaiyah headed by Abdul Gani and assisted by Solihin was established. Then in 1969 with Abdul Wahab Lubis as the head (Simpang Tiga Perbaungan) and of Al Qismul Aly, Madrasah Tsnawiyah was constructed and registered in the office of Ministry of Religion (Ministry of Religion) in 1971, and at that time the Madrasah Ibtidaiyah Al Washliyah (Al Washliyah Curriculum) in 1959 operated. In 1984 an Aliyah Madrasah was operated. And in 1987 the Al Qismul Aly Madrasa was established and was operating at that time. In the development of its management, branch leadership and the headmaster of the madrasa were still being carried out by the teacher council both in construction and in finding the fund for the salaries of the teachers at that time.⁷

In madrasah management, each Madrasah Head acted individually with his or her own expertise and skills, because so far there was no guidance or direction given by MPPW. So far MPPW only called Madrasah Heads and were given copies of the curriculum and provided a little guidance so that it was adjusted to the conditions of the existing madrasahs. The direct leadership rarely visits madrasahs directly, but if MPPW visited the school during final examinations but never for counseling and training. If they came, it was only for political mission to support certain candidates. Their visits brought no effect nor significant touch⁸ to the improvement.

Education should have been able to foster the balance in all human / student personalities, through intellectual, mental, ratio, feeling and overall life attitudes. Thus education must involve all aspects: humanity, humans as individual beings, humans as social beings / members of society and humans as servants of God. To achieve these noble goals, Al Washliyah through his Education Council seriously reflects these noble values, as outlined, in the organization's rules.

Because of that planning is the artery of management and occupies the first and foremost function among other management functions, to find out the planning of Madrasah Aliyah Al Washliyah researchers conducted interviews of several former principals and principals in the coal district about the management condition in Madrasah Aliyah Al Washliyah regency, one of them is as one with Mr. Abdul Kadir Marpaung:

When I was the head of the school in 1994, there had never been an education council led by Al Washliyah of North Sumatra, to guide us in this area, we went on our own either looking for funds for development or in any case to advance the Madrasah Aliyah Al Washliyah Siajam, sometimes we also argued whether this madrasa was not seen as the Al Washliyah Sumatran Education Council being responsible for education anymore.⁹

The weak Oversight programmed in the Al Washliyah Education Council of North Sumatra at this time has led to any activity in the school runs by itself

without the role of the Al Washliyah organ as the organizer even though, without the participation and hard work of all administrators, heads schools / madrasah and teachers will not reach the maximum quality of education. Therefore it is necessary to supervise the performance carried out. Supervision is an activity of observation or monitoring of the implementation of organizational activities to ensure that all work that is being carried out goes according to a predetermined plan. In other words, supervision is a systematic effort to determine what has been achieved that leads to performance evaluation and the importance of correcting or measuring performance based on predetermined plans.

The role of the education council in the North Sumatra region of Al Washliyah in motivating Aliyah Al Washliyah Madrasah in Batubara Regency is very important in carrying out their subordinates' tasks in achieving the stated goals. The role of the education council for the leadership of the Al Washliyah region of

North Sumatra is very important in determining the level of work performance. Real work motivation will emerge at the time, where the subordinates are able to feel satisfied in carrying out their duties. If the work handled by someone is not able to provide something more meaningful and better, then the provision of financial incentives can only have a positive impact in a short time. Building real motivation must include a variety of things, such as giving recognition, responsibilities, challenges, various opportunities for improvement and others. As Madrasah Aliyah Al Washliyah hopes the dodek base is as follows:

The management at that time only ran by itself. The headmaster and the teacher council. The instructors here were all Al Washliyah residents who were in this Pangkalan Dodek or from outside. The people at the time began their belief in the Al Washliyah educational institution in particular Madrasah Aliyah Al Washliyah began to diminish because political influence began to enter the education carried out by unscrupulous officials of Al Washliyah at that time. Whereas they seemed to have no intention to improve the quality of madrasah.¹⁰

To improve the system of recruiting, prospective principals and the deputy are directly selected by the teachers. Huzaifah AR said that this is less relevant. This was stated in the following interview:

In the selection of Madrasah Principals as regulated in the Al Washliyah AD / ART, if the majority of teachers of the madrasah were journalists and from LSM, naturally, if they could hold a vote for an LSM for the school principal. This has happened in the Joint Ministerial Decree (SKB) school in Kedai Sianam. The school collapsed due to the disharmony emerging between teachers and principals, between administrators and teachers of different visions. I am worried that this will also happen in Madrasah Al Washliyah, because of its having several NU teaching staff. Gradually if there is no serious attention from the MPPW then it could be that the head of the Madrasah will also be elected from the NU people. This condition is very alarming because there are already several Al Washliyah schools in Simpang Gambus that change their function to become a school owned by NU while the name plate is still called Al Washliyah. So are the case in Pagurawan and other regions.¹¹

