

ACADEMIC ETHICS IN MODERN INDONESIA: Shaykh Hasan Ma'sum's Thought on Students' Ethics in His *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*

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Abstract: This article examines Shaykh Hasan Ma'sum's thought on students' ethics. The study represents the first research conducted on the ulama's thoughts within the field of academic ethics. Employing a historical-biographical approach, this study adopts Kuntowijoyo's historical writing model. Utilizing Shaykh Hasan Ma'sum's works on students' ethics as primary sources, the data is then analyzed using the interpretation method. The study reveals that this ulama's perspective on students' ethics is outlined in his book titled *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*, which encompasses four distinct types of ethics: students' ethics toward his teachers, friends, themselves, and his God (Allah SWT). He also added a chapter on the students' ethics during *dhikr*. Furthermore, the study highlights the influence of the Naqshabandiah order, to which Shaykh Hasan Ma'sum belonged, as well as the thoughts of prominent Sufis such as Imam al-Ghazâlî, al-Suhrawardî, al-Qusyairî, Ibn 'Arabî, and Abû Thâlib al-Makkî on his thought.

Abstrak: Artikel ini mengkaji pemikiran Syekh Hasan Ma'sum tentang etika peserta didik. Studi ini merupakan riset pertama tentang pemikiran sang ulama dalam bidang etika akademis. Studi ini merupakan studi kepustakaan dengan pendekatan historis-biografis. Model penulisan sejarah Kuntowijoyo akan diterapkan dalam penulisan artikel ini. Studi ini memanfaatkan karya-karya Syekh Hasan Ma'sum tentang etika peserta didik. Data kemudian dianalisis dengan metode interpretasi. Studi ini mengajukan temuan bahwa etika peserta didik menurut ulama ini terdapat dalam kitabnya yang berjudul *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*, dan dibagi menjadi empat jenis, yakni etika murid kepada guru, etika murid kepada murid lainnya, etika murid terhadap diri mereka sendiri, dan etika murid kepada Allah Swt. Ia juga menambah bab tentang adab murid saat berzikir. Studi ini juga menunjukkan bahwa pemikiran Syekh Hasan Ma'sum dipengaruhi oleh ajaran tarekat Naqsyabandiah dimana ia merupakan pengikut tarekat ini, dan juga dipengaruhi oleh pemikiran sejumlah sufi ternama seperti Imam al-Ghazâlî, al-Suhrawardî, al-Qusyairî, Ibn 'Arabî, dan Abû Thâlib al-Makkî.

Keywords: academic ethics, students, sufi order, manuscripts, East Sumatra

Introduction

The issue of ethics (*âdâb* or *akhlâq*) remains one of the challenges confronting contemporary Muslim society, despite ethics being a prerequisite for Muslims to reclaim their prominence. Syed Muhammad Naquib al-Attas identified three dilemmas facing Muslims in the contemporary era, namely “mistakes and errors in science, loss of *âdâb* among the people, and the emergence of leaders who are not fit for legitimate leadership for Muslims.”¹ Similarly, Azyumardi Azra stated that one of the prerequisites for the revival of Islamic civilization today is “the development and improvement of public civility.” According to Azra, “The government and civil society should pay special attention to the re-establishment of public ethics and civilization.”² Among the solutions to this problem is to reintroduce and internalize the wisdom of Nusantara scholars in the field of academic ethics as stated in the texts they inherited. This argument is based on Hasan Asari’s thought that “Nusantara manuscripts are seen as historical-cultural and even civilizational treasures that are expected to help build the foundation of the values and traditions of the Indonesian nation into the future.”³

Several studies conducted by researchers have demonstrated that Nusantara ulama have left behind numerous works that encompass profound wisdom, including ethical teachings. However, interest in Nusantara manuscripts is still relatively low. Therefore, researchers need to pay serious attention to the existence and content of Nusantara manuscripts, considering that the wisdom contained in them can serve as a foundational value for Muslim communities in the archipelago in the modern era. Research on Nusantara manuscripts can thus contribute to the enlightenment of the Muslim community in the archipelago.

Among the Nusantara ulama who have inherited several masterpieces with rich scientific content, there is Shaykh Hasan Ma’sum, a Malay ulama in Deli Land, East Sumatra (currently North Sumatra Province). He was an influential ulama in East Sumatra in the early 20th century. The wisdom in his works can serve as an inspiration and even solutions to the moral crisis of modern humans, but he has not received adequate attention from researchers. Tengku Luckman Sinar mentions that Shaykh Hasan Ma’sum served as the *Imam* and *Khatib* of Masjid Raya al-Mashun (a mosque built by the Sultanate of Deli) in the early 20th century. He also held the position of Advisor in the Court (*Mahkamah Kerapatan*) of the Sultan of Deli, specializing in Islamic law, and served as

¹ Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme* (Bandung: PIMPIN, 2011), 230.

² Azyumardi Azra, “Nusantara Untuk Kebangkitan Peradaban: Memperkuat Optimisme Dan Peran Umat Muslim Asia Tenggara,” in *Persidangan Antar Bangsa: Kosmopolitan Islam, Mengilham Kebangkitan, Meneroka Masa Depan* (Kuala Lumpur, 2022), 21.

