
**“EDUCATION TRANSFORMATION
TOWARD EXCELLENT QUALIT
BASED ON ASEAN COMMUNITY
CHARACTERISTICS”**

**Islamic State University Sunan Kalijaga
Faculty of Tarbiya and Teacher Training**

STATE ISLAMIC UNIVERSITY
SUNAN KALIJAGA
YOGYAKARTA

LENTERA
KREASINDO



Fakultas Ilmu Tarbiyah
dan Keguruan
UIN Sunan Kalijaga

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PREFACE

The main theme of the international seminar conducted by Faculty of Tarbiyah and Teaching State Islamic University Sunan Kalijaga Yogyakarta, Indonesia, is *'Education Transformation Toward Excellent Quality Based on ASEAN Community Characteristics'*. The background of the seminar is the lags of education quality in almost ASEAN countries in comparison with the universities in developed countries. The discussion will be focused on the way how to transform the education model in ASEAN toward excellent quality based on local wisdom. To elaborate the main theme, the organiser of seminar created three sub-themes: 1) globalizing education values based on ASEAN community Characteristics, 2) transforming education toward new paradigm, and 3) building religious next generation. The first theme is to offer the participants to write how to promote the quality of education to global level based on local culture. The second theme is to ask education experts to elaborate the new paradigm in the context of transforming education practise. The third is to give the opportunity to everyone of educator to present his research or experiences in promoting the education model.

Proudly, the organizer of the seminar presents the outstanding speakers from various universities of ASEAN, namely: Faculty of Education University of Malaya (UM), University of Dato Hussen Onn Malaya (UTHM), Faculty of Education University of Brunei Darussalam, Faculty of Education Thaksin University Thailand, and last but not least from UIN Sunan Kalijaga Yogyakarta, Indonesia.

Rosmawijah Jawawi, from the Sultan Hassanal Bolkiah Institut of Education (SHBIE) at University of Brunei Darussalam wrote the transformation of teacher education in University of Brunei Darussalam. The title is '*Teacher Education in Brunei Darussalam: Transforming tomorrow's Generation through Teacher Education today*'. She mentioned in her paper that since 2009, the Sultan Hassanal Bolkiah Institute of Education (SHBIE) at Universiti Brunei Darussalam has transformed into a graduate school of education. The Institute of Education which previously offered undergraduate programmes, has undergone a complete overhaul over the past couple of years to focus more on graduate programmes in research and evidence-based practices. SHBIE as a graduate school offers innovative graduate programmes which include Master of Teaching (MTeach), Master of Education (Med) and Doctorate of Philosophy (PhD). Part of the rationale behind this transformation, as in other countries, was a desire to enhance the professional status of teachers in the nation by (i) having a policy that all teachers should in the long-term be qualified to masters level and (ii) ensuring that the education teachers receive provides them not only with basic teaching strategies, but also with the skills to engage in on-going, evidence-based improvements in their teaching throughout their career. This paper will discuss the transformation of SHBIE in the pursuit of better teacher quality that aims to upgrade the teaching profession in Brunei Darussalam.

The challenge for Brunei is that with a small population, Brunei is heavily dependent on a non-renewable resource for growth and stability. Education, therefore plays a critical role in equipping the country with the human resource needs to support its economic diversification agenda and enhanced well-being of people. The needs for economic diversification has made it imperative for the Ministry of Education to take on reformation and restructuring efforts with respect to education policy, structure, curriculum, assessment and qualifications, and professional development in support of the nation's drives to achieve Brunei Vision 2035 (Wawasan Brunei 2035). In realising

this, SHBI transformed itself into a graduate school of education in 2009 with to produce educators as high quality professionals with integrity and core values.

