

# Contribution of Bahrum Jamil in Preaching in North Sumatra, Indonesia

Dra Nurdiani MA

Lecturer at the Faculty of Islamic Studies, Islamic University of North Sumatra, Indonesia

**Abstract:** Muslims of North Sumatra in particular have started to turn away from the real faith; truth is fading and the quality of the faith is dwindling. One of the causes is the lack of the roles of preachers and scholars so that very few can deliver the teachings of Islam to remote rural regions, and generally the preaching delivered by preachers and scholars is concentrated on urban regions. The method used in this study is qualitative method by means of historical approach. Bahrum Jamil highly contributes in developing the teachings of Islam to remote rural regions in North Sumatra. The preaching materials delivered are concerned with matters of faith, worship and morality. Bahrum Jamil also pioneers the establishment of Islamic University of North Sumatra, the oldest university outside Java Island, producing a lot of preachers to convey the teachings of Islam wherever they are. Through religious organizations, namely Al-Washliyah, Bahrum-Jamil also cadres young preachers to be able to convey the teachings of Islam to far-away rural regions in North Sumatra.

**Keywords:** Bahrum Jamil, preaching

## 1. Introduction

Islam is a proselytizing religion and the efforts to spread the truth and to bring people to believe Islam are regarded as a sacred duty by the founder or his followers. The zeal for truth is unending in the insatiable souls of the followers and the truth manifests itself in thoughts, words and deeds. They are fully enthusiastic and never satisfied in their efforts until they manage to instill the value of truth into the soul of every person, and what is believed as truth could be accepted by every human being.

Islam requires a community with ideal order for faith, observance, and morality. However, in the history of humanity this has never been fully realized; owing to this, preaching is always treated to improve the spiritual quality of individuals or community.

The weakening of the spiritual strength of the Muslims today is because they are gradually leaving the teachings of Islam in their lives. One of the causes of social and cultural decline of the Muslims is because of their negligence towards the soul of Islam. The weakening of religious consciousness and deficiencies to the divine call cause a loss of the sense of religion and the loss of sense of religion inevitably diminishes the function and influence resulting in the loss of trust and response to the teachings of Islam.

Preaching or *da'wah* has the role to re-function the humans' senses of religion which are basically natural so that that they can live the true purpose of life to worship God. Muslims in Indonesia and North Sumatra in particular, have started to turn away from the real faith and truth is fading so that the quality of one's faith gets dwindling. This is caused by the lacks of the roles of preachers and scholars to convey the teachings of Islam in rural areas. The scholars and preachers are focused only in major cities of North Sumatera so that not all Muslims in rural areas know much about Islam.

Bahrum Jamil is one of the scholars who makes a focus on preaching to rural communities. The roles of Jamil Bahrum's preaching in North Sumatra have been proved that 'in 1933 the Islamic Union named *Al-Jam'yatul Washliyah* held Islamic preaching activities in the land of Batak, of Christian realm. *Rijn'Se Zending* had earned the privilege from the Dutch government for 75 years to implement the development of Christianity. During the Japanese occupation, Bahrum Jamil was the first Muslim young man coming to this area to make an Islamic preaching on behalf of *Al-Washliyah* Youth".

In the land of Batak, Bahrum Jamil spreads the teachings of Islam by means of *tabliq*, having dialogues. He remained there for 4 months at the sidepart of the beautiful Lake Toba, in a small county named Porsea. Bahrum Jamil kept going to faraway regions to spread Islam. He frequently had to travel at night in the middle of padi field, and mountainous slopes, only to teach Islam to those muallaf and those who never know of Islam. The sermons at times began at 12.00 pm as till that hour some people had not got home yet from their rice-fields.

Jamil Bahrus preachings are not only limited to Lebaran Day, Friday sermon, Islamic organization and public lectures, but also through the means of education. The great work of Jamil Baharum to be remembered is a well-known university in North Sumatra, even known outside the island of Java that is Islamic University of North Sumatra (UISU).

