



Observing the Development of the As-Sunnah Islamic College (historical studies)

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Abstract


The formulation of the problem in this research is how is the development of the As-Sunnah Islamic High School from 2002 to April 2022?" The purpose of this study is "to find out and explain the history of the development of STAI As-Sunnah from 2002 to April 2022. The research method used is to use a historical qualitative method, namely by a logical analysis of events that took place in the past. This research is that in 2002 the Ar-Risalah Al-Khairiyah Foundation was established as a legal umbrella for educational institutions. The initial education is at D3 Da'wah As-Sunnah Academy. Then it was changed to Ma'had Aly As-Sunnah then right in 2012 it officially became STAI As-Sunnah. And it will be planned to become an Institute level, towards that plan in 2021 it is available and has received operational permits for 3 Faculties and 6 Study Programs, then the alumni are qualified as evidenced by the results of the exam and the mandatory thesis trial requirements, namely the obligation to pass the 7 juz Qur'an exam and pass the language. Arabs, then the alumni can immediately get employment as evidenced by the letter of assignment obtained by the alumni.

Keywords: Development; Higher Education; STAI As-Sunnah.

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Introduction

Youth is one of the main spears of the progress of a country, if the youth are well educated then the country will progress and develop. In response to this, the government requires its people to attend 9 years of schooling. However, the reality that occurs in the field is not necessarily an educated person if he only studied for 9 years, the government established educational institutions at the high school/equivalent level and universities as well as providing opportunities for every educated people to open or establish educational institutions at the high school/equivalent level and universities. high with private status.

There are many private universities in Indonesia, and there are 4 models and modes of implementation, namely: a) requiring students to stay/live in a dormitory for 4 years, b) requiring students to only live in a dormitory for 1 year, c) providing options and certain conditions and the number of students is limited, and d) requires students to only come to campus when the KBM process is running.

As-Sunnah Deli Serdang Islamic College (STAI) is located in Deli Serdang district, North Sumatra province, and is one of the Islamic universities under the auspices of KOPERTAIS region IX. STAI As-Sunnah is a college with a style of management that requires students to live in a dormitory for 4 years in line with Harahap¹ Islamic Religious College with Boarding School.

In 2021 STAI As-Sunnah already has 3 faculties and 6 study programs, namely: 1) Tabiyah Faculty: a) Arabic Language Education Study Program, and b) Islamic Religious Education. 2) Faculty of Da'wah: a) Islamic Communication and Broadcasting Study Program, b) Islamic Counseling Study Program, 3) Sharia Faculty: a) Ahwal Al-Syakhsyiyah, b) Sharia Economic Law (Muamalah).

In 2012 STAI As-Sunnah was inaugurated with the first students. 2002 was the beginning of the establishment of the STAI As-Sunnah campus with its initial name being Academi Dahwak Ali As-Sunnah, over time it was changed to Ma'had Aly As-Sunnah. STAI As-Sunnah has advantages, namely:² a) provide or employ all alumni, b) colloquial Arabic and most of the language of instruction in Arabic, c) tuition fees are full scholarships and at the beginning of 2018 are paid at an affordable rate, d) separate between students and students, e) has a library with adequate references, f) has the best institutional accreditation among 42 universities under KOPERTAIS region IX, namely "B" in 2019.

The term development means a series of progressive changes that occur as a result of the process of maturity and experience.³ Defines development as "Long term changes in a person's growth feelings, patterns of thinking, social relationships, and motor skills"⁴ while it defines development as a continuous and progressive change in the organism from birth to death, growth, changes in form and in the integration of physical parts into functional parts, and maturation or emergence of basic patterns of behavior that are not studied. According to Van den Daele "Development means qualitative change". This means that development is not simply an increase of a few centimeters in a person's height or an increase in one's abilities, but rather a process of integration of many complex structures and functions.⁵ According to F.J. Monks in Nasution, the notion of development refers to "a process towards a more perfect and cannot be repeated". Development refers to changes that are permanent and cannot be reversed.

¹ Muhammad Sapii Harahap, *Boarding School Perguruan Tinggi Islam (Kajian Berbasis Data Penelitian Lapangan)* (PKBM AL-AMIN, 2020), h. 40.

² Muhammad Sapii Harahap, "Pelaksanaan Pendidikan Boarding School Di Sekolah Tinggi Agama Islam As-Sunnah Deli Serdang." (Universitas Islam Negeri Sumatera Utara, 2019), h. 12.

³ Matthew E Hurlock et al., "Identification of Novel Synaptonemal Complex Components in *C. Elegans*," *Journal of Cell Biology* 219, no. 5 (2020): h. 20.

⁴ Diane E Papalia, "Experience Human Development," 2015, h. 3.

⁵ Leland D Van Den Daele, "A Cook's Tour of Development," *The Journal of Genetic Psychology* 128, no. 1 (1976): h. 124.

Development can also be interpreted as an eternal and permanent process that leads to an organization at a higher level of integration, based on growth, maturation, and learning.⁶

From some of the above understandings, a general conclusion can be drawn, that what is meant by development is not limited to the notion of greater growth, but it also contains a series of psychological changes that take place continuously and are permanent from the physical and spiritual functions of the individual. . In this research, what is meant is the development and progress of the STAI As-Sunnah institution, which is the scope of the province only and is now national in the sense that its scope is getting wider, and this is in line with Harahap⁷ about how the place and location of learning and teaching and the students were expanded in the Umayyad dynasty compared to the previous period, while the curriculum remained the same.

Based on the explanation of the observations above, the author is very interested in researching more deeply and in detail about the uniqueness of the campus by giving the title "Viewing the Development of STAI As-Sunnah" in this paper the researcher will limit it from 2002 to April 2022. The formulation of the problem is "How is the development of the As-Sunnah Islamic College from 2002 to April 2022?" The purpose of this research is "to find out and explain the history of the development of STAI As-Sunnah from 2002 to April 2022.

