

THE CONTRIBUTION OF H. MUKHTAR GAMI ZEBUA IN THE DEVELOPMENT OF ISLAMIC EDUCATION IN GUNUNGSITOLI

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Abstract

This study aims to explore and analyze the contribution of H. Mukhtar Gami Zebua in the development of Islamic education in Gunungsitoli City, Nias Island. The background of this research is the reality that Gunungsitoli, a region with a Muslim minority population, has successfully established and developed Islamic educational institutions, largely due to the contributions of local figures such as Mukhtar Gami Zebua. The main focus of the research includes his biography, his role in da'wah and education, and the relevance of his contributions to the current condition of Islamic education. This research employs a descriptive qualitative method with a historical approach to Islamic education. Data collection techniques included document analysis, observation, and interviews with relevant informants. Data analysis was carried out based on historical analysis, content analysis, and contextual analysis, which were then combined into a critical historical synthesis, so that the final result is a conclusion and the relevance of the figure for the present. The findings reveal that H. Mukhtar Gami Zebua was a pioneer of modern Islamic education in Gunungsitoli. He founded and developed institutions such as Ibtidaiyah Muhammadiyah, SMP Muhammadiyah 32 Gunungsitoli, and the Aisyiyah Bustanul Athfal Kindergarten. He also played an active role in nurturing da'wah cadres and teachers, implementing an inclusive and contextual Islamic education system, and promoting Islamic values that are moderate, tolerant, and transformative. His legacy remains relevant today, particularly in fostering social harmony and strengthening Islamic identity through education.

Keywords: Islamic Education, Leadership Figure, Muhammadiyah Gunungsitoli.

Abstrak

Penelitian ini bertujuan untuk mengungkap dan menganalisis kontribusi H. Mukhtar Gami Zebua dalam pengembangan pendidikan Islam di Kota Gunungsitoli, Pulau Nias. Penelitian ini dilatarbelakangi oleh kenyataan bahwa Gunungsitoli merupakan wilayah minoritas Muslim, namun berhasil memiliki lembaga pendidikan Islam yang berkembang berkat kontribusi tokoh lokal seperti Mukhtar Gami Zebua. Fokus utama penelitian ini mencakup biografi tokoh, peran dakwah dan pendidikannya, serta relevansi kontribusinya terhadap kondisi pendidikan Islam masa kini. Metode yang digunakan dalam penelitian ini adalah kualitatif deskriptif dengan pendekatan sejarah pendidikan Islam. Teknik pengumpulan data dilakukan melalui studi dokumentasi, observasi, dan wawancara dengan informan yang relevan. Analisis data dilakukan berdasarkan analisis historis, analisis isi dan analisis kontekstual kemudian digabungkan dalam sintesis historis – kritis sehingga hasil akhirnya adalah kesimpulan dan relevansi tokoh bagi masa kini. Hasil penelitian menunjukkan bahwa H. Mukhtar Gami Zebua berperan sebagai pelopor pendidikan Islam modern di Gunungsitoli. Ia mendirikan dan mengembangkan lembaga-lembaga pendidikan seperti Ibtidaiyah Muhammadiyah, SMP Muhammadiyah 32 Gunungsitoli, serta TK Aisyiyah Bustanul Athfal. Ia juga aktif membina kader dakwah dan guru, menerapkan sistem pendidikan yang inklusif dan kontekstual, serta menanamkan nilai-nilai Islam yang moderat, toleran, dan transformatif. Relevansi perannya masih terasa hingga kini, terutama dalam membangun harmoni sosial dan penguatan identitas keislaman melalui pendidikan.

Kata Kunci: Pendidikan Islam, Kepemimpinan Tokoh, Muhammadiyah Gunungsitoli



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INTRODUCTION

H. Mukhtar Gami Zebua is a figure who has made significant contributions to the development of Islamic education in Gunungsitoli, a city on Nias Island, Indonesia. To provide background on his role in the development of Islamic education in the region, it can be described from various aspects. H. Mukhtar Gami Zebua has a formal educational background in Islamic education. He has a deep knowledge of Islamic teachings. As a prominent figure in Gunungsitoli, H. Mukhtar Gami Zebua has a strong understanding of the local culture and educational needs of the community in the area. His knowledge of the needs and values of the local community can be an important foundation for the development of Islamic education programs.¹