³ Hasan Asari, *Esai-Esai Sejarah, Pendidikan Dan Kehidupan* (Bandung: Citapustaka Media, 2009), 46.

an Examiner of Kadi candidates in the Deli Sultanate area.⁴ Thus, Shaykh Hasan Ma'sum was an influential ulama in the Sultanate of Deli.

Shaykh Hasan Ma'sum was an ulama widely recognized and respected by many ulama in Indonesia. In 1983, the Ulama Council of North Sumatra listed him as one of the leading ulama in the region.⁵ Additionally, Shaykh 'Abd al-Qâdir al-Mandilî, an ulama, and teacher at Masjid al-Haram in Mecca,⁶ testified to Shaykh Hasan Ma'sum's intellectual and spiritual standing, stated "*Deli ini telah kedjatoehan seboetir bintang jang gilang gemilang, akan tetapi pendoedoek beloem mengetahoeinya. Tambah lama bintang Zohra itoe akan bertambah memantjarkan sinarnja, dan moedah-moedahan dapatlah keradjaan Deli ini seorang poedjangga Islam jang jarang didapati.*"⁷ KH. Siradjuddin Abbas stated, "Shaykh Hasan Ma'sum was the central pillar of the Shâfi'i madhhab in North Sumatra at that time."⁸ Professor Mahmud Yunus, an expert on the History of Islamic Education in Indonesia, testified that "Shaykh Hasan Ma'sum was an expert in the field of religious sciences. Throughout his lifetime, he dedicated himself to teaching, resulting in many of his students becoming kadi, imams, religious teachers, and more. Numerous individuals sought his guidance on various matters, leading to a significant number of people visiting him."⁹ Thus, Shaykh Hasan Ma'sum's authority and knowledge, and his influence in the Deli Sultanate during the early 20th century were widely recognized and respected by ulama and Muslim intellectuals.

One of Shaykh Hasan Ma'sum's masterpieces is *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*. The book addresses issues of academic ethics¹⁰ and was written in his capacity as an ulama following the Naqshabandiah and Khalwatiyyah Orders. While the specific reasons behind writing this book are not clear, it appears that the author's affiliation with both tariqahs necessitated an explanation of the manners expected from teachers

⁴ Tengku Luckman Sinar, *Sejarah Medan Tempo Doeloe* (Medan: Perwira, 2007), 87.

⁵ Majelis Ulama Sumatera Utara, "Riwayat Hidup Almarhum Syekh Hasan Ma'sum (1884-1937)," in *Sejarah Ulama-Ulama Terkemuka Di Sumatera Utara* (Medan: Majelis Ulama Sumatera Utara, 1983), 119–137.

⁶ Ja'far Ja'far et al., "Discovering the Legacy of Mandailing Ulama: Education, Intellectuals, and Politics in North Sumatra in the Early 20th Century," *Ulumuna: Journal of Islamic Studies* 26, no. 2 (2022): 296–336; Mhd. Syahnan, Asrul Asrul, and Ja'far Ja'far, "Intellectual Network of Mandailing and Haramayn Muslim Scholars in the Mid-19th and Early 20th Century," *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 9, no. 2 (2019).

⁷ Matu Mona, *Riwayat Penghidoepan Al-Fadhil Toean Sjech Hasan Ma'soem: Biografie Sedjak Ketjil Sampai Wafatnya* (Medan: Syarikat Tapanoeli, n.d.).

⁸ Siradjuddin Abbas, *Sejarah Dan Keagungan Mazhab Syafi'i* (Jakarta: Pustaka Tarbiyah Baru, 2010).

⁹ Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1993).

¹⁰ See also, Steven M. Cahn, *Academic Ethics Today Problems, Policies, and Prospects for University Life* (USA: Rowman & Littlefield Publishers, 2022).

and students within the context of these Sufi orders. The book served as a practical guide in the learning process within his madrasa and as a reference for his students who later became influential ulama and leaders in Islamic organizations such as Al Jam'iyatul Washliyah¹¹ and Al-Ittihadiyah.¹² Regrettably, the book has not been republished or thoroughly studied by researchers to date. However, the content of the book, written in the Malay Arabic (or Jawi) script, has the potential to inspire, guide, and provide solutions for Muslims in the modern era who are grappling with issues of ethics (*âdâb*). Consequently, the researcher intends to examine Shaykh Hasan Ma'sum's thought on students' ethics as outlined in his book, *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*. This research argues that Shaykh Hasan Ma'sum's work encompasses a study of the concept of Islamic education, particularly focusing on academic ethics based on the principles of Sufism. Shaykh Hasan Ma'sum's perspectives can serve as an inspiration, guide, and solution for the contemporary Islamic world, which faces the challenge of ethic decadence.

The study of Shaykh Hasan Ma'sum's thought on students' ethics in his book, *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*, contributes both theoretically and practically to solving problems in the field of academic ethics in the Muslim world. Theoretical contributions lie in the expansion and strengthening of the existing literature on academic ethics, as Shaykh Hasan Ma'sum's thought in this area have not been specifically studied before. On a practical level, this study can serve as a guideline, reference, and source of inspiration for educators and students in the contemporary era. It is hoped that the findings of this study will help address various challenges related to academic ethics, particularly the ethical behavior of students, which persist within Islamic educational institutions in Indonesia.