The research method used is the historical qualitative method, namely by a logical analysis of events that took place in the past.⁸ Sources of data can be primary, namely people directly involved in the incident, or sources of documentation relating to the incident. The purpose of historical research is to reconstruct past events systematically and objectively, through collecting, evaluating, verifying, and synthesizing data obtained, so that facts are determined to conclude. Describe events that have occurred on campus by using data collection⁹: 1) Documents, namely documents that are written either official or daily notes of policyholders, such as decision letters from policyholders at the time both from within campuses, foundations, and government institutions. 2) interview,¹⁰ namely with people who were present at the time such as the leadership and deputy leadership starting the campus until April 2022, with several alumni. 3) observation, namely looking directly at the research location by observing any events that had occurred at the time. interviews and documents and serve as evidence later. The primary sources are Ustad Indra Rustam, Bc, M.Ag, Ustad Dr. Sopian Sinaga, Lc, M.Pd.I, Ustad Tiy Kusmarrabbi Karo, MA, Ustad Fahkrurrozi, MTH, and Ustad Khairul Anhar, Lc, M.Si, May Allah give you abundant sustenance and blessings and long life in obedience to- His. Secondary sources are several alumni and social media of the institution and its alumni.

Gray in Wasino¹¹ describes the procedures for writing historical research, namely: 1) Determining the title or subject of the research to be researched or investigated. 2) Looking for evidence (proof) or source materials (both primary sources and secondary sources) needed (Heuristics). This second stage includes the technique of recording from source materials (note-taking) in bibliographical cards. 3) Assessing or testing source materials with external criticism and internal criticism. criticism) to determine / establish authenticity (authenticity:

⁶ Fauziah Nasution, "Peran Kualitas Kemelekatan Anak Terhadap Perilaku Sosial," *JURNAL RAUDHAH* 4, no. 2 (2016): h. 55.

⁷ Muhammad Sapii Harahap, "Sejarah Dinasti Bani Umaiyah Dan Pendidikan Islam," *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 4, no. 2 (2019): h. 77.

⁸ Masganti Sitorus, "Metodologi Penelitian Pendidikan Islam," 2011, h. 22.

⁹ Muhammad Sapii Harahap and Isnawati Isnawati, "TEACHERS' PERCEPTIONS OF REWARD AND PUNISHMENT AND ITS IMPLEMENTATION IN LEARNING AT SMP IT KHAIRUL IMAM MEDAN," in *Proceeding International Seminar of Islamic Studies*, vol. 2, 2021, 79.

¹⁰ Muhammad Sapii Harahap et al., "Learning Al-Quran and Arabic at the Orphanage," *Al-Arkhabii: Jurnal Pengabdian Masyarakat* 1, no. 1 (2022): 97.

¹¹ Wulan Juliani Sukmana, "Metode Penelitian Sejarah (Metode Sejarah)," *Seri Publikasi Pembelajaran* 1, no. 2 (2021): h. 12.

The steps in the historical method consist of:¹² 1) Heuristics, namely the stages/activities of finding and collecting sources, information, and traces of the past. 2) Criticism, namely the stages/activities of critically examining the sources, information, and traces, which consist of external criticism and internal criticism. 3) Interpretation, namely the stages/activities of interpreting the facts and determining the meaning and interrelationships of the facts obtained. 4) Historiography, namely the stages/activities of conveying the results of the imaginative reconstruction of the past by the traces of the past. In other words, the historiography stage is the stage of writing activities. We write down the results of the interpretation of these facts into a harmonious historical story. Here we are on the issue of composing skills (the art of writing).

Result and Discussion

In this discussion is the presentation of the results of the researcher's research, namely the researcher will describe the results from the early history of STAI As-Sunnah until April 2022 systematically, namely: 1) explanation of the early history of the establishment of Ma'had Aly As-Sunnah, 2) explanation of the history of the transition of Ma' had Ali As-Sunnah become STAI As-Sunnah, 3) explanation of STAI As-Sunnah from 2012 to April 2022. The results of the detailed discussion are:

History of Ma'had Aly As-Sunnah

History of Establishment

It started with a few students who had the idea of establishing a pesantren in West Sumatra, but at that time they were in a period of higher education at LIPIA Jakarta. Some of the students were Ustad Indra Rustam, Ustad Muhammad Talib, Ustad Mulyadi, Ustad Arwin Al-Ibrahim, Ustad Arsil Rusli, and Ustad Kamrizal. At that time Ustad Arwin Al-Ibrahim was the oldest among them. And at that time he was also pioneering Tarbawi Magazine. Ustad Arsil Rusli, who had completed his education earlier, then taught in Kuningan, West Java. Currently, he has died due to coronavirus infection. Meanwhile, Ustad Kamrizal, a year after that, also finished his education, but he was active in Jakarta. And Ustad Mulyadi is the youngest compared to the others.

During their education at LIPIA, the one who showed the most academic achievement among them was Ustad Muhammad Talib. With the Sharia department, there is only 1 class and he gets a Mumtaz score. At that time, the head of their department, Ustad Ibrahim Al-Hamed was very impressed with him, so one day Ustad Muhammad Talib was called by him. Ustad Muhammad Talib and several of his friends complained that they objected to the absence of an institution that could become a learning platform to support their plan. Ustad Ibrahim Al-Hamed accepted his complaint and advised him to propose.¹³

During the final exam, Ustad Ibrahim Al-Hamed called Ustad Muhammad Thalib to inform him that there was an activist who wanted to serve in Indonesia, specifically in North Sumatra. At that time Ustad Muhammad Talib and his colleagues refused to join because it was not according to their previous plan. After negotiating then they agreed and started pioneering their plan.

At the beginning of the formation of a membership structure that only consisted of a chairman, secretary, and treasurer. At that time, Ustad Indra added a member, namely Ustad Court Harahap, who was *qadarullah* that he had died due to the corona epidemic. Then also met with Mr. Ilyas Tarigan and Mr. Ali Akbar Simbolon.

Then a year before or in the month of Ramadan before they finish. LIPIA established a new institution, namely Da'wah and Ta'lim, chaired by Ustad Muhammad Yusuf Harun. The program

¹² Herlina Nina, *Metode Sejarah* (Satya Historika, Bandung, 2019), h. 30.

¹³ Indra Rustam. Dosen wawancara, Pada hari Ahad, 20 Februari 2022 jam 15:20. Tempat Workshop STAI As-Sunnah.

accommodates or facilitates preachers from Saudi Arabia to preach in Indonesia. About 100 people from delegates spread over almost 27 provinces throughout Indonesia. Because at that time it was summer vacation in Saudi Arabia so the preachers, mistakes, and preachers there spread to various parts of the world to spread the religion of Islam.