H. Mukhtar Gami Zebua has a recognized role in the Islamic community of Gunungsitoli. He holds a formal position in local religious or Islamic educational organizations and is a leader who is respected by the local community. Mukhtar Gami Zebua took the initiative to develop Islamic education programs in Gunungsitoli. These initiatives included establishing Madrasah Ibtidaiyah, developing a pioneering junior high school, establishing a kindergarten, organizing training for religious teachers, and initiating Islamic teaching programs relevant to the local context. In the context of Islamic education development, Mukhtar Gami Zebua serves as an inspiring leader who motivates the community to improve the quality of Islamic education in the region. His role as a leader is crucial in mobilizing resources and support from the community.²

By looking at Mukhtar Gami Zebua's background and contributions to the development of Islamic education in Gunungsitoli, we can understand his contributions and influence in improving access to and quality of Islamic education in the region. The management of the Muhammadiyah Association was not running smoothly when it was first established, so on April 19-20, 1934, new administrators were elected. From these elections, 14 new administrators were elected. Under this new administration, a body was formed to focus on education, namely the teaching body. The teaching body consisted of 7 people, namely Ajun as Chair, Abdul Latif as Secretary, and Jalaludin as Treasurer.³

On September 3, 1934, the Muhammadiyah school, Hollands Inlandsche School (HIS), and Madrasah Ibtidaiyah Muhammadiyah were officially opened. The principal of HIS was Abdurrahman Tanjung and the assistant teacher was S. F. Al-Madani, while the principal of the Ibtidaiyah was M. Syarif Labay Sutan, assisted by Mukhtar Gami Zebua.⁴ In carrying out the

¹ All Rizky Ramadhan Siregar, Dewi Kurniawati, and Maulana Andinata Dalimunthe, "Marketing Communication Model of the Muhammadiyah Community Organization in Medan City in Building the Organization's Brand Image," *Journal Analytica Islamica* 14, no. 2 (2025): 657–70.

² A.Syafii Ma'arif, *Pendidikan Islam: Antara Tradisi Dan Modernitas*, 2002.

³ A Abd al-Raziq, *Islam and the Foundations of Political Power*, (M. S. Sachedina, Trans.). (Original Work Published 1925) (Edinburgh: Edinburgh University Press, 2012).

⁴ Nurasiah Lubis and Jufri Naldo, "Implementasi Diri Sebagai Hamba Dalam Aktivitas Suluk Tarekat Naqsyabandiyah," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 10, no. 2 (2024): 92–103.

Muhammadiyah Association's missionary work in Gunungsitoli, it began with “educational missionary work,” which was carried out through formal educational institutions in addition to tabligh-tabligh, which was held by moving from one administrator's house to another.⁵

Through his activities at Ibtidaiyah Muhammadiyah, Mukhtar Gami Zebua, as an educator, implemented Islamic education at Ibtidaiyah using the Islamic education methods he learned while studying at Thawalib Padang Panjang College. The Islamic education implemented at that time could be considered modern because in the learning process, students sat on chairs and used tables as places to write, just like in Dutch colonial schools, when compared to education in Islamic boarding schools, which only specialized in studying religious lessons and discussing classical Islamic texts, and students sat cross-legged on the floor surrounding the teacher to form a halaqah.⁶

Education at Muhammadiyah Elementary School at that time had already been introduced to Islamic education combined with general education, such as worship, Muhammadiyah values, and morals, which are now known as character education, so that every student who completed their education at Muhammadiyah School received two certificates: one certificate for general education and one certificate from Muhammadiyah University, so that students naturally acquire general knowledge and Islamic education to balance their general knowledge and Islamic education.⁷

The inspiration for Mukhtar Gami Zebua in teaching Islamic education and his desire to organize came from a surah in the Qur'an, which is the foundation for the establishment of the Muhammadiyah Association, namely:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong. They are the ones who are successful. (Q.S. Ali Imran: 104).

RESEARCH METHODS

Methodology comes from the Greek word “metodos,” which consists of two syllables: “metha,” meaning through or past, and “hodos,” meaning path or way. Method means a path taken to achieve a goal. Methodology is the science used to obtain truth by searching in a certain way to

⁵ K.-Y. Lee, P K Samanta, and S Demirci, “Building a University Department Brand through Brand Association Network Technology †,” *Engineering Proceedings* 38, no. 1 (2023), <https://doi.org/10.3390/engproc2023038030>.

⁶ Ahmad Suradi, “The Challenges of Education Based on Multicultural in National Local Culture Conservation in Globalization Era,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 16, no. 1 (2018): 103–24.