Specifically, this study aims to examine Shaykh Hasan Ma'sum's thought on students' ethics as presented in his work, *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*. Very limited research has been conducted on his thoughts, with only a few researchers and institutions introducing his biography and works. Some of these include Matu Mona,¹³ the Ulama

¹¹ Dja'far Siddik and Rosnita Rosnita, "Gerakan Pendidikan Al-Washliyah Di Sumatera Utara," *Ulumuna: Journal of Islamic Studies* 18, no. 1 (2014): 59–80.

¹² Soiman Soiman, "Gerakan Pembaruan Pendidikan Al-Ittihadiyah Di Sumatera Timur, 1935-1975," *Journal of Contemporary Islam and Muslim Societies* 2, no. 2 (2018); Hasnah Nasution and Al Rasyidin, "Respons Al-Ittihadiyah Di Sumatera Utara Terhadap Radikalisme," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019): 1; Al Rasyidin, "Organisasi Islam Di Tanah Melayu: Ideologi Dan Gerakan Al-Ittihadiyah Sebelum Era Reformasi," *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (2018); Dja'far Siddik and Ja'far Ja'far, *Al-Ittihadiyah: Delapan Dasawarsa Menerangi Nusantara* (Medan: Perdana Publishing, 2017).

¹³ Mona, *Riwajat Penghidoepan Al-Fadhil Toean Sjech Hasan Ma'soem: Biografie Sedjak Ketjil Sampai Wafatnya*.

Council of North Sumatra Province,¹⁴ Ja'far,¹⁵ Arwin Juli Rakhmadi,¹⁶ Moh. Rozali,¹⁷ A. Ginanjar Sya'ban,¹⁸ Ahmad Fauzi Ilyas,¹⁹ Radinal Mukhtar Harahap,²⁰ and Nurkhalis Mukhtar El Sakandary. However, none of them have specifically explored Shaykh Hasan Ma'sum's thought on education, particularly regarding students' ethics. In addition, their writing is not the result of in-depth research. Hence, this study makes both theoretical and practical contributions. The research findings, of course, can serve as a valuable guide for Muslim students, particularly those studying in Al Washliyah educational institutions. Shaykh Hasan Ma'sum was a leading ulama in the organization.

Methodology

This research focuses on literature, particularly the study of the ulama thoughts. It is referred to as library research. The data is gathered from both offline and online libraries. The research is categorized as non-interactive qualitative research since the researchers do not directly interact with the subjects being studied. The focus of this study is Shaykh Hasan Ma'sum (d. 1936), a prominent Malay ulama in East Sumatra. To delve into the research topic, a historical approach is employed. According to Syahrin Harahap,²¹ approach refers to the field of science used as a foundation for explaining the topic of research. Consequently, the researcher in this case utilizes the field of history as a basis to explore, describe, and analyze the thoughts of Shaykh Hasan Ma'sum regarding academic ethics, particularly focusing on students' ethics. Therefore, this research can also be classified as biographical research, which, as defined by Moh. Nazir, is "a historical method

¹⁴ Utara, "Riwayat Hidup Almarhum Syekh Hasan Ma'sum (1884-1937)."

¹⁵ Ja'far Ja'far, "Tarekat Dan Gerakan Sosial Keagamaan Shaykh Hasan Maksu," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 5, no. 2 (2015).

¹⁶ Arwin Juli Rakhmadi Butar-Butar, "Kajian Ilmu Falak Di Indonesia: Kontribusi Syaikh Hasan Maksu Dalam Bidang Ilmu Falak," *Journal of Contemporary Islam and Muslim Societies* 1, no. 1 (2017), <http://dx.doi.org/10.30821/jcims.v1i1.1007>.

¹⁷ Muhammad Rozali, "Kontribusi Syaikh Hasan Maksu Dalam Bidang Pendidikan Di Sumatera Utara," *Juspi* 1, no. 1 (2017), <http://dx.doi.org/10.30829/j.v1i2.1208>.

¹⁸ A. Ginanjar Sya'ban, "Kitab Tuntunan Dasar Islam Syekh Hasan Ma'shum, Mufti Kesultanan Deli," last modified 2017, <https://www.nu.or.id/>.

¹⁹ Ahmad Fauzi Ilyas, "Polemik Tentang Mengaji Sifat 20 Tahun 1340 H/ 1921 M Di Nusantara (Sumbangan Dua Karya Ulama Nusantara; Syekh Hasan Ma'sum Deli Dan Syekh Janan Thaib Minangkabau)," last modified 2020, <https://tarbiyahislamiyah.id/polemik-tentang-mengaji-sifat-20-tahun-1340-h-1921-m-di-nusantara-sumbangan-dua-karya-ulama-nusantara-syekh-hasan-maksu-deli-dan-syekh-janan-thaib-minangkabau/>.

²⁰ A. Mukhtar Harahap, R., Aidilfithrah and I. Sa'dudin, "Ulama and Authority in the Deli Kingdom: A Brief History of Shaykh," *Journal of Indonesian Ulama* 1, no. 1 (2023), <https://doi.org/10.30821/jiu.v1i1.2>.

