

Biography Of KH, Muhammad Mansur As Islamic Education Leaders In Muara Tebo, Tebo District (1936-2002)

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Abstract

The purpose of this research was to find out the biography of KH Muhammad Mansur and to find out the education of KH Muhammad Mansur, as well as KH Muhammad Mansur's efforts in developing Islamic education . This type of research uses qualitative research in which the data is analyzed in a narrative manner using historical research methods which is a type of research that aims to systematically, accurately and objectively reconstruct incidents or events that have occurred in the past using a normative and interpretive approach. Retrieval of data using primary data and

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\ secondary data. Based on the data analysis carried out by the author, re-examines the data obtained for each question, and examines the data in depth by connecting one data to another, and draws conclusions using things that are at the heart of the results of in-depth research.

Keyword: Biography, Figures of Islamic Religious Education

INTRODUCTION

The development of Islam and Islamic education is inseparable from the role and serious efforts of the clergy, because the clergy are one of the role models for Muslims who play an important role in conveying the teachings of Islam, because they are the ones who understand and live deeply the teachings of Islam. . The development of Islam in each region cannot be separated from the role of the clergy or religious leaders. Scholars have a role and influence in society, because scholars are people who have extensive knowledge of the Islamic religion and function as protectors, role models and guides in the midst of society. As people who have extensive knowledge, scholars have carved various roles in society. One of their roles is to bring enlightenment to the surrounding community. One of the roles of Ulama as Islamic figures that should be noted is their position as an educated group that brings enlightenment to the surrounding community. Various educational institutions have been born by them, one of which is Islamic boarding schools. All of them are institutions that helped lead the Indonesian people to become an educated nation. They have played a role in advancing science, especially Islam through the works they wrote or their preaching. The presence of a religious leader in conveying Islamic teachings is very necessary. Because they are the ones who really understand and live deeply the teachings of religion. In general, Muslims realize that the success of Islam in making itself a major religion in Indonesia today is due to the efforts of the ulema, without the efforts of the clerics, Islam will not develop properly. One of the ways of remembering and appreciating the services of the struggle of the scholars and educational figures is to reveal and compile and rewrite the life history of these scholars. Regarding the struggle of K. H. Muhammad Mansur in the field of religion, KH Muhammad Mansur conveyed his da'wah to mosques, especially for the elders whose congregation numbered 10-20 people, one of the mosques where he lectured was the Al- Khariyah mosque and the Takwa mosque which was in Muara Tebo, because of his long journey from Mangun Jayo to Muara Tebo he was advised by his teacher to move to Muara Tebo and establish a Madrasah named Nurul Jalal

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To develop the knowledge he got while studying KH Muhammad Mansur taught Islamic religious sciences through mosques, by giving lectures and he founded an Islamic boarding school which was named the Nurul Jalal Islamic boarding school, through this Islamic boarding school he also developed the knowledge he had acquired while studying.

The purposes of this study are 1) To find out the biography of KH Muhammad Mansur 2) To find out the education of K. H Muhammad Mansur 3) To find out KH Muhammad Mansur's efforts in developing Islamic education.

RESEARCH METHODS

Types of research

This study uses qualitative research in which the data is analyzed in a narrative manner using historical research methods which is a type of research that aims to systematically, accurately and objectively reconstruct events or events that have occurred in the past using normative and interpretive approaches . This qualitative data includes among others.

Historical Method

Method is a way or procedure to get object. The method can also be said as a way of doing or doing something in a planned and organized system. After the writer found the problem, namely regarding the biography of KHMuhammad Mansur as an Islamic education figure in Muara Tebo, Tebo Tengah District, Tebo Regency in 1936-2002. After that, what the writer did was to collect as many sources as possible, both primary and secondary sources. To collect data, the author first conducts a literature study by finding sources related to the research the author is researching such as documents, archives, articles and so on . , the Tebo Tengah sub-district office, and other informants who know about the problems the author examined and the data obtained from the Nurul Jalal Islamic Boarding School.

Data collection technique

The data collection techniques used are 1) Observation is direct observation of an object that is carried out deliberately, systematically, which can be seen by the senses regarding social phenomena with psychological symptoms for later recording. The observation that the author means here is the observation of the remains of KHMuhammad Mansur such as the books written



\ by KHMuhammd Mansur and the Islamic boarding schools he founded. 2) The interview is asking a number of questions directly. Interviews in this study were addressed to informants from various walks of life such as close relatives, students, and people who were against KHMuhammad Mansur. The informants are Siti Khadijah, Hamdiyah, M Fauzi, Husna, Amatul Hafiz, Hafizoh , Sibawaihi , Lukman Ahmad, Suhairi, Abu Hanifa, Ahmad, Mursalin and Zubaidah. 3) Documentation is the review of written documents. The author examines written documents such as the book written by KH Muhammad Mansur, and writings related to KHMuhammad Mansur.