⁷ Maghfuri Amin and Rasmuin Rasmuin, “Dinamika Kurikulum Madrasah Berbasis Pesantren Pada Abad Ke-20: Analisis Historis Implementasi Kurikulum Madrasah,” *Tadbir: Jurnal Studi Manajemen Pendidikan* 3, no. 1 (2019): 1–16.

find truth depending on the reality being studied.⁸

Research methods are ways used to determine several topics and titles in a study.⁹ Research methods are a series of activities in seeking the truth of a research study, which begins with a thought that forms a problem formulation, thereby giving rise to an initial hypothesis with the help of previous research perceptions, so that the research can be processed and analyzed, ultimately forming a conclusion.¹⁰

The type of research conducted in writing this thesis is descriptive qualitative research because the data sources used and the research results to be presented are in the form of descriptive explanations.

This thesis is a research effort using the historical figure approach. Historical figures are very important to study because they are one of the key aspects in the context of driving social change. The thoughts and actions of historical figures in facing various situations can be important lessons and inspiration for others in facing the present.¹¹

The study of historical figures provides information about individuals who can have a greater impact on change. One type of historical research is biographical research, which is research on the life of a figure in relation to society; their character traits, the influence of their thoughts and ideas, and the formation of their character during their lifetime.¹²

Not all figures can be used as objects of study; figures who can be used as objects of study are those who have truly made history. There are certain criteria for assessing someone as a maker of history. A person's prominence can be seen from at least three benchmarks. First, the integrity of the figure. This can be seen from the depth of their knowledge, their leadership, their success in their field, and whether they have distinctive characteristics or advantages over their peers.

RESULTS AND DISCUSSION

The Contribution Of H. Mukhtar Gami Zebua To Islamic Education In Gunungsitoli

Mukhtar Gami Zebua's role in Islamic education in Gunungsitoli cannot be separated from his mission to preach the purification of Islamic teachings (tajdid). In the 1930s, when Islam began to gain a stronger foothold in various regions of Indonesia, including Gunungsitoli, the spirit of tajdid or religious renewal was growing stronger. This movement sought to return Islamic teachings to their

⁸ Saiful Akhyar Lubis, Yusnaili Budianti, and Mhd Noor Sitorus, "Maintaining Children's Learning Interests Through an Islamic Educational Psychological Approach," *Tadrib* 8, no. 2 (2022): 245–64.

⁹ Sirajuddin Saleh, "Analisis Data Kualitatif" (Pustaka Ramadhan, Bandung, 2017).

¹⁰ Muhammad Rizal Pahleviannur et al., "Analisis Data Penelitian Kualitatif," 2022.

¹¹ Lexy J Moleong and Tjun Surjaman, "Metodologi Penelitian Kualitatif," 2014.

¹² "When Americans Disagreed: Cultural Fragmentation and Conflict," in *Century of Difference : How America Changed in the Last One Hundred Years*, vol. 9781610442 (Russell Sage Foundation, 2006), 212–13, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84957772357&partnerID=40&md5=b746857d0b5e5ba033d75c52dcb8e551>.

purity by reemphasizing the Qur'an and Sunnah, as well as cleansing elements of local traditions and beliefs that were considered incompatible with the principles of tawhid.¹³

Mukhtar Gami Zebua adopted this approach to da'wah in line with the spirit of Islamic reform pioneered by the Muhammadiyah organization. Muhammadiyah itself was founded in 1912 by KH Ahmad Dahlan and had a vision to uphold pure Islamic teachings, free from practices of shirk, bid'ah, and khurafat. In the Muhammadiyah Statutes, the main objective of the Association is "to uphold and honor Islam so that a true Islamic society can be realized".¹⁴ Mukhtar then made this vision the basis of his da'wah movement in Gunungsitoli.

Mukhtar actively delivered lectures based on the Qur'an and authentic hadiths. He rejected various religious practices of the local community which he believed had been mixed with animism and dynamism, such as manemba adu (worship of ancestral spirits or statues of ancestors), excessive grave pilgrimage rituals, and the recitation of mantras whose meanings were not understood. This rejection is not done in a confrontational manner, but rather through a rational and educational approach, in line with the Muhammadiyah approach described by Azyumardi Azra as a "scriptural and rational" approach to preaching.¹⁵

The modern Islamic movement, as carried out by Mukhtar Gami Zebua, aims to adapt Islamic teachings to the demands of modern times and cleanse them of foreign elements that have infiltrated Islamic practices. Thus, Mukhtar's preaching has an intellectual and contextual nuance. He understood that during the colonial period, the people of Nias still strongly adhered to old beliefs that had been passed down from generation to generation, and therefore a persuasive approach supported by Sharia arguments was needed to convince them.