In relation to Rosmawijah Jawawi's paper, Sittichai Wichaidit from Thaksin University wrote the specific transformation in the classroom under the title '*Science Teaching for the 21st Century: Transforming Classrooms for The Next Generation Learners*'. His conclusion is that educational policy concerns regarding to how science teachers can support students to develop skills needed to be effective citizens in the 21st century. Several skills are considered as the learning objectives of science teaching including critical thinking and problem solving, creativity, collaboration, and communication. People living in this century are expected to master those skills for success in today's world. Yet, it is not clear how to change classrooms from passive learning to be more active and how to provide the context for students to develop those essential skills. The instructional strategy for developing the 21st century skills is proposed in this article. It is developed from the current understandings of how students learn and how scientific inquiry can be organized in science lessons. The strategy was implemented in the learning activities which were parts of the science camp for Thai high school students to develop 21st century skills. After participating in the activities, most students agreed that the activities provided opportunity for them to practice critical thinking and problem solving, creativity, collaboration, and communication. The example of learning activities is presented and there is also the implications of this strategy for science teachers.

The paper elaborated the transformation of education in more specific than before is what was written by Hafsyah Siti Zahara, et all, Departement of Chemistry Education, Faculty of Science and Technology, Islamic State University (UIN) Sunan Kalijaga Yogyakarta '*The effectiveness of Jikustik Learning Model in Student's activity and learning achievement*' According to the witers, that based on the data analysis, it can be concluded:

1. There is a difference in students' activity between the experimental class and control class, then it can be said that *Jikustik* learning model affects the students' activity.
2. There is no difference in student achievement between the experimental class and control class, so that *Jikustik* learning model has no effect on student achievement.

Based on the results, it can be expected to put forward some suggestions that can be applied in the development of science and education policy. Researchers advise as follows:

1. In order to enhance the activity and student achievement, especially chemistry, teachers as educators need to implement active learning model that can stimulate students to be able to increase its activity during learning, so understanding and knowledge gained can retain for longer time.
2. The mixed-model sometimes needs to be done in order to complement each other. By using the mixed-model, students competencies can be emerge.

Hopefully, this seminar would play the role in attaining the goal of transforming education toward excellent quality in ASEAN through the university. The university can support or add on to the state education development program, enhancing the quality of education, building linkages in education system, ensuring access to education, building bridge with development program as well.

Yogyakarta, November 2014

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**TRADITIONAL ISLAMIC EDUCATION
IN JOHOR RIAU
(Educational Transformation
at Johor Riau in 1820-1950)**

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ABSTRACT

Islamic education is the foundation of the establishment of human civilization. In Islamic society of Malay especially in Johor Riau, there are some forms of sciences which are inherited from generation to generation. It includes traditional Islamic education which covers the study of classic books and study based on manuscripts of yellow books and jawi books written by the theologians around Johor Riau. These books will reveal various disciplines of Islamic science like the book of fiqh, aqeeda, mysticism, sharia, muamalat, etc. In this long period, the process of Islamization of science emerges many Malay Islamic figures, the growth of Islamic sects like tarikat and emerges many Islamic institutions that produce the Islamic figures and theologians in Johor Riau which later spread in Indonesia and Malay territory. This elaboration will focus more on the traditional Islamic education in Johor Riau especially in the Malay territory in general.

Keywords : Islamic Education, Classic Books, Traditional Study, Malay Islamic figures.

1. Introduction

Islam is the universal religion which comes from Allah SWT for all mankind. Islam gives the enlightenment to people in shaping civilization toward perfection which is based on the guidance of divine revelation, besides, it does not put aside the role of human's mind. The enlightenment of Islam is also experienced by the people of Malay territory when the spreading of Islam is started there. This effort results in something which can be witnessed till today because the task for spreading Islam is burdened to every Islamic fellows, regardless to the races, skin color, descendants, and positions. In the contrary, now all Muslims around the world consist of various races and skin colors.

The arrival of Islam has brought a new renewal to the life of Malay society which is totally different from the previous society and this renewal is the establishment of new civilization based on Islam. In the era of traditional Islamic education in Johor Riau District, only in the government of the Raja Ali, the son of the Raja Jaafar Yang Dipertuan Muda Riau 8th, the religion is studied deeply. The king has built a lot of Islamic educational center and invites many theologians for teaching in Riau. He also often asks for advice to his cousins which are expert at religious science especially Raja Ali Haji, the son of Raja Haji Ahmad Ibni Raja Haji.