## 2. Research Method

### 1) Research Approach

This research approach is a character study, that is an assessment of the concepts of thoughts and ideas of a character named Bahrum Jamil. This study uses a historical approach and by this approach a track record of one's life is conducted. The method used in this study is a qualitative method. The study seeks to collect, and record matters relating to the study in details.<sup>2</sup>

## 2) Data Source

In search of data the writer uses the following data collection techniques:

- a) The primary data source, a direct and immediate data obtained from the data source for special purposes. This data are from the family of Baharum Jamil namely: biological sons named Ir. H. Ikhbal Nasution, Drs. H. Abdul Haris Nasution and H. Ikhwan Nasution, LC.
- b) Secondary data sources, the data already collected and reported by people outside the writer. The secondary data obtained from his comrade-in-arms during the hard times of the establishment of UISU, Mrs. Hj. Sariani US, Aziz Mahmud H. Siregar and H. Sabaruddin Ahmad.
- c) Library research, this means that all the data sources are from the books and writings related to Baharum Jamil.

## 3) Data Technique Analysis

The data obtained, both primary and secondary, then are evaluated to determine the validity. Data collected then are clarified to form a clear arrangement. Then the existing data are grouped by problem categorization and analyzed qualitatively, and then summed to obtain the true meaning of the data. Then precise and deep analysis is done. All aspects of the concept and thought of the character are seen in harmony with one another. Reviewing in this method is descriptive by inductive approach, that is a formula or conclusion set based on the insights of a special nature.<sup>3</sup> This means the view and the development of the preachings of Baharum Jamil in a variety of documentation, then collected to create a formula or a general conclusion.

## 3. Discussion

### 3.1 Biographical Sketches

Baharum Jamil was born in Medan on August 14, 1924. Baharum Jamil is the son of Muhammad Jamil Nasution, Al Haj, and his mother, Salmah Tanjung. He has a noble personality with high discipline. As without discipline life could not run well. He never gives up on achieving something though through hard challenges. He has shown high spirit and willingness by establishing UISU. Many people are confused at Baharum Jamil. He says that this republic is once of nothingness. But we can build it. If we can build up a nation, why not a university?

Baharum Jamil is distinguished in matters of personality and cleanliness as a scholar in North Sumatra, especially Medan. His habit is wearing a white shirt with a jacket lined in black and wearing trousers, occasionally a sarong. Then at the Islamic University of North Sumatra when he becomes Chairman of the Foundation, when he see students male and female sitting side by side, he will be angry and he will separate the students. Success in preaching depends on the personality of the preacher himself, as recounted by Baharum Jamil to his students:

- 1) When a preacher has an attractive personality the preaching will be successful; on the other hand when the personality is not attractive, failure will surely come.
- 2) A preacher should really know the points of his discussion. Even if he is not a good orator, but if done seriously, he will be successful as he knows the points to be delivered.

- 3) Personality of *Mubaligh* or preacher must be strong and courageous; he is not to be affected by the views of the crowd in time of loss, and not to be shaken when people's eyes are bulged for dislike. Do not have a defect in temperament though there are physical defects.
- 4) Personality should be attractive, soft but not weak; humble not proud, forgiving but respected. A preacher sits among the crowd, but he is always higher than the mass. He has to feel what people feel.
- 5) A preacher should know the bases, *Al-Qur'an* dan *As-Sunnah*. In addition, he has to understand psychology (nafs) and know the traditions of the community to be preached upon. He has to enter from the gate of the tradition as long as the tradition is not against the religion. He has to avoid himself from the tradition if proved to be against the religion.
- 6) It must be noted that exemplary in attitude in life is much more memorable to the soul of the people than the words coming out of *mulu*. Conducting preaching by the examples of memorable attitude is much better than a long vehement speech. Sometimes a preacher does not realize that all his words and attitudes are observed by the people. By this it is important to know that self-teaching is a real preaching and this lead to loyalty in observance, fluency in Arabic language and some other things.<sup>4</sup>

### 3.2 Preaching Method of Baharum Jamil

Baharum Jamil is a name that is familiar to everyone in North Sumatra particularly, and Indonesia in general. This *Al-Washliyah* preacher is competent and never gives up. In his youth as a preacher he never knows the meaning of 'tired'. Baharum Jamil manages to mobilize some of the young generation in North Sumatra particularly the successor generation of *Al-Washliyah* till the end of his life. Baharum Jamil has some methods of preaching that that the concepts to be delivered can be understood by the public. Some methods conducted by Baharum Jamil are as follows:

#### a) *Dakwah bil hal*

Baharum Jamil is a charismatic preacher in North Sumatra, especially in the city of Medan. In delivering his preaching he has a variety of methods among which is *bil hal*, preaching method of *kitabah bil*, method of oral *bil*. *Da'wah bil* is a form of preaching to broadcast the teachings of Islam to people and communities in a way to realize the teachings of Islam into real charity. In a narrow scope, *bil* preaching can be realized in daily behavior. While in general sense *bil* preaching is realized by forming or shaping various means of social life of the community, such as schools, houses of worship, economic institutions, jobs, pilot projects, training centers, service bureaus and so on, according to a growing need in the community as the object of preaching.

Since the Prophet Muhammad is lifted to be the Messenger, he has been practicing *bil hal Da'wah* by giving *Uswatun hasanah*, both in words and behaviors and deeds. History records that by giving *Uswatun hasanah* to people, the Prophet manages to attract the sympathy of other people and ultimately they accept Islam without any sense of coercion and pressure.

*Bil Hal Da'wah* is indeed an effective form of preaching in order to implement Islamic teachings to people, because people will be easier to accept a doctrine that is realized in real charity rather than being delivered in the form of a method or a theory. *Da'wah bil* perhaps is a correction to the preaching which has been much focused on the pulpit preaching having an impression of watching from the side of the receiver and the speech itself, while the available power runs out for such activities without any significant change.

*Bil Da'wah* as understood by most people is a construction preaching, performing concrete actions in the process of change in community towards progress, meaning that the preaching progressive even revolutionary.<sup>5</sup> *Da'wah* will not get the status quo if opposed to revelation demand or religious teachings. *Da'wah* is a simultaneous movement and the reconstruction of community in accordance with Islamic teachings in various areas of life to promote Islam as a religion (*ad-deen*), and a worldview and paradigm for solving the problem.

*Bil Da'wah* can also be conducted in the form of community development, for community development or empowerment of the people is the process of a series of activities leading to the improvement of living standards and social welfare.<sup>6</sup> The process contains activities that are expected to change and develop the attitudes, lifestyle, mindset and raise public awareness.

*Bil hal* preaching methods done by Baharum Jamil are engaged in social and community affairs such as setting up a mosque, *musholla*, and educational facilities such as schools and *madrasah*, building mosques and *musholla* as well as a means of education closely related to the development of preaching of Baharum Jamil in North Sumatra.

The mosque, founded by Jamil Baharum in proselytizing *bil hal da'wah* activities is a mosque in Labuhan Batu and a mosque in the UISU campus Medan. In addition to building mosques or Islamic initiation, the Batak in groups are converted to Islam and there is also a family group individually converted to Islam in full consciousness after they understand Islam from preachers sent by the preaching council.<sup>7</sup>

Other *Bil Da'wah* proselytizing conducted by Bahrum Jamil is the establishment of Islamic education centre, namely the Islamic university called the Islamic University of North Sumatra located on Jalan Singamangaraja Medan.<sup>8</sup>

The purpose of Baharum Jamil to establish Islamic university is to produce a cadre of intellectual scholars or intellectual preachers, with extensive knowledge in the field of religion and society. He wants the birth of fighter cadres to reinforce the divine teachings and there is no way in that direction except by means of science and charity.

In relation to *Bil hal Da'wah bil*, Bahrum Jamil in time being a member of the Constituent with headquarters in Bandung, takes time to build *Madrasah Al-Washliyah* located on Jalan H.M Tabri Sand Kalili Bandung in 1957-1958.<sup>9</sup>

According to information received from The late. KH Ali Usman residing at that time on Jalan Burangrang Bandung,

the one establishing the Islamic University High (PIT) is Bahrum, then PIT becomes Bandung Islamic University (UNISBA) now, in the 60s KH Ali Usman actively guiding PIT in Bandung and he is a member or respected elder of *Al-Washliyah* Bandung.<sup>10</sup>