Mukhtar's view was in line with the thinking of Ahmad Hassan, a figure of Islamic reform from the Islamic Union (PERSIS), who stated that every act of worship must have a basis in authentic texts and not merely be based on tradition.¹⁶ With this spirit, Mukhtar encourages the community to study Islam directly from its sources, namely the Qur'an and Hadith, and to strengthen their understanding of tawhid.

In the context of Islamic education, Mukhtar's role is very significant because he is not only a preacher but also an educator. He nurtures the younger generation through pure religious teaching and makes mosques and prayer rooms centers of education and moral guidance. The Islamic

¹³ Siregar, Kurniawati, and Dalimunthe, "Marketing Communication Model of the Muhammadiyah Community Organization in Medan City in Building the Organization's Brand Image."

¹⁴ Isa Anshori, "Dinamika Pesantren Muhammadiyah Dan Nahdlatul Ulama: Perspektif Sosial, Ideologi Dan Ekonomi" (Nizamia Learning Center Ruko Valencia AA-15 Sidoarjo, 2020).

¹⁵ St Nurhayati, Mahsyar Idris, and Muhammad Al-Qadri Burga, "Muhammadiyah Dalam Perspektif Sejarah, Organisasi, Dan Sistem Nilai" (TrustMedia Publishing, 2019).

¹⁶ Zhongfu Tan et al., "Investigating the Impact of Green Marketing Components on Purchase Intention: The Mediating Role of Brand Image and Brand Trust," *Sustainability (Switzerland)* 14, no. 10 (2022), <https://doi.org/10.3390/su14105939>.

education he instills is not only cognitive in nature, but also touches on the spiritual and moral realms, reflecting Abuddin Nata's idea that Islamic education must touch on all aspects of personality.¹⁷

Mukhtar also took advantage of the dynamics of the post-independence period as a momentum to expand his da'wah movement. With a more open political climate, he preached to various branches of the Muhammadiyah Association and established madrasas. In his approach, he emphasized the importance of making religion the foundation of society's life, and not just a symbol or ritual. This shows his consistency as a religious figure who upholds reformist and educational values.

Research published in the Al-Tahrir journal also states that the Islamic purification movement had a significant impact on improving the way people practiced religion, especially in areas that were previously influenced by animism and syncretism (Al-Tahrir, 2020:112-130). Mukhtar Gami Zebua is a local representative of this movement in Gunungsitoli. Through lectures, teaching, and religious guidance, he has become an agent of change in building a society with sound beliefs and Islamic behavior.

Alfian (1989) notes that Muhammadiyah is not only a da'wah organization but also an instrument of education and social renewal. This perspective is highly relevant for understanding Mukhtar's role in uniting da'wah and education, between amar ma'ruf and the formation of the character of the ummah.¹⁸

In various testimonies, people who were once Mukhtar's students stated that he was very firm in instilling pure Islamic values, yet also full of compassion. He understood the local context of Nias, which was transitioning from local beliefs to Islam, and patiently guided the people to become devout and knowledgeable Muslims.

Thus, Mukhtar Gami Zebua's role in promoting the purification of Islam was not merely rhetorical, but was actualized in educational, social, and community development activities. He was a pioneer of tajdid in Gunungsitoli who succeeded in making Islamic preaching a transformative force in building an Islamic civilization in the region.

Sponsoring the Establishment of Islamic Educational Institutions

In the early 20th century, Muslims in various regions of Indonesia became increasingly aware of the importance of Islamic education. This was also reflected on Nias Island, particularly in Gunungsitoli, where the presence of reformers brought a breath of fresh air to the world of education. One of the central figures who made a major contribution in this regard was Mukhtar Gami Zebua.

¹⁷ N O'Reilly and L A Braedley, "Celebrity Athletes and Athletic Clothing Design: The Case of Natalie Gulbis," in *International Cases in the Business of Sport* (School of Sports Administration, Laurentian University, Sudbury, Canada: Elsevier, 2007), 270–86, <https://doi.org/10.4324/9780080554563>.

¹⁸ Alfian, *Pemikiran Dan Perubahan Dalam Muhammadiyah* (Jakarta: LP3ES, 1989).