The information above illustrates that the education of Madrasah Aliyah Al Washliyah in Batubara demands updated professional management expected to be able to realize their role effectively with excellence in leadership, staff, teaching and learning processes, staff development, curriculum, goals and expectations, school climate, self-assessment, communication and order of people. The community is no less important than the figure of the teacher's appearance characterized by excellence, nationalism and fighting spirit, faith and piety, mastery of science and technology, work ethic and discipline, future insight, certainty career, and welfare physically and spiritually.

1. Development of Curriculum Aspects

In the 1970s, there was a change in the Madrasah Aliyah Al Washliyah in Batubara District due to government regulations regarding the education system as outlined in the SKB. Although the Joint Decree in several cases of Islamic educational institutions in other regions did not have a major influence on changes in education,

but in Asahan regency which is now separated into Batubara Regency, the impact of the Joint Decree is significant in changing the education system especially in Madrasah Aliyah Al Washliyah in Batubara.

Following up on the Joint Ministerial Decree, in 1976 the Minister of Religion issued a decree on the application of the 1976 Madrasah Curriculum. Based on this curriculum, subjects in the madrasah covered 30% of religious education (including; Qur'an-Hadith, Aqidah-Morals, Fiqh, Islamic History and Culture, and Arabic) and 70% of general education (as in general schools with a slight reduction). The curriculum did not apply to Madrasah Aliyah Option Program A1 (Religious Sciences). For the latter, the percentage of religious and general education is somewhat balanced, namely: 47% general and 53% religion (semester I and II); 55% general and 45% religion (semesters III and IV); 65% general and 35% religion (semester V); 60% general and 40% religion (semester VI).¹²

When it was first established in 1976, the school served to connect the old system with the new system by maintaining the old values that are still good that can still be maintained and taking something new in science, technology and economics that is beneficial to the life of Muslims. Therefore, the contents of the curriculum in general is what is taught in Islamic educational institutions (surau and pesantren) coupled with some subject matter called general sciences.¹³

Curriculum limitations in religious studies due to limitations in our ability to keep abreast of the times. Although this institution controls one particular field, but not in other fields. This limitation of knowledge will certainly be reflected in the limited ability to hold responses to the developments in society. This personer can make an educational institution, in this case the madrasah Al Jam'iyatul Washliyah while maintaining its religious tradition.

A scholar who cannot read and write Latin letters has a greater tendency to reject or inhibit the inclusion of Latin literacy in his curriculum. In a broader sense, a leader of an educational institution is no

longer able to follow and master the development of the times of the past certainly tends to refuse to change its educational institutions to follow that era, even though the educational institution will become more meritorious to the community.

Al-Qismul 'Aly's Madrasah curriculum has undergone several changes. The al-Qismul 'Aly Al Washliyah and the Muallimin Al Washliyah Madrasah as authorized by PB Al Washliyah in 2004, stated that the contemporary Al Washliyah mosques are still in the tradition of the yellow book. Every Tsanawiyah student studies books such as *Ishtilâhât al-Muhadditsîn* (musthalah hadis) by Muhammad Arsyad Thalib Lubis, *Khulâshah Nûr al-Yaqîn*, *al-Kailâni* (sharf), *Tafsîr Jalâlain* (tafsir), *al-Hushûn al-Hamîdiyah* (tauhid), *Bulugh al-Maram* and *Jawâhir al-Bukhârî* (hadis), *Qawâ'id al-Lughah al-'Arabiyah* (nahu) of Fu'âd Ni'mah, *al-Ushûl min 'Ilm al-Ushûl* (ushul fikih) by Muhammad Arsyad Thalib Lubis, *al-Saniyah* and *Matn al-Ruhbiyah* (faraidh), *Mau'izhah al-Mu'minin* dan *Ta'lim Muta'allim* (akhlak), *Qawâ'id al-Lughah al-'Arabiyah* (balaghah) by Hifni Bika, and *Qawâ'id al-Fiqhiyah* (qawa'id fiqh) by Muhammad Arsyad Thalib Lubis. Later, each student of al-Qismul 'Aly studied many Arabic-language books such as *Tafsîr Jalâlain* (tafsir), *Jawâhir al-Bukhârî* (hadis), *al-Hudihudî* (tauhid), *Minhâj al-Thâlibîn* and *Mughni Muhtaj* (fikih), *'Ilm Ushûl al-Fiqh* (usul fikih) by Abd al-Wahâb al-Khallâf, *al-Qawâ'id al-Fiqhiyah* (Qawaidul fiqh) by Muhammad Arsyad Thalib Lubis, *Mau'izhah al-Mu'minin* (akhlak), *al-Kawâkib al-Durriyah* (nahu), *al-Kailânî al-Mathlûb* bi Syarh al-Maqshûd (al-Sharf), *Jawâhir al-Balâghah* (balaghah), *Nûr al-Yaqîn fî Sirah Sayyid al-Mursalîn* (tarikh), *al-Adyân* (religions) by Mahmud Yunus, and *'Ilm al-Manthiq* (logic) by Muhammad Nûr Ibrâhîmî (PB Al Washliyah: 2005). It can be seen that some of the books used by the former madrasah Al Washliyah were not used by Al Washliyah's current madrasah, and were replaced by a simpler book.¹⁴