Shaykh Khalid Al-Madrudy Hafizhahullah was one of these preachers stationed in North Sumatra. Previously he had also preached to Cambodia and other countries. When he was on vacation in North Sumatra he fell in love with the area. And when he first went to North Sumatra, the ones who accompanied him were Ustad Ali Akbar Simbolon and cleric Ilyas Tarigan.¹⁴ In 2002, the Ar-Risalah Al-Khairiyah Foundation was established, chaired by Ustad Muhammad Thalib, with a secretary, Ustad Indra and Ustad Pangadilan Harahap.¹⁵ Under the guidance of Shaykh Khalid Al-Matrubi, Mr. Ilyas Tarigan, and Shaykh Nashir Al-Abri who are lecturers at LIPIA. With the supervisor of Shaykh Khalib Busair and Ustadh Ali Akbar Simbolon. Then they met with Shaykh Khalid Al-Matrubi and Shaykh Khalid Ar-Ruqoibah and discussed plans to build a higher education institution, but because the educators at that time were still undergraduate graduates, it was not possible to teach at a university. So that the D3 Academy of Da'wah As-Sunnah was made. Over time they started pioneering colleges.

The reason Shaykh Khalid Al-Matrubi pioneered and built this college was that he thought of bringing youth from Indonesia who could be nurtured in Saudi Arabia and would later be able to spread the da'wah of Islam in Indonesia. However, due to limited opportunities and high transportation costs as well as cultural and environmental differences, he initiated the establishment of this institution in Indonesia. Which sees the cost of living in Indonesia as more affordable and finances can be processed in Indonesia economically.

Currently, Ustadz Muhammad Talib is still pursuing a doctoral program in Saudi Arabia. Meanwhile, Ustad Pangadilan Harahap 2006, moved to his hometown and now he has died due to the corona pandemic.¹⁶

At the beginning of admission, the institution accommodated as many as 40 people. However, the number of alumni did not reach 40 because several students had resigned. After all, this institution had not been recognized by the Ministry of Religion, the Director-General of Islamic Education. Then during the presidency of Abdurahman Wahid there was a discourse to open Ma'had Aly as a boarding school version of the university but at that time the regulations had not been completed, but the name of the institution had been used until it was officially regulated.¹⁷ The agency's address is at Jalan Glugur Rimbun, Sei Glugur village, sub-district. Pancur Batu kab. Deli Serdang. What many people know is that it is located in Tanjung Anom, the previous village. At that time the location was 9000 m2. At that time the location was rented for 6 years which was then extended for the next 2 years so that it became 8 years there.¹⁸

It started with the visit of a Saudi Arabian da'wah activist who spent his summer vacation in Indonesia, initially he only lived in Jakarta and did da'wah there. But because he feels there are many preachers in Jakarta. He intended to travel around Indonesia and he chose to visit North Sumatra. On the way, he was surprised by the number of churches he found at almost every crossroads. Contrary to his prediction of Indonesia, the majority of the population is Muslim. However, in this area, it is difficult to find a mosque, which is a place of worship for Muslims themselves.¹⁹

¹⁴ Indra Rustam. Wawancara.

¹⁵ Ilham Tumanggor. *Wakil Ketua 1 Bidang Akademik*, wawancara, Pada hari Sabtu, 19 Februari 2022 jam 14:30. Tempat Workshop STAI As-Sunnah.

¹⁶ Indra Rustam. Wawancara.

¹⁷ Fakhrurozi. Dosen, wawancara, Pada hari Kamis, 17 Februari 2022, jam 10:30. Tempat Kelas PAI.

¹⁸ Indra Rustam. Wawancara.

¹⁹ Ahmad Solihin, *Profil Ma'had Aly As-Sunnah Yayasan Ar-Risalah Al-Khairiyah*, (Deli Serdang : Yayasan Ar-Risalah Al-Khairiyah, 2011), h.10-11.

At that time he was sponsored by the Jakarta Da'wah and Taklim Institute 2001 which gave birth to his concern and concern for the religious condition of Muslims and Islamic religious education in North Sumatra. or a professional dai with adequate academic competence. Because the activists see that the touch of da'wah in Sumatra must be increased. Therefore, for efficiency in preaching, Ma'had Aly As-Sunnah has formed to cadre the preachers.²⁰

After that, he returned to Jakarta to find out who would help him in building an educational institution. He is looking for students from LIPIA Jakarta to help him in realizing his good plan in organizing educational institutions as intended who have the same spirit and views as him. And at that time he met Ustad Indra Rustam and Ustad Pang Court. After that, they returned to North Sumatra and began to pioneer the development that will be realized.²¹

In 2002, together with several Indonesians who share the same spirit and views, the Ar-Risalah Foundation was founded, followed by the establishment of Ma'had As-Sunnah Al-Aly Li I'daad Du'ad, in the Indonesian version called the As-Sunnah Da'wah Academy. changed to Ma'had Aly As-Sunnah. For this reason, the Foundation leases land in Sei Glugur village, Pancur Batu district, covering an area of 9500 m², and on it stands the Panca Sakti school which is no longer operating. The lease of land and buildings lasts for 8 years. Over time and the efforts made by the Foundation's management, in 2007 the Foundation with Allah's permission was able to carry out a land acquisition for the establishment of the Ma'had Aly As-Sunnah complex. Furthermore, in 2009 with assistance from various parties including voluntary contributions of professional planning services and contractors with a real cost system, the construction of the Ma'had Aly As-Sunnah complex was started. Alhamdulillah, in mid-2010 the construction of the new Ma'had Aly As-Sunnah Ar-Risalah Foundation building was completed and in July 2010 it was officially occupied.²²

At the beginning of its establishment, Ma'had Aly As-Sunnah (Academy of Da'wah As-Sunnah) organized the I'daad Du'ad (Da'i Cadreization) program with an introduction to Arabic. In 2009, a 1-year intensive Arabic program was opened, responding to the low average ability of applicants in the Arabic language field which resulted in high student failure rates in each field of study. Thank God the program shows indicators of student development that are quite satisfactory. In addition, at first, Ma'had only held a special education program for *thullab* (male) considering the limited facilities and resources for supporting education for women, then in the 2010/2011 academic year Ma'had As-Sunnah held a local trial for women and women's programs. only has 1 batch. The program, Alhamdulillah, has shown encouraging results, but for the next 3 years after that, the acceptance of new students will still be very limited.²³