Data analysis technique

Data obtained through observation, interviews, and documentation studies were processed using qualitative descriptive analysis techniques, namely data processing methods formulated in the form of words or sentences, not in the form of numbers or tables. To make it easier for researchers to process and analyze research data, strategic steps are needed to do so, namely: 1) Data reduction, namely selecting and sorting data according to the focus of research work, so that the reduced data will provide a sharp picture of the results observation 2) presentation of information, namely the presentation of a systematic collection of data that provides an opportunity to draw conclusions and act. 3) Drawing conclusions, the data obtained is then patterned and looking for relationships, models, and themes so that researchers can draw conclusions. The conclusions drawn should be checked by reviewing or rechecking to speed up understanding while briefly reviewing notes.

RESULTS AND DISCUSSION

Muara Tebo is an area located in the Kelurahan in Tebo Regency, precisely in Tebo Tengah District, Muara Tebo which is divided into two sub-districts, namely, Tebing Tinggi Village and Muara Tebo Village, Jambi Province, which are located in the western part of Jambi Province, Muara Tebo is area located in the middle of Tebo City. It was here that K. H.Muhammad Mansur developed Islamic education through the Nurul Jalal boarding school located in Muara Tebo. In the religious context, in general the people of Muara Tebo are Muslim, with the Syafii school of thought (Ahlul Sunnah Wal Jamaah). So that the color of traditional Islam is so embedded in the soul of the community, besides being Muslim, there are also 10% Christian Muara Tebo people, but they are just immigrants who change jobs such as teachers and so on from other regions. As for the religious

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activities of the Muara Tebo community , namely, yasinan every Friday night for parents, there is also a Majlis Ta'lim , And also holding MTQ every year. In general, the Tebo people work a lot as farmers because the natural conditions of Tebo are fertile and the Tebo Regency area is a relatively flat area with a little bumpy and there are a few hilly areas and some places have swamps and there are two seasons, namely summer and rain. Most of the Tebo area is an agricultural area. The majority of the population work in the agricultural sector. At the beginning of its development, the people's main livelihood was paddy fields and fields. Cultivating crops in wet land or what is commonly called paddy fields is the most basic and most important farming business for farmers in the Tebo area. With intensive tillage techniques and with traditional methods of fertilization and irrigation, such as now using machines to plow the fields. The farmers grow crops, namely rice. Apart from farming, the community also grows various types of crops such as rubber, oil palm, sweet potatoes, corn, eggplant, chilies and so on. It was these agricultural products that became the financial source for KHMuhammad Mansur and the people of Tebo in general. Farming is the main livelihood for the Tebo people as a staple of daily life.

Based on research conducted by the author, the social life of the people of Muara Tebo can be said to be quite harmonious. To increase the sense of togetherness and strengthen relations between the people of Muara Tebo, they carry out mutual cooperation activities, such as holding weddings, Akikah, or building mosques, while on Islamic holidays holding events Maulid Nabi Muhammad SAW Isra' Mi'raj Nabi Muhammad SAW with the invitation of the speaker, and the youth also held activities such as in the field of sports such as football, volleyball , badminton and so on, and in the field of religion such as wirid yasinan , and so on. The people of Muara Tebo have high solidarity, which can be seen from the group yasinan activities between men, women and youth, at the yasinan event there are donations, such as for groups of gentlemen, sometimes reaching as much as 50,000 thousand per person. once every two weeks, whereas for the group of women, that is by saving which is done weekly which is charged per person , sometimes 20,000 of the money is kept by the chairperson they have agreed on, the results of the savings are used to buy necessities during the month of Ramadan while the youth yasinan is imposed 5,000 thousand by taking turns from the homes of members who participate in the organization. The purpose of holding this yasinan is to strengthen the relationship between the young people of the Muara Tebo community. Education is an important factor for raising awareness and change in various aspects of people's lives. Through education, people inherit and develop culture. Education also functions



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to help each individual become an effective member of society, meaning that it can be useful in the midst of society, including formal education and informal education. The success of an area is largely determined by the level of education of its people . Education as a very important thing in human life, and education is also an important factor in building the nation's intelligence. With a good and quality education, a person in acting and acting will have steady judgment, so that the actions and actions taken bring positive benefits and influences on oneself and the environment. Likewise with the Muara Tebo area. The education of the people is not backward.