2. The Problems of the Study

Elaboration about traditional Islamic education toward Johor-Riau district is done for understanding the development of Islam in Johor Riau. The influence of Raja Ali Haji has been spread vastly to the whole archipelago especially to the government of Johor which has become its "twin government". It is proved by Tumenggung Abu Bakar's act that sends Engku Haji and Bentara Johor to the Penyengat

Island for asking for Raja Ali Haji's opinion whether he can bear the name of Sultan or not.

He wrote two books in the field of Malay law and customs which entitles "Muaqaddimah fi Intizam al-Waza'ir al-Mulk" and "hamarat al-Muhimmah Diyafah li al-Umara 'wa al-Kubara'i ahl al-Pengadilan". Those writings show us that he is a scholar and knows a lot of Malay custom and Islamic law, especially which relates with constitution. In the production of both writings, he mostly used sources from Al-Quran and also Islamic theologian's works.

Additionally, this research is also conducted for understanding how Islam is spread in Johor-Riau and archipelago. The glorious era of Johor Riau sultan has brought some figures in the Islamic culture and one of those which is renowned is Raja Ali (1809-1870M). He is not only an expert in the field of history and language, but is also renowned as an expert of Islamic law and Malay customs. His presence in that period has made Johor wake as the center of the spreading of Islam in the archipelago which replaces the era of Islamic kingdom of Aceh. The glory of Johor Riau kingdom is known as the golden era of the Islamic literature in Malay Archipelago.

For that reason, Islamic educational study is really important because the arrival of Islam has inculcated the act that invites all Muslim for seeking science. Islamic education has also been spread vastly in Johor-Riau district.

3. Objectives of Study

This elaboration is conducted for observing the history of the early education of traditional Islam in Johor-Riau. We have been ready to know that the arrival of Islam in the Malay territory, Johor-Riau and the Malay Archipelago territory had been spread long ago. The establishment of Islamic education or Islamic sermon is linked to some theologians who do their activity or spreading Islam in Johor Riau districts especially which include the whole archipelago.

This research is conducted for understanding how the early Islamic education arrives in Johor Riau and the archipelago in era of colonialism. It is important because the rapid growth of spreading Islam happens in this era. The arrival of Islam in Johor Riau has changed the monarchical system in that era where it focuses on conducting the Islamic law which before has been influenced by the Hinduism and Buddhism that conceptualize at their gods.

This research will be used for reviewing the role that is conducted by the theologians who are responsible for spreading Islam in Johor Riau. Every theologian which is involved has their own role in developing the Islamic education or Islamic sermon in Johor Riau especially which includes the Malay Archipelago.

It is used for understanding the development of Islamic education which happens in Johor Riau especially the Malay Archipelago. As what has been known between the developing factors of Islamic education, the Kingdom itself is the institution which has the strong relations with theologians. The government will often ask for advices from theologians for the problem which they face.

This elaboration is also conducted for clearer identifying the figures and theologians who have roles in developing the Islamic education in Johor Riau and the Malay Archipelago. They have their own ways and thoughts for developing Islamic education in the Malay Archipelago. The members of theologian and other figures also write books which relate to the Islamic education which will be listed in this research.

4. The Purposes of Study

The purposes of this research is for bringing a level of understanding about how the beginning of the development and spreading of Islamic education or Islamic sermon in Johor Riau especially the whole Malay Archipelago itself. Additionally, it is conducted for identifying the figures and theologians who have roles in the early traditional Islamic education in Johor Riau.