²¹ Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi* (Jakarta: Prenada Media, 2014).

employed to examine an individual's life and their relationship with society.”²² Nazir continued, in biographical research, researchers reveal “the traits, characters, influences both environmental influences and the influence of thoughts and ideas of the research object during his lifetime, as well as the formation of the character of the figure received during his life.”²³

Moh. Nazir has revealed that data sources for biographical research include “personal letters, diaries, works, writings about the figure under investigation, or notes from friends of the person under study.”²⁴ Therefore, the data for this research consists of two types: primary data, which originates from Shaykh Hasan Ma'sum himself, and secondary data, which does not directly come from him. Theoretically, the data collection instruments for this research involve document studies, interviews, and observations, following the chronology outlined by Syahrin Harahap.²⁵ The data collection is carried out in three stages. Therefore, the researcher will undertake the following three stages: First, finding and collecting the works of Shaykh Hasan Ma'sum, especially those related to the research topic. Additionally, the researcher will seek and collect works of this scholar in other fields, considering that thinkers often have thoughts related to various subjects. The works of Shaykh Hasan Ma'sum, particularly in the field of academic ethics, serve as primary sources for this research. Second, explore the works of other individuals who discuss Shaykh Hasan Ma'sum or the topic addressed in this research, namely academic ethics. Books and articles that examine Shaykh Hasan Ma'sum's biography and thoughts will be utilized as secondary sources. Third, conducting interviews with various parties who possess knowledge about Shaykh Hasan Ma'sum's biography and thoughts. This includes family members and researchers who have insights into Shaykh Hasan Ma'sum. These interviews aim to enrich the research data. It is worth noting that all of Shaykh Hasan Ma'sum's children and grandchildren have passed away. Therefore, the researcher will meet and interview Shaykh Hasan Ma'sum's great-grandson to gather data relevant to this research. Furthermore, it is necessary to observe the educational institutions established by Shaykh Hasan Ma'sum, as well as his grave, to assess the enduring influence of Shaykh Hasan Ma'sum today.

In the process of conducting this research, the researchers followed the stages of historical research as outlined by Kuntowijoyo. According to Kuntowijoyo,²⁶ historical research consists of five stages: topic selection, source collection, verification (including historical criticism and source validity), interpretation (analysis and synthesis), and writing. Based on this perspective, the data obtained will be subjected to interpretation

²² Moh. Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 1988), 62.

²³ Ibid.

²⁴ Ibid.

²⁵ Harahap, *Metodologi Studi Tokoh & Penulisan Biografi*, 48-49.

²⁶ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Medan: Tiara Wacana, 2013), 69.

through analysis and synthesis. Therefore, this research employs the interpretation method to analyze the collected data. The interpretation method, as described by Syahrin Harahap, aims to achieve a comprehensive understanding of facts (actions or events), data (recorded information about things, events, or other facts that serve as the basis for further information), and indicators (signs or manifestations of events or phenomena). Consequently, the data obtained from the works of the ulama under study will be carefully interpreted to gain a comprehensive understanding of Shaykh Hasan Ma'sum's thought in the field of academic ethics.

Hasan Asari's theory on the core of academic ethics literature²⁷ will be utilized to analyze the research topic. According to Hasan Asari, the core of academic ethics literature can be categorized into three groups: personal integrity, the formal teaching and learning process, and the ethics of interaction among teachers, fellow students, and the teacher-student relationship in daily life. The first group, personal integrity, pertains to the character and integrity of both teachers and students. The second group, the teaching and learning process, focuses on the attitudes displayed by teachers when interacting with students before, during, and after learning activities. The third group, social ethics, addresses ethical issues that arise between teachers, among students, and between teachers and students. In the context of the ethical codes for teachers and students, Hasan Asari provides a more detailed breakdown, including the code of ethics for teachers, the code of ethics for students, and other related codes of ethics. The code of ethics for teachers encompasses personal ethics, teaching ethics, and ethics in their interactions with students. On the other hand, the code of ethics for students encompasses personal ethics, ethics in learning, and ethics in their relationships with teachers. Additionally, there are codes of ethics specifically addressing books and the ethical conduct of individuals residing in educational institutions (madrasah residents). Hasan Asari's perspective on academic ethics serves as the main theoretical framework for analyzing the research topic. Therefore, this research aims to reveal Shaykh Hasan Ma'sum's thought on students' ethics based on the theoretical framework mentioned above.

Results and Discussion

A Brief History of Shaykh Hasan Ma'sum

Shaykh Hasanuddin bin Muhammad Ma'sum bin Abi Bakar al-Deli al-Sumatrawi was born in Labuhan Deli, East Sumatra. He was born on Saturday, 17 Muharram 1301.²⁸

²⁷ Hasan Asari, *Etika Akademis Dalam Islam: Studi Tentang Kitab Tazkirat Al-Sami' Al-Mutakallim Karya Ibn Jama'Ah* (Yogyakarta: Tiara Wacana, 2008), 13-15.

²⁸ Mona, *Riwajat Penghidoepan Al-Fadhil Toean Sjech Hasan Ma'soem: Biografie Sedjak Ketjil Sampai Wafatnya*, 7.