#### b) *Bil Kitabah Da'wah* or Preaching

In addition to proselytizing *bil hal da'wah* in the form of real action, he is also using *bil kitabah* preaching that is by written medium. According to Bachtiar Wardi in his book *Da'wah* Research methodology, it is explained that written preaching are in the forms of books, magazines, newspapers, banners, pamphlets, paintings and others.<sup>11</sup>

Further Baharum Jamil stresses that based on the above verse, there is no way that can be done to count the favors of Allah. By piles of the existing blessings of God, we are given a sense to dive into the *sunatullah* governing nature. We given heart to be capable to be repository of knowledge and with the heart that we are also given chance to pray directly to God anytime and anywhere. We are given *Kudrat* and *Iradat*, hearing and sight; we are also given knowledge and other things. Blood circulation in our body, our breathing, all occupy the corresponding positions respectively in accordance with the *Sunnah* governed directly by Allah. There are many more blessings given by Allah that cannot we mentioned one by one.

Bahrum Jamil's writing in the text of *Eid al-Adha*, is entitled "Inner Peace". This refers to tranquility and peace accompanied by *ridho* and patience facing all types of trials. Being quiet because there is a relationship with God, being always in His protection and being peaceful in the providence of Allah.

#### c) *Oral bil Da'wah*

*Oral Da'wah bil* done by Bahrum Jamil is by conducting lectures in mosques and *mushalla*. Wardi Bachtiar explains in his book entitled "Da'wah Science Research Methodology that oral *Da'wah* is in the forms of lectures, seminars, symposiums, discussions, sermons, gatherings, Brainstorming and other things.<sup>12</sup>

What is described above by Wardi Bachtiar is preaching done by Bahrum Jamil in forms of lectures and sermons, such as his lectures delivered in *mushalla*, mosques, sermons feast day, and in time of giving lectures on *Islah Islah* study which means to repair or improve.

Bahrum Jamil, when delivering his *da'wah* is always seriously and focused on an issue and he conveys his preaching by adjusting the issues to the situation and condition and his *da'wah* can be accepted by all parties, either academicians or common people. Bahrum Jamil's *da'wah* in the midst of community is always acceptable by all parties regardless of movement, ideology and organizations. When preaching he does not discuss legal and political, issues but focuses on matters of *tauhid* or monotheism, morality and inner tranquility.<sup>13</sup> He states that the important goals in the inner life are to realize serenity, avoiding any form of conflict which is actually the enemy of the tranquility. The flurry of mind to face the chaos caused by the events in life, causes weakness in fulfilling the

obligation and this leads to self destruction. being weak before all the events is a new source for chaos and upheavals.<sup>14</sup>

Then Bahrum Jamil says that a strong faith in Allah and an established relationship with Him, give great strength to face all of these things. Faith will bring forth serenity and tranquility in the remembrance of Allah in all activities of life. Being peaceful is to feel that there is a relationship with Allah; feeling safe because always be with God. Everything said by Bahrum Jamil in his preaching has certain meanings. All his words reveals truth and he makes a good preparation before giving *da'wah*. He is always serious in his preaching avoiding all types of anecdotes. Owing to this the congregation will not get his points if they are not serious following his words.

The most interesting thing felt by the congregation is the issues of preaching is said to be ours, this means that the preaching has been realized by Bahrum Jamil in his daily activities such as praying and the ways how to behave. If he asks people to pay for *infaq*, he is the first to practice it and he is actually a man of generosity. If he ask people to possess good conduct, he is the first to have practiced it. His words are compatible with his actions and this gives a good impression to the public.

All his words make a quick change in behavior; anything bad will become good in a short time because his preaching leads to matters of faith and morality. In preaching, he never hesitates to tell the truth which comes from Allah by the source of the Qur'an and Sunnah. Then his preaching does not touch anything concerning *khilafiyah*. This is proved that he is accepted in all mosques in the city of Medan, and he is always called from all sides of people and organization. Likewise, he does not put any selection on friends because his friends are from various Islamic organizations such as from *Muhammadiyah*, *Alwashliyah*, *Nahdlatul Ulama* (NU) and *al-Ittihadiyah*.