5. The Scope of Study

The scope of the study directs to the Islamic government in Johor Riau. Factors and effects toward the methods of Islamic education in Johor Riau are included. The scope of study is focused on the Islamic government in Johor Riau because most of them understand about how the Islamic education arrives at Johor Riau and the Malay Archipelago in the colonialism. For that reason, the spreading of Islam happens rapidly in that era. The arrival of Islam in Johor Riau has changed the monarchical system where it focuses on the Islamic law which before the monarchical system has been influenced by the tradition of Hinduism and Buddhism which conceptualize at their gods-kings. This scope is also focused in the role of figures and theologians who have roles in developing the Islamic education in Johor Riau especially in the Malay Archipelago and also the books that have been used.

6. Traditional Islamic Education/Study Of Johor Riau In The Colonialism.

Based on the research, the history finds that Islam has rooted and developed in the Malay society for a long time. The arrival of Islam has brought a renewal toward the life of Malay society which is totally different from the previous custom and that is the rise of the new civilization based on Islam. The influences of Islam do not only success in changing the belief but also change the Malay society's socio-culture from the perspective of government, education, and culture. Religious school in Johor kingdom is made with the Duli Yang Maha Mulia Sultan Johor's order and Almarhum Sultan Abu Bakar is asked to give religious education to the Islamic children in Johor using the Malay language as the medium and it is done for free for ensuring that Muslim children in Johor Riau get regular, perfect, and controlled by government religious education.

The arrival of Islam in the Malay Archipelago is forced to face the competition from Hinduism which has been dwelled for about 13 century. But, all aspects of Islam lesson have its superiority which causes

Islam easily to be accepted by the people of archipelago. One of the advantages of Islam is that it is easy to be understood, is not contrary to the conscience, and is always rational and social. Islam teaches that all mankind are equal and are the most respectful creature in the front of Allah SWT when they become the most faithful. Additionally, Islam gives guarantee and social justice which emphasizes on the fraternity of Islam which is universal, cooperative, respectful, unified, etc.

In the beginning, Islam is brought by the dealers from Arab to India and Indian Islam has been spread to the Malay society in the 15 century. Since that time, many Malay people have joined Islam. Malay people have fought many battles against the power of colonialism, Portuguese and Holland, for the sake of defending their nation along with defending Islam. Whereas the colonialist troops want to strengthen their trading position, their main purposes are spreading the Christian in the Malay society.

The Development of Islam in Johor gets stronger after the fall of Malaka to the hand of Portuguese in 15th August 1511. After Sultan Mahmud Shah and his son, Sultan Ahmad Shah are killed in the war against Alfonso D'Albuquerque, he and the son of the kind retreat to Bertam, then continue to the Sungai Muar and then they retreat again to Pagoh. After Pagoh being attacked, Sultan Mahmud retreats to Pahang. After relocating to many places, at last, Sultan Mahmud stays in Bentan from 1521-1526 M. Once more, Bentan is attacked in the 23rd October 1526, Sultan Mahmud retreats to Kampar and in 1528M, he died and is called as Marhum Kampar.

The position of Sultan Mahmud is replaced by Sultan Muda, who is the son of Sultan Mahmud and Tun Fatimah. Sultan Muda inherits the throne using the name of Sultan Johor Ala'uddin. After taking over the throne, Sultan Ala'uddin retreats to Pahang, and at last, he returns to Johor. Then, Sultan Ala'uddin builds the center of government in Sungai Johor near Sayong 25.

As the conclusion, Johor has received the arrival of Islam earlier than the rise of Malay Melaka Kingdom. But, the development of Islam in Johor grows rapidly when Johor is conquered by the Malay Melaka kingdom. Islam develops well in Johor, after the government of Malay Johor is established in 1528M. Islam is declared through many methods and ways which are adapted from the early directions from the Malay Melaka kingdom.

7. The Theory Of The Arrival Of Islam

7.1. Theory from India

It is found by Snouck Hugronje that: "As if a half of Indian is Muslim, then Muslims in India also take part in the transportation and emigration in the Malay Archipelago, and they are those people who bring Islam to the archipelago territory." Then this statement becomes popular and most of orientalist agree to it like RO Winstedt, B. Harrison, and the others. The reason of the declaration of this theory is the early tombs which are found in the Malay territory have been imported to Kambay (Kembayat) Gujarat.