In the course of its journey, the manager of the As-Sunnah Da'wah Academy once tried to register this educational unit with Kopertais, but because the educational program implemented did not coordinate the programs that had been set by Kopertais, Ma'had Aly As-Sunnah failed to be registered with the agency. Therefore, the manager deems it necessary to seek other alternatives that guarantee the legality of the existence of this educational unit. Alhamdulillah, after digging up information and gathering information from various parties, the management agency decided that an educational unit in the form of a high school was the answer to this problem.²⁴

Ma'had Aly As-Sunnah was established 13 years. Ma'had Aly As-Sunnah already has 10 generations. With the number of students at the beginning, there were 40 people with 21 alumni. In the beginning, Ma'had Aly As-Sunnah was only devoted to students. The first leader served for

²⁰ Sopian Sinaga. Dosen, wawancara, Pada hari Kamis, 03 Maret 2022 jam 14:45. Tempat STAI As-Sunnah.

²¹ Indra Rustam. Wawancara.

²² Ahmad Solihin, h.11.

²³ *Ibid.*, h.11-12.

²⁴ *Ibid.*, h.12

approximately 3 years from 2002 to 2005. When he stepped down from his position the first leader immediately went to Saudi Arabia to continue his studies and until now the leader is in Saudi Arabia and his activities as a doctoral student at KSU (King Saud University) Riyadh, Saudi Arabia.

Since 2005 the leadership of Ma'had Aly As-sunnah changed hands to the second leader, led by Indra, he is an alumnus of LIPIA Jakarta at the undergraduate level and continues his master's studies at UINSU. During the second leadership period, there was no term assistant or deputy leader. And the second leader served for about 7 years from 2005 to 2012. The second leader is currently in Tanjung Morawa and his current activity is as an active lecturer at Stai As-sunnah. Furthermore, in 2012 Ma'had Aly As-sunnah changed leadership. Sopian Sinaga is the third leader to replace the second leader. At that time the third leader was holding two positions, namely as leader of Ma'had Aly and head of STAI As-sunnah because STAI As-sunnah had just been established.²⁵

Destination

Ma'had Aly As-Sunnah aims to spread Islamic teachings according to the Salafus Shalih *manhaj* which is reflected in the commitment to do good deeds and have noble character both individually and in society by a) Preparing students to become members of the community who have academic and professional abilities who are capable and committed to apply, develop and enrich the repertoire of Islamic knowledge, to become a critical, creative, innovative and dynamic motivator and broad-minded for the alignment of faith and moral improvement of the people thanks to the example and integrity shown. b) Promote Islamic science and culture through learning activities, training, research, study, and publishing of scientific works that can contribute to Islamic science, and improve the moral and spiritual community. c) Develop and disseminate Arabic and Islamic knowledge and strive to improve the standard of living of the people and enrich the national culture.²⁶

Vision and mission

Ma'had Aly As-Sunnah's vision is to become an Islamic higher education institution that is professional and superior in producing qualified and competitive human resources for religious science experts to carry out Islamic da'wah missions based on the Qur'an and Sunnah following the expert *manhaj* of sunnah *wal jama'ah*.²⁷ The mission is a) to build character based on the principles of monotheism and straight *aqidah* according to the Qur'an and the Sunnah of the Prophet *salallahu 'alabi wasallam* based on the understanding of sunnah *wal jama'ah* experts; b) Instilling and developing the principles of revelation discipline and obeying the rules in religious and scientific behavior; c) Integrating knowledge with charity; d) Strengthening the mastery of Arabic as the language of instruction for science and culture; e) Re-establishing people's belief in Islam and Rabhani scholars; f) Fortify the ummah from the superficiality of *aqidah* and habituation to the truth of Islam.²⁸

The history of the transition of Ma'had Aly As-Sunnah to STAI As-Sunnah

As-Sunnah Islamic High School was established in 2012. Its address is at Jl. Medan-Tanjung Morawa Km. 13, Gang Darmo, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency, North Sumatra.²⁹ At the beginning of the establishment, the area was about 2.3 hectares with the ownership status of the Ar-Risalah Al-Khairiyah Foundation. At that time there was only the PBA class building and the men's rear dormitory building.³⁰ Initially, STAI As-

²⁵ Fakhurrozi, Wawancara.

²⁶ Ahmad Solihin, h.17-18.

²⁷ *Ibid.*, h.16.

²⁸ *Ibid.*, h.16-17.

²⁹ Mariyati. Amidah, Wawancara, Pada hari Sabtu, 19 Februari 2022, jam 14:30. Tempat Kelas PAI.

³⁰ Fian Triadi, Wakil Ketua 3 Bidang Kemahasiswaan, wawancara, Pada hari Kamis, 17 Februari 2022, jam 10:30. Tempat Kelas PAI.

Sunnah was an academy/educational institution and cadre of preachers under the name As-Sunnah Da'wah Academy, having its address at Tanjung Anom village, Pancur Batu sub-district. It was established in 2002 and continued to operate until 2010 AD with 10 graduates graduating. The main purpose of the establishment of the As-Sunnah Da'wah Academy is to produce preachers who are qualified in the field of Islam and Arabic.³¹

Over time and because it was judged that the learning system was not at the level of the student-level learning system, STAI As-Sunnah was established as well as the demands of da'wah and employment. Managers such as ustad Sopian Sinaga and other leaders agreed to upgrade the status of the As-Sunnah Da'wah Academy to a more credible high school and register as a higher education institution recognized in the Republic of Indonesia.³² Thanks to God's will and the support from various parties, as well as the hard work of the managers, the process of transferring the status, went smoothly. In February 2012 through the Decree of the Director-General of Islamic Education Number: DJ.I/149/2012, Ma'had 'Ali officially became a high school.³³

STAI As-Sunnah 2012-2022

STAI As-Sunnah Periode 2012-2016

The chairman of STAI As-Sunnah for the 2012-2016 period was led by Ustad Dr.Sopian Sinaga, he was the first alumni of Ma'had Ali As-Sunnah (D3) in 2006. Prior to serving as chairman of STAI As-Sunnah, he served as a chairman study program. And now he is a permanent lecturer at STAI As-Sunnah as well as being a part of *memanjudah* which aims to improve the quality of STAI As-Sunnah.³⁴

The following is the structure of the education staff for the period 2012-2016.