He was the son of Shaykh Muhammad Ma'sum, who was an expert in Sufism,²⁹ and held the title of Datuk. At the age of 7, he started studying at an English school, where he attended classes in the morning. Similar to many Muslim children in the early twentieth century, he also studied at a madrasa in the afternoon. After graduating, his teacher, Henry, asked him to continue his studies in Singapore. However, he declined the request and chose to pursue further studies in Haramain: Mecca and Medina. This fact indicates his early interest in Islamic studies.

Shaykh Hasan Ma'sum left for Mecca in 1894, where he spent 20 years studying Islamic sciences. He had the privilege of studying under several renowned ulama, including Shaykh 'Abd al-Salâm, Shaykh Ahmad Khatib al-Minangkabawî, Shaykh Ahmad Hayat, Shaykh 'Abd al-Hamîd al-Quddûs, Shaykh 'Uthmân Tanjung Pura, Shaykh 'Abd al-Qâdir al-Mandilî, Shaykh Saleh Bafadil, Shaykh Sa'id Yamanî, Shaykh 'Abd al-Karîm Dgestanî, Shaykh 'Ali Malikî, Shaykh Muhammad Khayyath, and Shaykh Âmin Ridhwân. He delved into various fields, studying works from different schools of thought. In the realm of monotheism, he immersed himself in the teachings of the Ash'ariyah school. In the realm of Sufism, he acquired certifications from the Khalwatîyah and Naqshabandîyah Orders.³⁰ Regarding fiqh (jurisprudence), he studied extensively from the books of the Shâfi'iyah school. Alongside his studies, he also served as a teacher at Masjid al-Haram and even became the deputy of Shaykh Ahmad Khatib al-Minangkabawî. Furthermore, he authored four Arabic books titled *Durâr al-Bayân*, *Kutufât al-Thaniyah*, *As'âf al-Murîdîn*, and *Fath al-Wadûd*.³¹

Later, Shaykh Hasan Ma'sum returned to Medan in response to a request from the Sultan of Deli. He was entrusted with the role of Advisor to the Assembly of the Deli Sultanate.³² Additionally, he assumed the esteemed position of high priest at al-Mashun Mosque. At the mosque, he taught several prominent books from the Sunni school of thought, as well as at the madrasa he established, Madrasah al-Hasaniyah. Among his

²⁹ Abbas, *Sejarah Dan Keagungan Mazhab Syafi'i*, 253.

³⁰ Tengku Luckman Sinar, *Sejarah Medan Tempo Doeloe* (Medan: Perwira, 2007), 87.

³¹ Mona, *Riwajat Penghidoepan Al-Fadhil Toean Sjech Hasan Ma'soem: Biografie Sedjak Ketjil Sampai Wafatnya*, 14.

³² For the history of the Sultanate, see: Muhammad Takari, A Zaidan B.S, and Fadlin Muhammad Djafar, *Sejarah Kesultanan Deli Dan Peradaban Masyarakatnya* (Medan: USU Press, 2012).

notable students was M. Arsjad Th. Lubis,³³ Yusuf Ahmad Lubis,³⁴ Abdurrahman Sjihab,³⁵ Ismail Banda,³⁶ Abdul Halim Hasan,³⁷ and Zainal Arifin Abbas.³⁸ A few of his students went on to establish Al Jam'iyatul Washliyah³⁹ and Al-Ittihadiyah,⁴⁰ two Islamic organizations established in Medan during the 1930s.⁴¹ Both organizations adhered to the Ash'ariyah⁴² and Shâfi'iyah schools of thought⁴³ and provided support to the Masjumi Party during the Old Order Era. Some leaders from these organizations even became members of the Constituent Assembly (*Majelis Konstituante*) and the House of Representatives (*Dewan Perwakilan Rakyat*) in Jakarta.⁴⁴

³³ Mardian Idris Harahap, "Nationalism and Political Thoughts of Shaykh M. Arsjad Thalib Lubis (1908-1972)," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 45, no. 1 (2021); Ja'far Ja'far, "Peran M. Arsjad Th. Lubis Dalam Pengembangan Ilmu-Ilmu Keislaman," *Dialogia: Jurnal Studi Islam dan Sosial* 18, no. 2 (2020).

³⁴ Khairuddin Said, *Pemikiran Islah Yusuf Ahmad Lubis Di Indonesia: Analisis Berdasarkan Korpus* (Kuala Lumpur: Universiti Malaya, 2012); Ja'far Ja'far, "Tradisi Intelektual Ulama Mandailing Abad Ke-20: Dedikasi Dan Karya-Karya Yusuf Ahmad Lubis (1912-1980)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 3 (2020); Abdi Tanjung, "Pandangan H.M. Yusuf Ahmad Lubis Terhadap Wanita: Telaah Buku Pembelaan Islam Terhadap Wanita" (Pascasarjana IAIN Sumatera Utara, 2013); Ja'far Ja'far, *Jejak Sang Bintang: Sketsa Biografis Syekh Hasan Ma'sum H. Ismail Banda, H. Abdurrahman Sjihab H.M. Arsjad Th. Lubis & H. Yusuf Ahmad Lubis*, ed. Ismed Batubara (Medan: Centre For Al Washliyah Studies (Pusat Kajian Al Washliyah), 2022); Khairuddin Said and Zulkifli bin Hj. Mohd Yusoff, "Pemikiran Islah Yusuf Ahmad Lubis Di Indonesia: Analisis Berdasarkan Korpus," in *Tajdid and Islah* (Kuala Lumpur: Department of Islamic History and Civilization Academy of Islamic Studies University of Malaya, 2011).