The important roles are taken by the traders from Gujarat in the Malay Island and the impact is in the spreading of Islam.

The tradition of Malay literature more resembles to Indian Islamic tradition in the notes from Marco Polo and Ibn Batutah which ever visit Malay in the 13 century and 14 century M. It is found the grave of the Sultan Malik Al-Salleh or the government of Pasai which is mentioned in the Malay history and the Tales of the Kings of Pasai as the first government in Malay Archipelago. The stiffness of the Islamic theory is only spread around the 13 century M. The weakness of this theory is: the sophisticated elaboration – the relation between the Malay and the Arab before the rebirth of Islam. It is not appropriate if it is said that the tombs which are found resembling India because it could mean that Islam is from India.

It is not only Indian traders which have a business in the Malay territory, but also traders from other place like china. The Arabian traders who go to Canton also visit Malay territory at least for getting the supply or waiting for the right wind for continuing their sail and now, those are what they use for trading. The literary tradition starts to develop far after Islam has stepped foot and flourished vastly in India.

7.2. Theory from China

Prof. S. Q. Fatimi – the great move of Muslims from Canton 876 (or 878) as the effect of the rebellion which happens and consumes up to 100.000 – 150.000 Muslim victims makes them move to Malay territory which among it, as what is said by S. Naquib, they went to Kedah and Palembang. Additionally, they went to Champa, brunei, Tanah Melayu east coast (Patani, Kelantan, Terengganu, and Pahang) and in east Java. The proof from the tomb of Syekh Abdul Qadir in mosque in Kedah, that is a stone written in Phangrang in Cambodia, the tombs of Pahang and stones written with Terengganu 1303M. The influence of China is proved in the shape of mosque in Malaka and Java like pagoda.

More submitted proof is more persuading but it does not mean that Islam has just been introduced in that time in Malay territory because there have been Islamic houses in the early dates especially in the North Sumatera.

7.3. Theory from Arab

This theory gets so many supports:

Hamka – there are proofs that Arabian has sailed to Indonesia before the birth of the Great prophet Muhammad SAW for buying spices and camphor which only exists in Sumatera. The map/location of Malay territory has long existed in the Arabian's mind. In the 7 M, Islam had arrived in Sumatera when Muawiyah bin Abi Sofyan sent messenger to the King of Sriwijaya. As well as Umar bin Abd Aziz had held sermon and business in Malay territory.

The government of the Sulaiman bin Malik caliph sent 35 fleets to Muara Sabak, Jambi. These fleets are those who depart from Ceylon to Palembang in 717 M before went to china.

Arabian traders have traded in Malay territory long before Islam comes. It happens because they have joined Islam and there, Islam starts to come in Malay territory. Most of traders come from Yamani, Hadramaut, and Oman. The Islamization of Yamani which is conducted by Ali bin Abi Thalib has the implication toward the Islamization in Malay because those people are the spreader of Islam when they stay in Malay territory.

The noted proof about the history of the Malay kings' islamization is conducted by the representation from Middle East. For example, Caesar Drebar II who governed Kedah in 1136 M has joined Islam from S. Abdullah bin S. Ahmad from Yamani and bears a new name called as Sultan Mufazar Shah. Parameswara also join Islam through Syekh Abdul Azis from Jeddah and changes his name to Sultan Muhammad Syah.

Islam has arrived since the first Hijrah (7th century M) and it is proved by the Islamic village in the north Sumatera which is known as Ta-Shih.

The influence of Arab exists in Malay language like books, letters, papers, etc. As well as the name of Malay people, it adapts the Arabic name. From the three theories, it can be concluded that actually, Islam has come to Malay territory since the 7th century M. But, it had started to develop and flourished in Malay territory since the 11 - 15 century M and that was the rise of the Islamic Kingdom in Malay territory which had an important role in spreading Islam to the entire Malay Archipelago.