#### **d) Efforts done by Bahrum Jamil in preaching**

*Da'was* undertaken by Bahrum Jamil has been started since he is still a child when he in elementary school or *Ibtidaiyah* during the Dutch colonial government era. Bahrum Jamil does like the songs sung by Dutch people. Dutch national anthem is taught at all state school of the Dutch East Indies, and the anthem must be sung once a week. Bahrum does not like singing the anthem because it is contrary to his conscience, especially at that time he learns at *Madrasah Al Washliyah* in the afternoon; he has been taught Islamic songs, and the songs of Indonesian struggle. August 31 is the day of commemorating the birth of Koningin Wilhelamina, a royal queen of the Netherlands. The government schools usually hold celebrations but Bahrum frequently plays truant to avoid celebrating the day. A teacher who loves him often asks why he is not present, and to this Bahrum firmly answers, I do not like raising the feast of the Netherlands.<sup>15</sup>

The teacher is named Mohammad Rajab, deceased and this teacher also has national spirit, often speaking highly of his young student, having a distinctive nature. After passing the final examination of the *madrassa Ibtidaiyah al-Washliyah*

Medan, Bahrum continues his school to Siantar, a historic town in the struggle for Indonesian independence. Bahrum enters the secondary school, named *Al Jam'iyatul Washliyah Institute*, a school with religious teachings and general knowledge. He studies religious sciences, Dutch, Arabic and English, in addition to other general knowledge.<sup>16</sup>

At that time, the Dutch government oversees all private national Institute sternly as the spirit of independence and anti Netherlands is taught there. It must be admitted that it is reality that in the *madrasah of Al-Washliyah* particularly in Islamic *madrasah*, the teachers and the *Mualim* inculcate the spirit of those set out in Qur'anic verse "*fakku Roqobatin*" and the words of Sayyidina Umar R.A. stating "Do you want to enslave someone whose mother gives birth to independence?"<sup>17</sup>

When still in the third and fourth year of teacher's school, Bahrum has been active in Student Association of Teacher's School abbreviated *Permunos*, and in his campus he pioneers the establishment of Indonesian Youth Association and the Scouting of *Al-Washliyah* based in Medan, which at that time is the capital of Deli Kingdom residency of eastern Sumatra. When the school students of the Institute of *Al-Washliyah* lead celebrations at school, then the police officers of the colonial government will come and oversee the issues of the preaching or speech and if considered wrong they will be brought to the office of PID Politike Inlands Dienst, a body of intelligence of Kingdom of the Netherlands in the city District or *kewedanaan* at that time. The colonial Police or P.I.D will be asking all sorts of questions for the purpose discouraging Indonesia's turbulent youth, having hatred towards the Dutch colonial government.

Typically, in matters of spreading Islamic teachings, Bahrum gets guidance and direction from the association he leads "*Al-Jam'iyatul Washliyah*". Indeed, efforts for spreading the teachings of Islam are not separated from the notes of *Al-Washliyah* especially since the association is entrusted by the Muslims in the first Congress of Indonesian Muslim in Surakarta, Central Java in 1941. The whole congregation and Islamic associations that are Members of the Islamic Assembly of *A'la Indonesia* (MIAI) such as *Nahdlatul Ulama*, *Muhammadiyah*, *Al-irsyad*, Islamic Party of Indonesia, *Matla'tul Anwar*, and others have given great confidence to *Al-Washliyah*, fully called *Al Jam'iyatul Washliyah* an Islamic association, based in Medan Sumatra to create and lead the Central Broadcasting of Indonesian Islam. Indonesian Islamic broadcasting center has been established before the outbreak of World War -2, and the outbreak of war in Asia. The chairman of the board of the *Al Washliyah*, The late H. Abdurrahman Shihab, is the first chairman of the Indonesian Islamic Broadcasting Centre, and with the arrival of the Japanese occupation to Indonesia, the Islamic Broadcasting Center gets stagnation under the pressure of the Japanese, fearing and suspecting of every note of Muslims, making *zuama* of Islam, take the rules of jurisprudence of *dar ul-mafasid mukoddamun ala jalbil masalih*.