³⁵ Ja'far Ja'far, *Sang Ulama Pemimpin: Biografi Abdurrahman Sjihab* (Medan: Perdana Publishing and CAS, 2021); Ja'far Ja'far, "Ulama Mandailing Awal Abad Ke-20: Gerakan Religius Dan Politik Abdurrahman Sjihab (1910-1955)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 1 (2020).

³⁶ Ja'far Ja'far, "Merantau Demi Republik: Kehidupan Dan Perjuangan Ismail Banda (1909-1951)," *Islamijah: Journal of Islamic Social Sciences* 2 1, no. 2 (2020); Ja'far Ja'far, *Biografi Dan Karya Ismail Banda* (Medan: Centre For Al Washliyah Studies (Pusat Kajian Al Washliyah), 2021).

³⁷ Zaini Dahlan, "Syekh Abdul Halim Hasan, 1901-1969: Akar Tradisi Intelektual Di Sumatera Timur Awal Abad XX," *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (2018), <http://dx.doi.org/10.30821/jcims.v2i1.1738>.

³⁸ M. Yakub, "Sejarah Sosial Intelektual Islam Zainal Arifin Abbas (1912-1979 M) 'Perspektif Sosio-Kultural,'" *Dakwah: Jurnal Kajian Dakwah dan Kemasyarakatan* 18, no. 1 (2022), <https://doi.org/10.15408/dakwah.v22i1.12048>.

³⁹ Ja'far Ja'far, *Tradisi Intelektual Al Washliyah: Biografi Ulama Kharismatik Dan Tradisi Keulamaan* (Medan: Perdana Publishing and CAS, 2015).

⁴⁰ See: Bachroem Azhar, *Peringatan Ulang Tahun 1/4 Abad Al-Ittihadiyah* (Medan: Panitia Kongres ke-X Al-Ittihadiyah, 1960).

⁴¹ Pengeroes Besar Al Djamijatoel Washlijah, "Keringkasan Riwayat Hasil Dan Oesaha Pekerdjaan Al Djamijatoel Washlijah Selama 5 Tahoen Moelai Tanggal 30 November 1930-30-11-1935," *Medan Islam*, 1936.

⁴² Ja'far Ja'far, "Al Jam'iyatul Washliyah Dan Pelestarian Akidah Ahl Sunnah Wa Al-Jama'ah Di Indonesia," *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (2019).

⁴³ Ja'far Ja'far, "Peran Al Jam'iyatul Washliyah Dalam Merevitalisasi Madhhab Shafi'i Di Era Kontemporer," *Justicia Islamica: Jurnal Kajian Hukum dan Sosial* 13, no. 1 (2016).

⁴⁴ Ja'far Ja'far, "Pemikiran Politik Islamisme Moderat Al Jam'iyatul Washliyah," *Al-Araf/ : Jurnal Pemikiran Islam dan Filsafat* 16, no. 2 (2019).

Shaykh Hasan Ma'sum wrote several works, such as the following:

1. *Samîr al-Shibyân li Ma'rîfah Furûdh al-A'yân*.⁴⁵
2. *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*.⁴⁶
3. *Fath al-Wadûd*.⁴⁷
4. *As'âf al-Murîdîn*.⁴⁸
5. *Targhîb al-Mustaqîm*.⁴⁹
6. *Shârim al-Mîz 'an al-Talâghib bi Kalâm al-Farânî*.⁵⁰
7. *Al-Maqâlah al-Nâfi'ah fî mâ Yata'allaq bi Qabliyah al-Jumu'ah*.⁵¹
8. *Nayl al-Mârîb ilâ Ajwibah al-Mafâtî li al-Arba'ah al-Madhâhib*.⁵²
9. *Tanqîh al-Thabûn 'an Masâ'il al-Maymûn*.⁵³
10. *Durâr al-Bayân Syarh Hidâyah al-Ikhwân*.⁵⁴

Shaykh Hasan Ma'sum's Thought on Students' Ethics

Shaykh Hasan Ma'sum's thought on students' ethics can be found in his work, *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*. The book was published in Medan in 1353 Hijri. The book is written using the Jawi script and consists of 40 pages. It is primarily characterized by Sufism and discusses the *âdâb* (or *ethics*) of a *sâlik* (the traveler or wayfarer) in the spiritual journey.

Shaykh Hasan Ma'sum divides the ethics of learners into four parts. He said:

*Bermula sebesar-besar rukun segala tarekat itu ialah melazimkan âdâb-âdâb dan yaitu empat bahagian. Pertama, âdâb murid bagi gurunya. Kedua, âdâb murid bagi ikhwannya. Ketiga, âdâb murid bagi dirinya sendiri. Keempat, âdâb murid pada waktunya bagi Allah ta'ala.*⁵⁵

⁴⁵ Hasan Ma'sum, *Samîr Al-Shibyân Li Ma'rîfah Furûdh Al-A'Yân* (Medan Deli: Perca Timur, 1323).

⁴⁶ Hasan Ma'sum, *Tazkîr Al-Murîdîn Sulûk Tharîqah Al-Muhtadîn* (Medan Deli: Perca Timur, 1353).