Head of STAI As-Sunnah	Ustadz Dr.Sopian Sinaga , Lc., M.Pd.I.
Secretary to the Head of STAI As-Sunnah	Ustadz Muhammad Sapii, M.Pd.
Assistant Head 1 Academic Affairs	Tahun 2012 – 2016 : Ustadz Tiy Kusmarrabbi Karo, M.A. Tahun 2016: ustadz Fakhurrozi, M.TH.
Assistant to the 2nd Head of Administration and Personnel	Tahun 2012 : Ustadz Muhammad Ihsan, Lc. Tahun 2013-2016 : Ustadz Ali Masnur, Lc.
Assistant to the 3rd Head of Student Affairs	Tahun 2012 : Ustadz Zulham Effendi, M.Pd.I. Tahun 2012-2014 : Ustadz Wagiman Manik, M.Pd.I. Tahun 2015 : Ustadz Khairul Anhar, Lc.,M.Si. Tahun 2016 : Ustadz Ahmad Farhan, Lc.
Deputy head of 4 Infrastructure Sector	Tahun 2012-2016 : Ustadz Wagiman Manik, M.Pd.I.

STAI As-Sunnah educators are alumni of Ma'had Ali As-Sunnah, USU, LIPIA Jakarta, Al-Azhar Mesir, IAIN Imam Bonjol Padang etc.³⁵

³¹ *Panduan Akademi STAI As-Sunnah Deli Serdang*, (Medan : STAI As-Sunnah, 2020), h.1.

³² Khairul Anhar. Ketua STAI As-Sunnah, wawancara, Pada hari Rabu, 16 Februari 2022, jam 14:45. Tempat Kelas PAI.

³³ *Panduan Akademi STAI As-Sunnah Deli Serdang*, h.1.

³⁴ Nur Halimah As Sa'diah, Staf Prodi PBA, Wawancara, 19 Februari 2022, jam 15.00 wib

³⁵Sopian Sinaga, Wawancara.

STAI As-Sunnah students come from various regions in Indonesia, some from Padang, Bukit Tinggi, Riau, South Tapanuli, Medan and so on. And they are also not only graduates from Islamic boarding schools but from high schools and vocational schools too.³⁶ The number of STAI As-Sunnah students and their details are 1) QA 2012-2013: 162 students. With details of PBA 121 students, and KPI 41 students. 2) QA 2013-2014: 129 students. With details of PBA 90 students, and KPI 39 students. 3) Q.A 2014-2015: 160 students. With details of PBA 123 students, and KPI 37 students. 4) T.A 2015-2016: 159 students. With details of PBA 122 students, and KPI 37 students.

STAI As-Sunnah is an Arabic and Islamic language campus. So, the department that was first opened by STAI As-Sunnah was the Department of Arabic Language Education (PBA) and Islamic Broadcasting Communication (KPI).³⁷ The curriculum is divided into 2, namely the academic curriculum and the non-academic curriculum or extracurricular curriculum which aims to support the achievement of the core curriculum. The delivery of the academic curriculum at STAI still uses the Ma'had Ali As-Sunnah curriculum which consists of 36 credits per week, starting from 7.30 WIB to 12.30 WIB from Saturday to Thursday. As for what distinguishes the STAI curriculum from Ma'had Ali As-Sunnah, it is only in the vocational courses. The techniques and methods of learning are the same as using the credits used in Ma'had Ali As-Sunnah as well. The implementation of the curriculum is not only in the classroom, outside the classroom, or in the dormitory there are also additional curriculum activities, namely non-academic or extracurricular curricula such as *ilqo* sentences, *mubadhoroh*, recycling, giving Arabic vocabulary, *tasmi 'tatanwu*, and other activities. All of this is done to develop the potential and talents of the students at STAI As-Sunnah.³⁸

STAI As-Sunnah scored 60 alumni in 2016, with details of 30 brothers and 30 sisters.³⁹ The number of STAI As-Sunnah students and students who have completed their thesis is more than 60 people, but not all students who register are accepted and will graduate and become first alumni because there is a rule that every first alumnus of the Islamic High School under the auspices of KOPERTIS region IX limited to a maximum of 60 people. By these rules, STAI As-Sunnah only graduated 60 students. Every final student is required to pass a memorizing test of 7 zuz al-Qur'an and an Arabic language test. And these two points are one of the mandatory requirements to be able to register for a thesis trial.

STAI As-Sunnah requires its alumni to serve for 2 years and a certificate of completion of service is a mandatory requirement to get a bachelor's degree, it is during this period of service that alumni devote themselves and work, both at STAI As-Sunnah or several institutions under the auspices of Ar-Risalah Foundation. And several other institutions have submitted applications for service or teachers to their institutions. The initial requirement for calculating service for alumni is that when they have received a decree for the assignment to the institution to be addressed if the letter is not obtained, the alumni student has not started the calculation of service.⁴⁰

STAI As-Sunnah Periode 2016-2020

STAI As-Sunnah for the 2016-2020 period, chaired by Ustadz Tiy Kusmarabbi Karo, M.A or familiarly called Ustad Mujahid. He studied D3 at Ma'had Aly As-Sunnah as the first batch in 2005,⁴¹ then continued his undergraduate education at the Dar Al-Arafah Islamic High School (STAI-DA), then he took his master's education at the North Sumatra State Islamic Institute

³⁶Ilham Tumanggor,Wawancara.

³⁷Fakhrurrozi,Wawancara.

³⁸Khairul Anhar, Wawancara.

³⁹Nur Halimah As Sa'diah, wawancara.