The tides and waves of Islamic *dakwatul* will never retreat, not only in Islamic countries that have made progress, such

as Saudi Arabia being happy to have Mecca and Medina, but also in Egypt, Iraq, Iran, Pakistan, Malaysia and they are all interrelated to *kal jasadil wahid*, and *ya syuddu bakduhu bakdhan*.

That is Bahrum, when being the chairman of *Al-Washliyah*, proposes the sending of 19 *mubaligh/da'I* to the states of Sabah and some to Malaysia.

A number of scholars and young teachers of *Al-Washliyah* who have got the degree of bachelor of arts and at least have graduated from *Al-Qismul Aly* (senior level) of *Madrasah of Al-Islamiyah Jam'iah Washliyah* or from *Jam'iah Islamiyah* of North Sumatra and Islamic Religion State Institute SU have been collected and sent to the capital of Kinabalu, Sabah to perform the duties of *mubaligh* under the direction and leadership of the Islamic *Ulama* assembly of Sabah.

Sponsorship Efforts to send Indonesian Islamic *mubaligh* by Bahrum gets attention from both the *Umara* / Central government of Sabah, and support and blessing also from the Government of Indonesia. Secretary General of the Department of Religion, H. Bahrum Rangkuti and Laksamana Lut of Republic of Indonesia Admiral LUT RI. Religion, the representatives of Religion Department and government officials in Medan providing various facilities to implement the sending so that they do the *jihad* in East Malaysia, Sabah for almost four years.

The sending of the *mubaligh* gets a great success as the *mubaligh* have done their duties well and during on duty, they have Islamized a lot of people in Sabah. The leader of Sabah people, Datuk Mustafa bin Harun, the *mufti* of Sabah kingdom ever states a doctrine that only through Islam the people of Sabah, consisting of 23 races could become an unified Muslims, able to do good and make a development as well as a defense in Sabah in the future.

In his effort of preaching, Bahrum also publishes an Islamic magazine named *Mimbar Islam* and on the Indonesian government's decree of 1950 he was appointed as a member of the mission of Indonesian *Hajj* to Makkah *al-Mukkarramah* performing Hajj as a journalist. In that year he also finishes his pilgrimage. He then goes to visit Egypt and calls at at the University of Al-Azhar. He aspires to establish an Islamic University.

So on 7 January 1952 H. Bahrum Jamil S.H spearheads and chairs the Indonesian Islamic University starting with the faculty of law and the Community and now knows as Islamic University of North Sumatra (UISU). The idea of running Indonesian Islamic University comes when he visits Egypt to see the University of Al-Azhar. Bahrum does not learn at Al-Azhar because his visit is of a short period but he has brought an ideal to set up an Islamic University, in his homeland, Sumatra and at that time there is no Islamic University in Sumatra.

Bahrum then seeks financial aid to support UISU, including loan purchase of rubber plantation at Labuhan Batu, and the company then finances UISU. Ministers of Foreign Affairs mostly Islamic leaders give guidance to Bahrum, including Mr. Muhammad Room, who then becomes the first rector of UISU.

#### e) Influence of Bahrum Jamil's Preaching

Bahrum's preaching since his youth makes a big contribution to the development of preaching in North Sumatra. The influences could be seen in the fields of education, organization, social matters and teachings.

The influence of his preaching could be seen by the establishment of a university, named Islamic University of North Sumatra, which has produced a lot of scholars having great faith to Allah SWT and they have done merits in national as well as international levels.

Pertaining to *da'wah* influence, Bahrum Jamil has brought changes to the development of religious organization in North Sumatra and this could be seen from the fact of he become the first and second chairman in *Muktamar Nasional Al-Washliyah* and then he becomes the chairman of Al Jam'iyatul Washliyah Executive Board (1973-1980). By the influence of *da'wah* organization, Bahrum Jamil is still remembered that *Al-Washliyah* struggle till now remains in the concept of Islam based on those of the Qur'an and *hadith*.