8. Figures And Theologians Which Participates In Developing Traditional Islamic Education In Johor Riau

8.1. Habib Syed Hassan Al-Attas

His full name is Syed Hassan bin Ahmad bin Zain Al-Attas. His consanguinity is linked to the Prophet Rasullullah SAW. He is a theologian in his era as well as his grandfather Habib Zain. The history of his family's arrival started in the 18th century when his grandfather moved to Malay territory. Then his Datuk lives in Pahang and befriends with the relatives of Pahang Kingdom. He does many virtues toward the people and society there. In the 1832, Habib Hassan was born in the Maulana Village in a house near the Tun Ali Palace (Pahang).

In his time, he is known as a theologian, preacher, and also entrepreneur who have done many services. There he established the first Madrasa Al-Attas in Pekan Pahang. After the migration, he stays in Johor and then he builds one more madrasa which is also named with Madrasa Al-Attas. He does not only delight the society, but always associates well with the Malay Kings just like what he does in Pahang and Johor. In Johor, he becomes a good friend with Sultan Johor who is VOA so that he is invited by Sultan to stay at Johor. In Johor, he lives in Habib Hassan Vilage (now known as Wadi Hassan Village). He has established two important institutions for ensuring the inheritance of Islamic education arranged and can be inherited in Johor Darul Takzim. A low level Arabic and Malay madrasa was established in 1913 in the Deputi Hill and one more middle class madrasa which is Al-Attas College in t1932. In the same year, he is chosen to lead the groups of theologians of South-east Asia to attend the world's Islamic Congress in Egypt. His talent in leading which is skillful makes him get some legal or formal position in government like Johor Police Commissioner (1913), District Representation of Johor 91916) and labor in Kluang district.

8.2. Syed Syeikh bin Ahmad Al-Hadi

Syed Syeikh bin Ahmad Al-Hadi was born in Kampung Hulu, Melaka. He gets basic education of Arabic language, religion, and writing and reading in his own house. In 1874, he and his family moved to Penyengat Island, Riau for the demand of Riau government which has strong family bloodlines with the upper class in Melaka, includes the Syed group. His intimacy with the royal family of Riau gives him a name 'Engku Anum' as the exchange for his real name. After graduated from Riau, Syed Sheikh is sent to a Islamic boarding school in Kuala Terengganu for deeper understanding toward religious science and Arabic language. In that time, individual study is considered insufficient without following the learning in Islamic boarding school.

Education

Islamic boarding school institutions train learning method in Hafazan. This tradition causes Syed Sheikh to feel indifferent for continuing his study. Syed Sheikh is really known as someone who does not easily accept lesson which is contrary to the logic and his principles. The damages in the system and Islamic boarding school institution make him feel determinate to return to Penyengat Island.

After returning to Penyengat Island, he learns deeper about Malay language and literature and also the religious science from Raja Ali Kelana who also brings him to Arabian nations for enlarging science and experience. Syed Sheikh also gets a chance for learning Arabic language and Malay language from theologians who visit Penyengat Island. Additionally, many texts, books, magazines, and newspapers in Malay and Arabic language enable him to learn about Fiqh, Interpretation, Mysticism, philosophy, and Al-Quran. Syed Sheikh has big influence in the Riau Palace and he is also given with trust for accompanying the sons of Riau Kingdom to Egypt, Mecca, and Beirut for learning about their religion there. This chance is used for improving his understanding in religion and Arabic language. He gets a chance for learning from some renowned theologians from Malay

territory in Mecca like Syed Abdullah al-Zawawi and Sheikh Wan Ahmad al-Fatani. Tasks and the sermon of Syed Sheikh in Egypt end when he decides to marry and stay in Penyengat Island in 1891.