⁴⁰Fakhrurrijal, Sekretaris Yayasan Ar-Risalah Al-Khairiyah, wawancara, pada hari Sabtu, 12 Februari 2022 pukul 13.00

⁴¹Bahrul Ulum, Ketua SPMB dan Ketua Perpustakaan, Wawancara, pada hari Senin, 14 Februari 2022 pukul 10.25 WIB. Tempat : Ruang Kelas PAI

(IAIN-SU), and took his doctorate education at the North Sumatra State Islamic University (UIN-SU). SU) With Islamic Religious Education study program from S1 to S3.⁴²

He served as Deputy Chair I in 2012-2015, then served as Chair of PPPM, then served as Chair of STAI As-Sunnah in 2016-2020, then resigned from his position as chairman of STAI As-Sunnah after the end of the second term. , then served in the Public Relations section of STAI As-Sunnah for about 2 years, and now works as a lecturer (lecturer).⁴³ the details of officials during this period are as follows:⁴⁴

Head of STAI As-Sunnah	Ustadz Dr.Sopian Sinaga , Lc., M.Pd.I.
Secretary to the Head of STAI As-Sunnah	Ustadz Muhammad Sapii, M.Pd.
Assistant Head 1 Academic Affairs	Ustad Zulham Effendi angkatan 4 dan Ustad Khairul Anhar angkatan 3 dari Ma'had 'Aly tahun 2007
Assistant to the 2nd Head of Administration and Personnel	Ustad Ali Masnur angkatan 3 dari Ma'had 'Aly tahun 2007
Assistant to the 3rd Head of Student Affairs	Ustadz Ahmad Farhan, Lc. Kemudian digantikan dengan Ustad Ahmad Faisal, Lc, kemudian digantikan ustad Ahmad Hawasy, Lc.
Deputy head of 4 Infrastructure Sector	Ustad Dr. Wagiman Manik (Abdur Rasyid) angkatan 2 dari Ma'had 'Aly tahun 2006

Most of the educators at STAI As-Sunnah are from within, many of them continuing their undergraduate education at LIPIA, STAIDA, Saudi Arabia, etc. As for postgraduate education, most of the STAI As-Sunnah educators continue their studies at the State Islamic University (UIN).⁴⁵

STAI As-Sunnah students come from various regions in Indonesia, some from Padang, Bukit Tinggi, Riau, South Tapanuli, Medan and so on. And they are also not only graduates from Islamic boarding schools but from high schools and vocational schools as well.⁴⁶ The number of STAI As-Sunnah students and their details are ⁴⁷ 1) T.A. 2016-2017, students from the Arabic Language Education Study Program amounted to 115 students, with 75 students, and 40 students. Then from the Islamic Communication and Broadcasting Study Program, as for the 40 students, 2) T.A. 2017-2018, students from the Arabic Language Education Study Program numbered 101 students, with 61 students, and 40 students. Then from the Islamic Communication and Broadcasting Study Program, there are 36 students. 3) T.A. 2018-2019, students from the Arabic Language Education Study Program numbered 122 students, with 80 students, and 42 students. Then from the Islamic Communication and Broadcasting Study Program, there are 37 students. 4) T.A. 2019-2020, students from the Arabic Language Education Study Program numbered 78 students, with 38 students, and 40 students. Then from the Islamic Communication and Broadcasting Study Program, there are 34 students.

STAI As-Sunnah has two study programs and one language preparation, namely: S1 Arabic Language Education (Ikhwan and Akhwat), 2) S1 Islamic Communication and Broadcasting (Ikhwan), and 3) Language Preparation Program also called I'd Lughawi. In this period it has also

⁴² Tiy Kusmarrabbi Karo, Dosen, Wawancara, pada hari Rabu, 16 Februari 2022 pukul 12.00 WIB

⁴³ Bahrul Ulum. wawancara

⁴⁴ Dariyanto Setiawan, Ketua Prodi KPI, Wawancara, pada hari Selasa, 22 Februari 2022 pukul 14.40 WIB.

⁴⁵ PANDUAN AKADEMIK T.A. 2020_2021_Final.pdf. hal.52-54

⁴⁶ Ilham Tumanggor, Wawancara.

⁴⁷ AlBahroyni, Ketua AAK, wawancara, pada hari Kamis, Februari 2022 pukul 13.00 WIB

been planned and the documents and requirements have been sent for the submission of 4 Study Programs at the end of this period the approval process from the Ministry of Religion has also been processed, as for the Study Programs in question are: 1) Addition of Islamic Religious Education Study Programs (Ikhwan and Brothers) 2) Addition of Sharia Economic Law Study Program (Ikhwan) 3) Addition of Islamic Counseling Guidance Study Program (Ikhwan), 4) Addition of Islamic Family Law Study Program.⁴⁸

STAI As-Sunnah is an Arabic and Islamic language campus. So, the department that was first opened by STAI As-Sunnah was the Department of Arabic Language Education (PBA) and Islamic Broadcasting Communication (KPI).⁴⁹ The curriculum is divided into 2, namely the academic curriculum and the non-academic curriculum or extracurricular curriculum which aims to support the achievement of the core curriculum. The delivery of the academic curriculum at STAI still uses the Ma'had Ali As-Sunnah curriculum which consists of 36 credits per week, starting from 7.30 WIB to 12.30 WIB from Saturday to Thursday. As for what distinguishes the STAI curriculum from Ma'had Ali As-Sunnah, it is only in the vocational courses. The techniques and methods of learning are the same as using the credits used in Ma'had Ali As-Sunnah as well. The implementation of the curriculum is not only in the classroom, outside the classroom, or in the dormitory there are also additional curriculum activities, namely non-academic or extracurricular curricula such as *ilqo* sentences, *mubadhorob*, recycling, giving Arabic vocabulary, *tasmi 'tatawwu*, and other activities. All of this was done to develop the potential and talents of the students at STAI As-Sunnah.⁵⁰

The second alumni of STAI As-Sunnah amounted to 129 people. 90 people from the Arabic Language Education Study Program, with 43 students and 47 students, and 39 students from the Islamic Communication and Broadcasting Study Program. The 2nd alumni students completed the undergraduate program (S1) in 2013-2014.⁵¹ The third alumni of STAI As-Sunnah are 160 people. 123 people are from the Arabic Language Education Study Program, with a total of 74 students and 49 students, and 37 students from the Islamic Communication and Broadcasting Study Program. The 3rd alumni student completed the undergraduate program (S1) in 2014-2015.⁵² The fourth alumni of STAI As-Sunnah are 159 people. 122 people from the Arabic Language Education Study Program, with a total of 80 students and 42 students, and 37 students from the Islamic Communication and Broadcasting Study Program. The 4th alumni students completed the undergraduate program (S1) in 2015-2016.⁵³ Every final student is required to pass a memorizing test of 7 zuz al-Qur'an and an Arabic language test. And these two points are one of the mandatory requirements to be able to register for a thesis trial.