Bahrum's influence in the development of preaching is so great that Syekh Abdul Malik bin Abdul Karim Amarullah (HAMKA) states in a letter:

My beloved son, .....I cannot portray on this narrow paper, how great the joy of my heart reading in the newspapers of that Al-Jam'iyatul Washliyah congress. I am grateful to Allah Jalla Azzawa as the voting puts you in your worthy place. It. I have seen all your efforts to hoist the flag of *Jam'iyatul Washliyah* since you are still young till now exceeding the age of forty. This is owing to the teaching of your leaders who have already gone, from H. Abdurrahman Shihab up to Thlib Arsyad Lubis, Sheikh H. Adnan Lubis and other great teachers of yours.

And thus says the divine commandment, *Wanaktubu Maqddamu waatsrahum, wa kullasayi'in, ah shanahu Mubin fi imamim*. You are from them. You and I in matters of soul defense have got the time of more or less 30 years so it is not a surprise if I feel very proud of you. I also feel happy as your siblings in *Jam'iyatul Washliyah* have trusted you on a responsibility. You have to know that I am the one in support of you and am always ready to guide you to the correct directions and I am sure your future will be better and your leadership is of great triumph. Please send my regards to your leaders of *Jam'iyatul Washliyah* and inform them that there is no difference between them and I and there is no *ikhtilaf* among us as what we are going to face in only one, that is our religion, religion of Islam and what we are going to achieve is also one, that the blessings of our God. Accept my warm, sweet-smelling and memorable compliments .....

From your beloved father;

Syekh Abdul Malik bin Abdul Karim Amarullah

Kebayoran Baru, 27 Jumadil Akhir 1393/28 Juli 1973

The same thing is also delivered by Bahrum Jamil's best friend, Sabaruddin Ahmad stating: Only Allah Subhana Wa Ta'ala accepts the gratitude and praise from His sincere

followers having firm faith on Him. But a faithful companion, is entitled to receive gratitude and thanks for each service policy towards religion and society.

Based on the above-mentioned principal, the Muslims should always appreciate the struggle of the nation to defend Islam sincerely and in this matter to give a high appreciation to Mr. Bahrum Jamil, S.H, who, with all his colleagues, have realized the struggle by establishing an Islamic university amidst the riots of anti-God movements under the protection of communist party during the former order era.

The establishment of the university is pioneered by H. Bahrum Jamil, accompanied by his four companies having the same ideals, H. Adenan Banawi, S.H H. A Rivai Manaf, H. Sabaruddin and Hj. Sariani As. They have only confidence and faith to Allah Azz Wa Jalla. By the blessings of Allah SWT, they have succeeded to change the history of Islamic education in this country by establishing an Islamic University of North Sumatra in the city of Medan by a motto: a stone by a stone, under the heat of the sun, we establish Islamic University of North Sumatra.

Surely, the work of Mr. Jamil Baharum has give a lot of benefits for the youth of Islam of Indonesia in continuity of the previous generation, for the glory of Islam in this country of ours. Only a great nation can appreciate the service of his people, as our proverb affirms:

When a tiger dies, it leaves its strips, and when an elephant dies, it leaves its tusk and when a man dies, he leaves a good name. May Allah Subhanahu Wa Ta'ala always bestow His mercy and blessing to you. Regards of ta'zim from your friend (Sabaruddin AHMAD).

#### f) Closing

Baharum Jamil goes preaching to rural areas in in North Sumatra. His preaching materials are around the field of faith, worship and morality. In *Da'wah* in education, Jamil Baharum pioneers the establishment of an Islamic University of North Sumatra who becomes the oldest university outside Java Island. In addition, Bahrum Jamil also of preaches through religious organizations, namely *Al-Washliyah* even he has ever been the chairman of that religious organization. In this organization Baharum-Jamil cadres young preachers to be able to convey the teachings of Islam to remotes parts of North Sumatra.

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- [17] Interview with Ikhwan Nasution Bahrum Jamil in Medan on 10 June 2016

#### Author Profile



**Dra. Nurdiani, MA.** The writer is the Alumni of Undergraduate Program (S1) of the Faculty of Islamic Theology, Islamic Institute of North Sumatera, graduate of 1991; S-2 Study Program of Islamic Studies at the State Islamic University of North Sumatra (IAIN-SU) (2005). At the present, he writer is the permanent lecturer at the Faculty of Islamic Studies, Islamic University of North Sumatra Medan Indonesia.