⁴⁷ Hasan Ma'sum, *Fath Al-Wadûd* (Medan Deli, n.d.).

⁴⁸ Hasan Ma'sum, *As'âf Al-Murîdîn* (Medan Deli, n.d.).

⁴⁹ Hasan Ma'sum, *Targhîb Al-Mustaqîm* (Medan Deli, n.d.).

⁵⁰ Hasan Ma'sum, *Shârim Al-Mîz 'an Al-Talâghib Bi Kalâm Al-Farânî* (Medan Deli, n.d.).

⁵¹ Ibid.

⁵² Ibid.

⁵³ Hasan Ma'sum, *Tanqîh Al-Thabûn 'an Masâ'il Al-Maymûn* (Medan Deli, n.d.).

⁵⁴ Ibid.

⁵⁵ Hasan Ma'sum, *Tazkîr Al-Murîdîn Sulûk Tharîqah Al-Muhtadîn* (Medan Deli: Perca Timur, 1353), 16.

Student's Ethics Toward Their Teacher

According to Shaykh Hasan Ma'sum, there are several obligations that students have toward their teachers.⁵⁶ These include:

1. Respecting and honoring the teacher.
2. Do not dispute what the teacher says and does.
3. Seeking the teacher's permission before visiting certain places.
4. Seeking the teacher's permission before studying with other teachers.
5. Disregarding any negative remarks about the teacher from others.
6. Do not sit down when the teacher is standing.
7. Do not sleep in the presence of the teacher, except with his permission.
8. Speaking modestly and not excessively in the presence of the teacher.
9. Avoiding using the teacher's personal belongings such as their prayer beads, prayer mat, and chair.
10. Do not do something you like without the teacher's permission.
11. Greeting the teacher verbally only, without holding their hand.
12. Not walking in front of the teacher.
13. Walking with the teacher only at night for their protection.
14. Always remembering and following the teacher's advice when acting.
15. Recognizing that every blessing received is a result of the teacher's guidance.
16. Avoiding association with individuals disliked by the teacher.
17. Be patient when the teacher is angry.
18. Regularly practicing the *wirid* (remembrance of God) taught by the teacher.
19. Prioritizing love for one's teachers over love for others, although love for God and His Messenger must come first.

Students' Ethics Toward Their Friends

Shaykh Hasan Ma'sum highlighted several ethics that students should demonstrate toward their friends.⁵⁷ These include:

1. Loving all his friends.
2. Performing acts of kindness towards them.

⁵⁶ Ibid., 17-19.

⁵⁷ Ibid., 20-21.

3. Visiting a sick friend.
4. Inquiring about the well-being of an absent friend during the study.
5. Initiating greetings with friends.
6. Showing a cheerful demeanor when meeting them.
7. Regarding a friend's character as better than their own.
8. Asking for a friend's blessings.
9. Assisting friends in worldly matters and offering them gifts.
10. Respecting older friends and cherishing younger friends.
11. Supporting and forgiving one another.
12. Serving fellow friends.

Shaykh Hasan Ma'sum also emphasized the importance of adhering to *âdâb* towards fellow Muslims. A student must exhibit *âdâb* towards Muslims by being:

1. *Tawadhu'* (not arrogant).
2. Humble in their interactions.
3. Generous in providing food.
4. Offering greetings.
5. Displaying good behavior.

This conclusion aligns with Shaykh Hasan Ma'sum's statement above, Kebanyakan *âdâb-âdâb* murid bagi ikhwannya berlaku pula bagi segala al-Muslimin seperti *tawaduk*, serta mereka itu yakni mengiktikadkan rendah diri dan memberi mereka itu makannya dan mengambilkan salam dan benar serta mereka itu pada segala kelakuan dan berperangai ia serta mereka itu dengan segala perangai yang baik.

Students' Ethics Toward Themselves

Shaykh Hasan Ma'sum emphasized several ethics for the student toward themselves,⁵⁸ namely:

1. Always expect to be guided by Allah SWT.
2. Always remember Allah SWT. and forget about other entities.

⁵⁸ Ibid., 21-23.

3. Abandon all things that are forbidden.
4. Practice *zuhud* (asceticism) towards the life of the world.
5. Do not be greedy for luxury goods.
6. Avoid being excessive in utilizing everything halal, especially regarding food, drink, and clothing.
7. Always maintain purity from minor and major impurities.
8. Do not sleep in a state of unclean (*junub*).
9. Control one's lust.
10. Always cover one's 'aurat (the intimate parts).
11. Avoid consuming doubtful (*shubhat*) food and eat only halal food.
12. Keep oneself and one's gaze away from the opposite sex to maintain a strong connection with Allah and deepen one's understanding of Him.
13. Always read books on Sufism so that he can be taught about Islamic ethics (*âdâb*).

Students' Ethics Toward Their God

Shaykh Hasan Ma'sum wrote a chapter about the student's ethics towards their God.⁵⁹ According to him, students' ethics towards their God are as follows:

1. Consistently performing outward acts of worship such as prayer and fasting.
2. Constantly engaging in inward acts of worship, meaning behaving in a good manner.
3. While performing acts of obedience, the student acknowledges that these actions are blessings from their God and that they receive guidance and divine grace from Him.
4. When committing sinful acts, the student immediately seeks forgiveness from their God and regrets the transgressions they have committed.
5. When receiving blessings, the student promptly expresses gratitude to their God and their love for Him grows stronger.
6. When facing afflictions, the student shows acceptance (*ridha*) and patience (*shabr*) towards the decrees of his God.