STAI As-Sunnah requires its alumni to serve for 1 year and a certificate of completion of service is a mandatory requirement to get a bachelor's degree, it is during this period of service that alumni devote themselves and work, both at STAI As-Sunnah or several institutions under the auspices of Ar-Risalah Foundation. And several other institutions have submitted applications for service or teachers to their institutions. The initial requirement for calculating service for alumni is that when they have received a decree for the assignment to the institution to be addressed if the letter is not obtained, the alumni student has not started the calculation of service.⁵⁴

STAI As-Sunnah Periode 2020-2024

This period is the third period of leadership at STAI As-Sunnah which is currently led or chaired by Ustad Khairul Anhar, Lc., M.Si. in the decree of the foundation explained that he was in

⁴⁸Khairul Anhar, Wawancara.

⁴⁹Fakhrurrozi, Wawancara.

⁵⁰Khairul Anhar, Wawancara.

⁵¹AlBahroyni, Wawancara.

⁵²AlBahroyni, Wawancara.

⁵³Ustadz AlBahroyni, wawancara.

⁵⁴Fakhrurrijal, wawancara.

charge from 2020-2024. He is one of the 5th alumni of Mahad Aly As-sunnah, who then continued his studies at Muhammad bin Su'ud University (LIPIA) majoring in Sharia. After completing his undergraduate education at LIPIA, he continued his master's studies at USU majoring in Linguistics. Before serving as chairman of STAI As-Sunnah, in 2013 he served as secretary of the KPI study program, then in 2014, he was appointed deputy chairman of three student affairs departments. And in 2015 he was re-appointed as chairman of the KPI study program until 2019. Until finally he was appointed head of STAI As-Sunnah for the 2020-2024 period.⁵⁵

The one who holds the position of Secretary to the Chair of the STAI As-Sunnah is Ustad Muhammad Sapii Harahap M.Pd. he is the 9th alumnus of Mahad Aly As-Sunnah, he served until 2021, then after the ustad was replaced by Ustad Muhammad Ryza Anshari S.Pd. and he is the third batch of PBA STAI As-Sunnah, he will serve until 2022. Then after the cleric was replaced by Ustadz Albahroyni, he is an alumnus of KPI STAI As-Sunnah and he has served until now.

The Deputy Chairpersons of As-Sunnah are: 1) Ustad Ilham Tumanggor, S.Pd.I., M.Si. as deputy chairman of the academic field is the 8th alumni of ma'had aly As-Sunnah. 2) then the position of deputy 2 for administration and staffing was held by Ustad Dasa Syawal, S.Pd.I, M.Sos. who is the 2nd alumnus of Ma'had Aly As-Sunnah 3) the position of vice chairman for student affairs is Ustad Fian Triadi, S.Pd, M.Pd who is the first alumni of STAI As-Sunnah. 4) Then there is Ustad Idris S.Pd.I, the 7th alumni of ma'had Aly As-Sunnah, as deputy head of the field of facilities and infrastructure.⁵⁶

Based on information obtained from Ustad Fian Triadi M.Pd or who is often called Ustad Abu Sahl as one of the informants in this interview. he explained that most of the educators at STAI As-Sunnah were alumni of Ma'had Aly As-Sunnah and STAI As-Sunnah from various generations. The senior lecturers at STAI As-Sunnah who have taught since before the establishment of STAI As-Sunnah (during Mahad Aly As-Sunnah) are Ustad Indra, M.Ag. Hafizhahullah, a permanent lecturer who is also one of the pioneers and the first teacher of Mahad Aly As-Sunnah until the 2022-2024 learning period is still devoting himself to teaching Muslim children at STAI As-Sunnah and also preaching. May Allah reward his struggle with Jannah.⁵⁷

Then several permanent lecturers who are also senior educators at STAI As-Sunnah and are the first batch of Mahad Aly As-Sunnah including Ustad Fakhurrozi, M.TH., Ustad Dr. Sopian Sinaga, Lc., M.Pd.I. who recently completed his doctoral education at UIN North Sumatra, and Ustad Tiy Kusmarrabbi Karo, M.A. then from the second batch of Mahad Aly As-Sunnah who is also loyal to teach at STAI As-Sunnah including Ustad Dr. Wagiman Manik, who during this period held the position of Chair of the Scholarship Service, and M.Pd.I., Ustad Ahmad Faisal Ritonga, Lc. Then from the third batch, there was Ustad Khairul Anhar, Lc., M.Sc., who during this period served as the head of STAI As-Sunnah, Ustad Irham Dongoran, M.Ag., and Ustad Muhammad Ihsan, S.Pd.I. As for the fourth batch, there were Ustad Zulham Effendi M.Pd. and Ustad Dasa Syawal Syahputra, M.Sos. who in the period 2022-2024 holds the position of Deputy Chair II Bid. Administration and Senate.⁵⁸ Then from the fifth batch of Mahad Aly As-Sunnah there was Ustad Dirja Hasugian, M.Ag. continued to the seventh batch there was Ustad Idris S.Pd.I held the position of Deputy Chair IV Bid. Sampras and the Senate. Then from the eighth batch, there was Ustad Ilham Tumanggor, M.Sc. who during this period held the position of Deputy Chair I Bid. Academic/Sec. Senate, and Ustad Bahrul Ulum M.Pd who holds the position

⁵⁵Khairul Anhar, wawancara.

⁵⁶Khairul Anhar, Wawancara.

⁵⁷Fian Triadi, Wawancara.