As a child, KH Muhammad Mansur, like children of his age, could also spend his childhood playing, and sometimes he even showed impolite behavior towards his playmates. KH Muhammad Mansur's parents have always directed and instilled religious values in their children since he was little. When he was a child, KH Muhammad Mansur had taught him to read the Qur'an and morality. KH Muhammad Mansur's parents really hoped that their son would later become a pious child , a scholar and a community leader who developed Islamic teachings.

As explained, the first education KH Muhammad Mansur received was education that came from his own two parents before entering deeper education about religion, his parents directed and carried out good coaching for KHMuhammad Mansur by being honest, not lying, helping each other. Doing good to others is a lesson that KH Muhammad Mansur got from his parents.

After receiving education from his parents, KH Muhammad Mansur was advised by his parents to continue studying Islam at the Nurul Iman Islamic boarding school, after receiving advice from his parents, he went to Seberang Jambi to study Islam for six years from 1948- 1953, while studying he had expertise and mastered the book of fiqh , one of the lessons available at that time. After returning home , KHMuhammad Mansur put into practice the knowledge he had gained while studying by teaching at the mosque in Mersam Village, such as teaching the Koran , Islamic Law, and the Pillars of Islam. Pillars of Faith and matters relating to worship. For two years KH Muhammad Mansur taught at Mersam then in 1955, as an adult, he was motivated by his family to add and deepen his knowledge of religion. Therefore he went to study at Nurul Jalal's study which is located in Mangun Jayo Village , because of the difficulty of transportation at that time he used a boat to go to study via Batang Hari, with a fairly long journey which took two days, and finally he arrived at Nurul Jalal's recitation he was welcomed by the teacher Zahrudin Bin Utsman KH Muhammad Mansur conveying what his purpose was, the teacher Zahrudin also accepted KH Muhammad Mansur, while studying he was a diligent student, for two years KH Muhammad



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Mansur studied at Nurul Jalal Recitation, after that KH Muhammad Mansur was advised by his teacher to help his teacher in teaching, KH Muhammad Mansur was very happy with his teacher's suggestion and KH Muhammad Mansur accepted the suggestion from his teacher and began teaching at the recitation at Nurul Jalal. The weakness of KH Muhammad Mansur in the field of education is his lack of knowledge about general education such as physics, biology, English and so on.

In domestic life, KH Muhammad Mansur is a husband and a good father to his children. This can be seen from the way he educates his children. He gives freedom to his children to choose the education they like, which does not only focus on religious education because for KH Muhammad Mansur religion is spiritual food that is manifested in daily behavior. However, this does not rule out the possibility of studying other general knowledge, of course, the Qur'an as a guide for life. As a scholar who is a role model for the community, he always provides enlightenment about religion to the community and of course also to his children, his firmness in educating his children about religion is highlighted more than the way he practices religious values in himself. So that his children know the importance of religious knowledge to guide life in the world and in the hereafter.

In 2002, precisely in May or the month of Muharram KH Muhammad Mansur suffered from lung and heart disease and was treated at the Jambi DKT Hospital. He was healthy for a while, then his illness recurred and he was taken to the Selaguri Padang Hospital. On August 5, 2002, to be precise, Monday night at 19.15 at the age of 66 KH Muhammad Mansur passed away, Allah's mercy left a wife and eight children. The process of organizing the body was directly led by H. Sibawaihi and he was buried at the Nurul Jalal Islamic Boarding School in Muara Tebo.

Meanwhile, KH Muhammad Mansur's efforts in developing Islamic Education were by way of preaching. At first he developed Islamic religious teachings in Muara Tebo by reciting from mosque to mosque, namely teaching reading the Koran, morals and the yellow book, including fiqh (Safinah, Al- Goyah, and Bajuri) and Tauhid (Aqidatul Layman, Hamsatun Mutun) KH Muhammad Mansur conducted da'wah to mosques and lectures on the commemoration of major Islamic holidays such as the Birthday of the Prophet Muhammad SAW and the Isra Mi'raj of the Prophet Muhammad SAW. The struggle of a scholar in general is to develop human morals as well as KH Muhammad Mansur who struggled to guide society to the right path. But this is not as easy as we imagine. KH Muhammad Mansur had to overcome various obstacles, one of which was when KH Muhammad Mansur taught at the mosque at night after the evening prayer , 70% did not attend it



\ because most people felt tired because they were busy working during the day so that at night they felt lazy to listen study at the mosque. Even so, KH Muhammad Mansur did not give up, he continued to carry out his activities by lecturing to mosques to teach knowledge about the Islamic religion, which was followed by KH Muhammad Mansur solely for the sake of upholding the syi'ar of Islam.