After getting married, Syed Sheikh still gets a chance for visiting Mecca and Egypt for a few times. Syed Sheikh's visit to Egypt has led him to the idea and the movement of reformation which is led by Muhammad Abduh who he met firstly in the 1895 when he accompany Sheikh Ahmad Al-Fatani and Raja Ali Kelana to Turk. Even Syed Sheikh often sends letters to each other with Rashid Reda, the replacement of Muhammad Abduh and the content of the letter concentrates at Al-Manar magazines which consist of the idea for renewal. The influence of Abduh thought to Syed Sheikh is explained through the republication of Abduh's writing in the magazines which is made by Syed Sheikh, namely, Al-Iman and Al-Ikhwan.

As Writer

Syed Sheikh does his duty for writing important articles whereas the position as writer is conducted by Sheikh Muhammad Tahir because his business in managing a bricks factory in Batam (Batam Brickworks Company) owned by Raja Ali Kelana. Although he successes in attracting reader from the outside of Malay territory, the publication of Al-Imam ends in the late of 1908 because of continual financial problem. In the early 1908, Syed Sheikh established Madrasa Al-Iqbal Al-Islamiyyah in Singapore. His effort reflects his concern toward the spreading of science and the role of education in developing Malay people in particular and Muslim in general. This madrasa applies the educational system of religion which is modern with combining his works with secular science.

8.3. Syekh Tahir Jalaluddin

Syekh Tahir Jalaluddin was born in 7th November 1869 in Ampek Angkek, Bukit Tinggi, West Sumatera. He birth from the Malay Minangkabau bloodlines. His real name is Muhammad Tahir bin Syekh

Muhammad. His father a Malay Minangkabau person and for that reason, among the people of Minangkabau, Syekh Muhammad is better known with Tunku Muhammad or Tuanku Cengking who is the son of Tuanku Ahmad Jalaludin. Since childhood, Syekh Muhammad Tahir has become an orphan. He has been raised by family in his mother side till the age of 12 years old.

Like other children, Muhammad Tahir is given with a chance for learning. He sails to Mecca after 12 years old for comprehending religious study. In Mecca, he lives with his cousin Syekh Ahmad Khatib who, in that time, becomes the leader of Imam Shafi'i ways in Masjidil Al-Haram.

In 12 years, Muhammad Tahir stays in Mecca and he gets a chance for learning deeper about religious science. In 1893, he sails to Egypt for continuing his study in Al-Azhar in the field of Falak. He successes in placing himself as one of the Falak expert especially when he return to hometown. His incredible mastery in Falak science causes him to be known as Syekh Tahir Jalaludin al-Falaki. Other than Falak field, his skill in religious field is also unbeatable. This happens because of his effort and persistence when he learns in Mecca and also because of the divine gift which exists in him. His primary teacher in Mecca is Syekh Ahmad Khatib. The virtue of Syekj Ahmad Khatib is undoubted. Besides being an Imam for the Shafi'is fellows in Masjidil Haram, he also becomes mufti to the followers of Shafi'i in giving all decision when problems appear among the followers of Shafi'i.

Syekh Muhammad Tahir's chance for learning and staying with Syekh Ahmad Khatib has much affected him in religious field. Most of his preacher's lessons influence his soul. After spending two years for teaching in Mecca, he returned to homeland in 1899. There he starts his task in spreading the idea of Islamic reformation which he receives when he is in Egypt. Many tasks and positions have been taken since he return to homeland. Although facing many challenge from traditional theologians, he never feel desperate or disappointed with his struggle.

Personality

Syekh Tahir is someone who has strong conviction especially in the matters which relates to religion. His boldness is natural in his opinion because the reformation which is suggested does not aim at changing religion to something new, but correcting the Islamic lesson which has been misunderstood.

When he stayed in Muar, which is in 1924-1929, he had taught in Haji Taib school, Parit Jamil, Muar (the old Madrasa Haji Taib). In that time, that school only has 40 students in high grade and 18 students in low grade. But, all students come from many places and nations including Perlis. In teaching, he always uses black robe and fez. He also uses rattan which is provided specially for handling mischief students. This rattan is concealed in his robe and will only be used in urgent condition.