⁵⁸Fian Triadi, Wawancara.

of Chair of the Section. PMB, Head of UPT Library. Then there was Ustad Muhammad Sapii Harahap, M.Pd. of the ninth generation.⁵⁹

The number of educators/lecturers in 2020-2022 ranges from 60 people, 4 of them have doctoral degrees. Among them are Dr. Sopian Sinaga Lc. M.A, Dr. Wagiman Manik, M.Pd.I. and Dr. Daryanto Setiawan, M.Kom.I.⁶⁰

STAI As-Sunnah students in the 2020-2022 period totaled 323 students, which is detailed in 2020 new student admissions/I numbered 78 people for PBA majors (male and female), and 38 people for KPI majors which were specially opened for students (male) only. With a total of 116 students. The number of STAI As-Sunnah students accepted in 2021 is even more, considering that there are new majors open for students (male and female). Namely, 30 students majoring in KPI (Islamic Broadcasting Communications), 78 students (male and female) majoring in PBA (Arabic Language Education), 71 students (male and female) majoring in PAI (Islamic Education), 15 students majoring in BPI (Islamic Counseling Guidance), and 13 students majoring in HES (Islamic Economic Law). With a total of 207 students.⁶¹

Regarding the regional origins of STAI As-Sunnah students for the 2020-2022 period, this is dominated by students who come from the island of Sumatra. Namely from Riau Province, West Sumatra Province, Then Aceh Province, and North Sumatra Province. As for students from Java, only a few people whose numbers can be counted on the fingers, as well as students from Kalimantan, and Sulawesi, especially the eastern part of Papua, are very rare to find at STAI As-Sunnah, especially for the 2020-2022 period. this.⁶²

The curriculum that applies to STAI As-Sunnah Deli Serdang students is a curriculum that refers to the Indonesian National Qualifications Framework (KKNI) and the National Higher Education Standards (SN-Dikti) by integrating and interconnecting Islamic knowledge and general science.⁶³

Presidential Regulation Number 8 of 2012 and Law Number 12 of 2012 concerning Higher Education explain that the KKNI is a framework for grading competency qualifications that can juxtapose, equalize and integrate the fields of education and the field of job training and work experience in the context of providing recognition of work competencies by with the structure of work in various sectors. Based on the Regulation of the Minister of Research, Technology and Higher Education Number 44 of 2015 concerning National Higher Education Standards (SN-DIKTI), the formulation of learning outcomes is included in one of the standards, namely the Graduate Competency Standards as stated in the article 5 paragraph (1) which is written as follows: "Competency Standards Graduates are the minimum criteria regarding the qualifications of graduate abilities which include attitudes, knowledge, and skills stated in the formulation of graduate learning outcomes"⁶⁴

The provisions of the graduate competence above are very much in line with the vision and mission as well as the objectives of STAI A-Sunnah, namely to give birth to individuals who believe, have noble attitudes/morals by the Qur'an and Assunnah, then master the fields of Islamic science and technology relevant to fulfilling the interests of the graduates. people and increase the competitiveness of the nation.⁶⁵

Since the beginning of the conversion of Mahad Aly As-Sunnah to STAI As-Sunnah in 2012, this has become the beginning of teaching compulsory lectures (general knowledge) combined with

⁵⁹Data angkatan Mahad Aly As-Sunnah.

⁶⁰Muhammad Ryza Anshori, Sekretaris Ketua STAI As-Sunnah, Wawancara, pada hari selasa 01-03-2022 jam 16.30 WIB.

⁶¹Fian Triadi, Wawancara.

⁶²Fian Triadi, Wawancara.

⁶³ [Pedoman Akademik 2021 SK Ketua.pdf](#), diakses pada hari selasa, tanggal 1 maret 2022 pada pukul: 08:10

⁶⁴ [Pedoman Akademik 2021 SK Ketua.pdf](#), diakses pada hari selasa, tanggal 1 maret 2022 pada pukul: 08:10

⁶⁵ [Pedoman Akademik 2021 SK Ketua.pdf](#), diakses pada hari selasa, tanggal 1 maret 2022 pada pukul: 08:10

Islamic knowledge (Mahad). Regarding curriculum differences, because STAI As-Sunnah is a cottage-based university, of course, many courses are specialties, which are generally studied in Mahad. However, the two curricula/courses (general courses and Mahad), both are still included in the KHS. And broadly speaking, the two curricula are required for all STAI As-Sunnah students of the vision and mission of STAI As-Sunnah to become a university that excels in Islamic studies and Arabic. Among the Mahad curricula that are included in the KHS (study results card) or reported to the PDTI (higher education database) are *fiqh*, interpretation, *ushul fiqh*, *faraidh*, *sharaf*, and *musthalabul hadith*.⁶⁶

Two majors were opened at the beginning of the construction of STAI As-Sunnah, namely PBA (Arabic language education) and KPI (Islamic broadcasting communication). The curriculum used is not one hundred percent changed, but only developed, initially studying religious knowledge and da'wah as a whole, then at STAI As-Sunnah plus compulsory lectures, media and technology training, research, and writing scientific papers.⁶⁷

STAI As-Sunnah as an Islamic religious high school based on the Koran, Assunnah, and understanding of Salafusshalih has begun to smell good in our beloved country, Indonesia. In 2020, exactly 2 years ago. Under the leadership of Ustad Khairul Anhar M.Si, STAI As-Sunnah opened wider opportunities for students of knowledge to continue their education in several newly opened majors, including PAI majors which were opened for students as well as students, there were also several majors opened specifically for students. student only. Among them: are the Department of BPI (Islamic counseling guidance) and HES (Sharia economic law).⁶⁸ In this period, initially, there were 4 new study programs which were later issued by the Ministry of Religion Decree regarding the operational permits of the new study programs, namely PAI, BPI, HES, and HI. But then only three of them were allowed except BPI and the latter which has been well-accredited from the four study programs above is the PAI study program.⁶⁹

Conclusion

This research concludes that in 2002 the Ar-Risalah Al-Khairiyah Foundation was established as a legal umbrella for educational institutions. The initial education is at D3 Da'wah As-Sunnah Academy. Then it was changed to Ma'had Aly As-Sunnah then right in 2012 it officially became STAI As-Sunnah. And it will be planned to become an Institute level, towards that plan in 2021 it is available and has received operational permits for 3 Faculties and 6 Study Programs, then the alumni are qualified as evidenced by the results of the exam and the mandatory thesis trial requirements, namely the obligation to pass the 7 zuz Qur'an exam and pass the language. Arabs, then the alumni can immediately get employment as evidenced by the letter of assignment obtained by the alumni.

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⁶⁸Affandi, Wawancara.

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