The beginning of the establishment of this pesantren was due to the encouragement of the surrounding community who wanted to deepen their Islamic religious knowledge and wanted a special location for the process of deepening this religious knowledge. Therefore, in 1995 KH Muhammad Mansur opened a recitation which was named Nurul Jalal in the form of a thatch-roofed stilt house and plank floors . Huda, Suhairi the leader of the Modern Al-Hariri Islamic boarding school, Mahdili , the Principal of Madrasah Aliyah Bustanul Huda, Komaruddin the leader of the Simpang Niam Islamic boarding school, M. Fauzi The leadership of the Nurul Jalal Islamic boarding school, Sahrul, Purnomo, Sukri, Jupri and Edi Efendi Along with the times because science and technology. KH Muhammad Mansur and his comrades , one of whom was H. Sibawaihi , together with the community, held deliberations to establish the Nurul Jalal Islamic Boarding School, which was established in 1996. In addition to learning salafi knowledge at this Islamic boarding school, he also studied science adapted to the National education curriculum and curriculum. Department of Religion and Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) levels. This Islamic boarding school was established as a place of study and gathering for KH Muhammad Mansur's students. In addition, a place for recitation was also opened for mothers but separate from the main Islamic boarding school which is located in the Imam Bonjol market (Muara Tebo) or is called the sea boarding school, while the teachers who teach are Hj. Siti Khadijah and KH Muhammad Mansur but at this time the sea boarding school has been moved to the main boarding school. Nurul Jalal Islamic Boarding School Until now, this Islamic boarding school still exists , which is led by KH Muhammad Mansur's son, H. Fauzi.

KH Muhammad Mansur is a person who has in-depth knowledge, especially in the field of religious knowledge as he masters the field of Fiqh with a high desire as evidenced by the struggle of KH Muhammad Mansur in studying Islam. By having in-depth knowledge, he was able to convey to the community all matters related to religion and society so believed in KH Muhammad Mansur. During his lifetime, KH Muhammad Mansur was very diligent in writing and composing books in the field of Fiqh. All of his books were used by his students in reciting the Koran and to this day. These



\ books are still used by the students of the Nurul Jalal Islamic boarding school. All of these books were used by KH Muhammad Mansur to teach in mosques. Everything he did was to impart his knowledge to other people, such as the Mangun Jayo area , Muara Tebo, and many other areas.

At first KH Muhammad Mansur developed education in Muara Tebo, namely teaching at the mosque by means of halaqah , namely students circling their teachers. From this it was already seen how the role of the community was in helping KH Muhammad Mansur in developing Islamic education. Then it continued with the construction of the Nurul Jalal boarding school, with the support it was from his comrades in arms and the community that the process of building the Nurul Jalal Islamic Boarding School was established, which he, with the people's trust in him, built and managed the Nurul Jalal Islamic Boarding School himself. According to the author, the most influential supporting factor is the support from the family. It is clear that the family really supports what KH Muhammad Mansur did and it was his family who first said that KH Muhammad Mansur spoke the truth. Because without encouragement from the family itself it is impossible that what we do will produce maximum results.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

KH Muhammad Mansur was born in Mersam Village in 1936. From a simple family, he was the fifth of five children whose father was named H. Hamzah and his mother was named Hj. Rabimah . This Tuan Guru married at the age of 22 to Siti Khadijah, the daughter of his teacher KH Zahrudin and had eight children, three boys and five girls. after getting married on the advice of his parents-in-law because of the long distance to move to Muara Tebo, After a long stay in Muara Tebo he founded the Nurul Jalal Islamic Boarding School and died on August 5, 2002 at 19.15 WIB coinciding on Monday night in Muara Tebo .

The first education KH Muhammad Mansur got was sourced education from his two parents. After getting education from his parents, he studied at the Nurul Iman Islamic boarding school, located in Jambi , across from him . Then in 1955 he continued to study Nurul Jalal. KH Muhammad Mansur's effort in developing Islamic education was to develop Islamic religious teachings in Muara Tebo by carrying out da'wah to mosques by reciting recitations, namely reciting the yellow book, then establishing a boarding school named Nurul Jalal



SUGGESTION

Based on the results of research on the Biography of KH, Muhammad Mansur as a Figure of Islamic Education in Muara Tebo, Tebo Regency (1936-2002), the researchers provide the following suggestions: 1) After the authors have conducted research and identified the biography of KH Muhammad Mansur, it can be used as an example for prospective educators, educators or students 2) For current religious teachers to be used as references 3) For students of history to be used as a reference

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