Shaykh Hasan Ma'sum's thought on the students' ethics were influenced by the teachings of the Sufis. In general, the concept of students' ethics in his *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn* was aimed at the *sâlik* of the Naqshabandiah Order.⁶⁰ For

⁵⁹ Ibid., 23-25.

⁶⁰ Martin van Bruinessen, *Tarekat Naqsyabandiyah Di Indonesia: Survei Historis, Geografis, Dan Sosiologis* (Bandung: Mizan, 1992); J. Spencer Trimingham, *The Sufi Orders in Islam* (London: Oxford University Press, 1998).

Shaykh Hasan Ma'sum, this order is the most correct. He was a member of this order and the Khalwatiyah order. Of course, his concept of students' ethics was influenced by the teachings of the Tariqah teachings. In his *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*, he also revealed several Sufi names such as Imam al-Ghazâlî, Imam al-Qusyairî, Imam Suhrawardî, Ibn 'Arabî, and Imam Abû Thâlib al-Makkî. This is an argument that his concept of students' ethics was influenced by the teachings of Sufism.

In addition, Shaykh Hasan Ma'sum's concept of students' ethics has differences and similarities with the thoughts of several ulama. The most striking difference is that he makes a special chapter on the students' ethics towards God and adds a chapter on the ethics in *Dhikr*. The similarity is that almost all his points on learner ethics are like the thoughts of Im'am al-Ghazâlî,⁶¹ Ibn Jamâ'ah,⁶² al-Zarnuji,⁶³ KH. Ahmad Dahlan,⁶⁴ and KH. Hasyim Asy'ari.⁶⁵ It does not mean that he imitates the thoughts of these ulama, but he agrees with the thoughts of his predecessors about the concept, as well that the concept of students' ethics in Islam is certainly taken from the main sources of Islamic teachings, namely the Quran and hadith.

Conclusion

This study proposes the finding that Shaykh Hasan Ma'sum's thought on students' ethics consist of four parts: students ethics toward their teachers, friends, themselves, and God (Allah SWT). His thoughts are similar to those of several ulama, such as al-Ghazâlî, Ibn Jamâ'ah, al-Zarnuji, Ahmad Dahlan, and Hasyim Asy'ari. However, in his *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*, Shaykh Hasan Ma'sum added a special chapter on the students' ethics towards their Lord, which is specifically not found in the works of other ulama on students' ethics. It is known that Shaykh Hasan Ma'sum's thought

⁶¹ Y. Mohamed, "The Educational Ethics of Isfahani and Ghazzali," *Afkar: Jurnal Akidah dan Pemikiran Islam* 3, no. 1 (2002): 113–142, <https://ijps.um.edu.my/index.php/afkar/article/view/6021>.

⁶² Muhammad Hamzah and Muhammad Sakdiah, Sri Astuti, Furqan, "Islamic Educational Thought of Ibn Jama'ah/ : Critical Analysis of Teaching and Learning Objectives," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (2022): 211–221, <https://doi.org/10.19105/tjpi.v17i1.5821>.

⁶³ Miftachul Huda, "Islamic Philosophy and Ethics of Education: Al- Zarnûjî's Concept of Ta'ûm in His Ta'lim Al-Muta'Allim," *Ulumuna: Journal of Islamic Studies* 25, no. 2 (2021): 399–421, <https://doi.org/10.20414/ujis.v25i2.464>.

⁶⁴ Miftachul Huda and Mulyadhi Kartanegara, "Ethical Foundation of Character Education in Indonesia: Reflections on Integration between Ahmad Dahlan and Al-Zarnûjî," in *International Conference of Malay Muslim Prominent Scholars (PAnTUMN 2015)* (Selangor: Kolej Universiti Islam Antarbangsa (KUIS) Selangor, 2015).

⁶⁵ Syahrizal Syahrizal, "The Learning and Teaching Objectives in Islamic Education According to K.H. Hasyim Ash'ari: Analysis Study of Âdâb Al-Âlim Wa Al-Muta'Allim Book," *Journal of Contemporary Islam and Muslim Societies* 6, no. 2 (2022), <http://dx.doi.org/10.30821/jcims.v6i2.11253>.

on students' ethics were influenced by several Sufi teachings. Additionally, he explained the topic in his book as a guide for the followers of the Naqshabandiah order, of which he is a follower. He asserts that the Naqshabandîyah order is the best in the Muslim world because it is still part of the school of Ahl al-Sunnah wa al-Jamâ'ah, follows the practices of the Prophet's companions, adheres to the Prophet's sunnah, and does not contain elements of heresy. The opinions of these ulama are mentioned in his *Tazkîr al-Murîdîn Sulûk Tharîqah al-Muhtadîn*. However, this study has limitations as it has not examined Shaykh Hasan Ma'sum's thought on educator ethics and has not thoroughly studied the influence of Sufi teachings on his thoughts and works.

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