A similar incident occurred in some madrasah Al Jam'iyatul Washliyah, that could not keep up with the development of the times, when they were given ideas to improve their curriculum, facilities and infrastructure, and would then be led by some other arguments to eliminate or cover inability to compete and kept up to date. While Al Jam'iyatul Washliyah has the motto "Live Al Washliyah Forever". It is seen from a very broad sense that Al Jam'iyatul Washliyah must be able to keep up with the times and not just survive the early days.

After seeing Al Jam'iyatul Washliyah's formal education curriculum, it will be very clear that there is a dualism of the education curriculum in Al Jam'iyatul Washliyah madrasahs. This makes a striking difference with some of the other madrasahs in North Sumatra. Researchers say there is a dualism because this is related to the issuance of the Ministry of Religion's decision in the first years after 1945. As stressed by Karel A. Steenbrink, that Islamic education (madrasah) must adjust to the Western education system. This happened when Wahid Hasyim Asyari led the Department of Religion in early 1945.¹⁵

Along with the development of the madrasah curriculum in Indonesia, the Madrasah Aliyah Al Jamiyatul Washliyah Batubara also experienced changes, according to conditions. Madrasah Aliyah Al Jamiyatul Washliyah responded carefully to any curriculum changes that were formulated by the Ministry of Religion of the Republic of Indonesia.

Most of the madrasah Al Jam'iyatul Washliyah followed the minister's decree. Although some still maintain the tradition of scholarship using the old madrasah curriculum and ancient books as a daily handbook. There is a hidden and continuing hope that it was the characteristics of the madrasah Al Jam'iyatul Washliyah at the beginning of its establishment. This is very interesting because some are competing to make the school more advanced with various education systems and curricula. It is as if some madrasah Al Jam'iyatul Washliyah did not take care of the competition conducted by others.

It is very clear that Al Jam'iyatul Washliyah is maintaining a tradition for the purity of understanding of the science of diversity by referring to the original source, namely several yellow books which are handbooks and references in the teaching and learning process. In this learning process, "the transferring of the tradition of

Islamic sciences and carrying out the mandate of Islamic education are ongoing from year to year"¹⁶, generation after generation. After the transfer process of this ulama tradition takes place through *tafaqquh fi ad-dîn* students who study at the madrasah Al Jam'iyatul Washliyah have a moral burden in the midst of the community where they are posted to transfer various knowledge obtained during their studies. Among the alumni an *ustaz* (teacher) is positioned to be considered a theologian (ulama).

Al Jam'iyatul Washliyah, as a place to study religion, emphasizes religious education as an effort to uphold goodness and prevent evil. At the beginning of the establishment, Al Jam'iyatul Washliyah was made as a place to study or deepen the science of Islam, this was after feeling qualified then through the process of devotion in the community through propaganda. In other words, at an early stage this institution was not a place to look for a diploma but purely for religious knowledge. This could be seen in the first and subsequent periods of the students who studied at Al Jam'iyatul Washliyah, mostly those who were over the school age. There was a spirit not shared by other students when they were already in their teens or adults. This is as explained by Fauzi Usman, that: "When I studied in the third grade of Ibtidaiyah in the early 1970s, there were still a lot of Ibtidaiyah madrasah students on the way of Ismaili who were mature and even came from Malaysia, they lived around madrasah and always had discussions. with the late Usman Hamzah".¹⁷

This condition has changed a lot in recent decades, people have rarely put their children into the madrasahs Ibtidaiyah Al Jam'iyatul Washliyah, although some do, but rarely complete the whole stages.. This was explained by Fauzi Usman, as follows: "This condition has begun to become scarce, and even many students have objections to completing Ibtidaiyah until the sixth grade, to overcome this, a solution is made. The fifth grade students are included to take the exam in the sixth grade."¹⁸