There are few times when his students is hit and sometimes whipped with rattan for the sake of teaching them. The purpose is clear because the next days, he teaches like something has never happened yesterday. This is one of the characters that are owned by Syekh Tahir who does not like to keep revenge. For that reason, although most of his students feel scared when they are learning, but they still love him. They will not escape from school because they know their teacher's anger will not last long. Syekh Tahir is also someone who keeps their promise well. He really keeps promises from the perspective of time, places, and etc. His relation with local people is also good. He even once never forbid the teenagers for playing football or other games for using long or short pants. It makes Muar people really respect him.

His piety also places him in the place which is really honored among the local society. He is also really thorough in every aspect especially in foods and beverages. Syekh Tahir is also a lover of science and loves to read books. He provides a special room for reading in his house. That room is protected well with net so even mosquitoes will not be able to enter and disturb. That is how he concentrates when he

preaches a lesson toward his children. He can wait his son Hamdan (Tan Sri Hamdan) reading and repeating lesson only using a petrol lamp. If it is possible, he wants his child to be an skilled theologian.

8.4. Ja'afar Mr Abu Bakar Lingga - Gembala Khazanah Kerajaan Riau-Lingga

His name is Haji Ja'afar bin Encik Abu Bakar Lingga. He gets the last education in Mecca at the same grade with the theologian of Malay Archipelago which is renowned like Tok Kenali. He gets a educational courses about administration and political personality along with the relatives of Riau-Lingga Kingdom. Although he comes from the Prague society, he is given with the trust by sultan in managing the important tasks of Riau-Lingga government.

He is an important theologian and figures in Riau-Lingga government which starts from the Penyengat Island to Singkep and Lingga Island which in the end, the writer has found a piece of document of Haji Ja'afar bin Enik Abu Bakar Lingga which is evenly important with other theologian and figures in Malay archipelago. In the existed document, at least, there are three things for placing this theologian as a wise figure of Malay archipelago, which is ever becoming the secretary of Rusydiyah Club and ever becoming the administrator to Sultan and Terengganu government. Haji Ja'afar bin Encik Abu Bakar gets his last education in Mecca, in the same grade with the theologians of Malay archipelago like Tok Kenali, Mufti Haji Abdullah Fahim, Kiai Haji Hasyim Asy'ari, and etc. Although Haji Ja'afar is not included with the bloodlines of Riau-Lingga Kindom, but because of his cleverness, he gets special education about administration and politic along with the relatives of Riau Lingga Kingdom in Pulau Penyengat Palace. Then, the importnat tasks of the government are trusted by Sultan or Yang Dipertuan Muda to him. Till the writing of this article, the writer has not recognize the other figures who does not come from the royal bloodlines which can give contribution to the Riau Lingga Kingdom like Haji Ja'afar.

The important notes are his books about Faraid Law, which is elaborated briefly by Abu Hassan Sham above. That book is finished in Baru Village, Daik, Lingga in 11th safar 1334 H with the assistant of his good friend, Haji Abdul Hamid Ibnu Isa Lingga. The content is the resume of how to share the inheritance which is resumed in the Ghayatut Taqrib books written by Syeikh Daud bin Abdullah al-Fathani and Al-Manhajul Masyru written by Syeikh Ahmad Khathib bin Abdul Lathif al Minankabawi. Those are printed by Mathba'ah Al-Ahmadiyah, 101 Sultan Street, Singapore.

The other important notes are concerned with the phenomena when he start to stay in Terengganu and works as Sultan Terengganu's secretary. The notes are started in 1st Muharram 1337 H till 1st Rabiulawal 1341 H. In this note, we can recognize the very strong relation between Haji Ja'afar with the Sultan Terengganu and other class in Terengganu Palace other than Sultan. Additionally, there are a lot of important things which happen in that period, for example, the death of the theologian named Raja Haji Muhammad Sa'id bin Raja Haji Muhammad Tahir and the renowned Riau writer. Haji Ja'afar Lingga writes, 11th safar 1338 H, Tuesday night, at 9.00 pm, till the Singapore harbor.

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