This was also explained by Mukhtar Amin, as follows:

At the beginning of the establishment of students who came to the madrasa aimed to gain knowledge through well-known. At that time the diploma was not used as the main goal, different from the conditions in the last decade. It was taken as an alternative to cheap education. Because most of the students in this madrasa are from low-income family backgrounds. So that the quality of graduates today is different from that in the past. The graduates are considered small scholars in the midst of the community because of the knowledge having gained from the teachers at Al Washliyah.¹⁹

Al Jam'iyatul Washliyah, indeed feels a little uncertain if the direction of education is in contrast directed towards Western education. However, efforts to advance education have been the goals and ideals from its inception. But the nuances of the Middle East are more maintained to be more dominant in this institution. In addition, limited funds also become a very big obstacle, so that it blocks every effort to make progress in the world of education, this is very different from the madrasahs funded by the government and other foreign parties.

In the field of curriculum, changes and improvements have been proposed in order to be adapted to the curriculum of the Joint Decree of the Three Ministers. However, this is limited to discourse and has not been realized. This is as stated by Huzafah AR., As follows:

During the period of Hajj Ismail Efendi as chairman of the MPPW, a new curriculum had been prepared that was in line with the three ministerial decree standards, but until now it has never been realized and launched. Until now the curriculum that we use has no clear reference from the Al Washliyah MPPW.

During this time the field of study that we use adjusts to Al Qismul Ali Madrasa Medan, at first our Al Qismul Ali Madrasa was not recognized early. Only considered as takhassus. So the final exam must be done at Univa Medan. Alhamdulillah there is something that stands out from our madrasa, which is in terms of memorization of the Koran, this is recognized by Ustadz Jalaluddin Abdul Muthalib as an examiner at Univa. However, we do not know that other sciences might be inferior to the Al Qismul Ali Madrasa Medan and Muallimin.²⁰

Next Obai Fendi explained that:

The Oyster Tanjung Oyster Madrasah was established in the 1970s, but was only active in 1974. In previous years it was not very active due to the absence of students. Al Washliyah Tanjungtiram Madrasah had been operating from the beginning of the establishment of the Ibtidaiyah Madrasah in 1965 and issued the first alumni in 1971, the first alumna was Nurdin Harun. While students who first entered Qismul Ali was Wahid.²¹

From the explanation above, in the aspect of the Al Washliyah Batubara Madrasah curriculum, there is no a common ground in running the SKB 3 curriculum with the Qismualy curriculum, the statement of the madrasah aliyah head of Kedai Sianam illustrates the curriculum must be immediately /improved by the Al Washliyah Education Council so that this educational institution does not lose its unique characteristics as Al Washliyah's education is different from other educational organizations.

Next mentioned that Mr. Huzafah AR, Head of Madrasah Aliyah Kedai Sianam explained the process of compiling the curriculum at the time he led Madrasah Aliyah Kedai sianam.

Indeed there are steps that we took before preparing the curriculum, such as considering the situation of teachers and students in this school, seeing the facilities and infrastructure and what exactly is desired by the community of our school or this school will not be in demand.

In 2003, the Aliyah Madrasah education in Batubara Regency tried to introduce Islamic education to be able to prove his maturity in all lines of life. Not only have they reached spiritual maturity, but they have also established the pillars of life in the midst of the diversity of the world's people. The discovery of curriculum correlations between science and religion, intellectual progress, economic maturity, technology, high social and cultural values has proven that Islam is still worthy of being a world civilization, not only in classical times, but also in modern times.

If the vision of the graduates of the Batubara Regency Madrasah Aliyah Al Washliyah institute is agreed upon, then the consequences need to be reformulated regarding the concept of a curriculum that is more oriented to social construction, namely a curriculum designed in the framework of social change. This kind of curriculum is dynamic, because what is designed will be adapted to the demands of social change.

III. CONCLUSION

1. The development of management and organization from 1970-2015 that is applied is a system of togetherness and responsibility, meaning that fellow management and members must work then the

management must also be responsible, but here the responsibility of the education assembly in Al Washliyah, North Sumatra cannot be seen to foster the Madrasah Aliyah Al Washliyah in the Batubara Regency.

2. Development of Madrasah Aliyah Al Washliyah curriculum in Batubara district describes and increases study material from subjects according to their circumstances and needs, consisting of:
 - a. Al Washliyah curriculum
 - b. Ministry of Religion curriculum
 - c. Curriculum of the Ministry of National Education

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