Together with Ustadz Muhammad Syarif Labay Sutan, he pioneered the establishment of the first Islamic school in Gunungsitoli, namely Ibtidaiyah Muhammadiyah, in 1934. This school became an important milestone in the process of Islamization of education in a region that was previously dominated by Western education systems and Christian missions.¹⁹

As a teacher, Mukhtar Gami Zebua not only taught Islamic subjects formally in class, but also actively engaged in non-formal teaching activities. One of his regular activities was teaching the children of the Gunungsitoli market to recite the Quran in the evenings. He carried out this activity with dedication as a form of his moral and social responsibility to spread Islamic knowledge. In the context of Nias society, which at that time was still in a period of transition from local beliefs to Islam, this educational approach was a very effective strategy in gaining sympathy and building religious awareness.²⁰

The effort to establish Ibtidaiyah Muhammadiyah was not an easy process. With limited resources and infrastructure, Mukhtar and his colleagues had to face challenges from the colonial authorities, as well as from some members of the community who were still suspicious of the modernist Islamic movement. However, armed with a spirit of da'wah and a commitment to reforming Islamic education, they continued to move forward. According to Azyumardi Azra, the Islamic reform movement in Indonesia often began with local initiatives led by local religious leaders who had connections with modernist movements outside the region.²¹

The existence of Muhammadiyah Ibtidaiyah also demonstrates efforts to reform the Islamic education system. Unlike traditional Islamic boarding schools, which focus solely on classical Islamic texts, these schools combine a general education curriculum with religious education. This is in line with the ideas of K.H. Ahmad Dahlan in the Muhammadiyah movement, which emphasizes the importance of integrating religious and general knowledge as preparation for Muslims to face the challenges of the modern era.²² Mukhtar Gami Zebua became a key figure in implementing this vision on Nias Island.

On February 24-26, 1957, the First Muhammadiyah Conference was held in Gunungsitoli, where Mukhtar Gami Zebua was elected as the Head of the Gunungsitoli Muhammadiyah Branch. Since being elected as the Head of the Muhammadiyah Gunungsitoli Branch, he has made many breakthroughs in advancing Islamic education, so that Mukhtar Gami Zebua is not only remembered

¹⁹ A Azra, *Jaringan Ulama: Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Kencana, 1999).

²⁰ Z Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 1995).

²¹ Syafruddin Pohan et al., "Fenomena Luntarnya 3 Makna Kata (Tolong, Maaf Dan Terimakasih) Dalam Etika Komunikasi Di Kota Medan," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 479–88.

²² Cita Suci Pratiwi Sinaga, Yenni Samri Juliati Nasution, and Arnida Wahyuni Lubis, "Analisis Akuntabilitas Keuangan Dan Pendayagunaan Dana Zakat, Infaq Dan Shadaqah Pada Lembaga Amil Zakat, Infaq Dan Shadaqah Muhammadiyah Kota Medan," *Jurnal Kendali Akuntansi* 1, no. 4 (2023): 263–78.

as a teacher, but also as a reformer who pioneered modern Islamic education in an area that previously had no formal Islamic institutions. His contribution in establishing Ibtidaiyah Muhammadiyah paved the way for the emergence of other Islamic educational institutions in Gunungsitoli in the following years. He succeeded in building the foundations of community-based Islamic education that remain relevant to this day. His efforts were a true reflection of the spirit of “amar ma'ruf nahi munkar” (enjoining what is good and forbidding what is evil) carried out through education.²³

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CONCLUSION

Based on the results of research and data analysis regarding the contribution of H. Mukhtar Gami Zebua to the development of Islamic education in Gunungsitoli, the conclusions of this study can be formulated in accordance with the following problem formulation:

H. Mukhtar Gami Zebua was born and raised in a Nias community that was pluralistic in terms of religion and culture. His family background and social environment shaped him into a religious, disciplined person who cared about the education of the community. His formal education and organizational experience at Muhammadiyah equipped him with religious insight and leadership skills. With this background, he emerged as one of the important figures in the Islamic education

²³ Ahmad Riansyah Lubis and Sahmiar Pulungan, “The Responsibility of the Foreman for the Sale of Project Remaining Materials According to Wahbah Az-Zuhaili,” *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 7, no. 1 (2025): 1–15.

²⁴ Haikal Fadhilah, “Dakwah Bil Hal Dalam Kegiatan Jum'at Berkah Di Masjid Al-Ma'wa Karang Tengah Kota Tangerang” (Fakultas Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2021).

movement in Gunungsitoli in the mid-20th century. (a) establishing the Muhammadiyah Madrasah Ibtidaiyah and developing other educational institutions such as the Muhammadiyah Junior High School and Aisyiyah Busthanul Athfal Kindergarten; (b) designing an integrative curriculum that combines religious and general knowledge; (c) making education a means of da'wah and strengthening the identity of local Muslims; and (d) strengthening educational institutions through an active role in the Gunungsitoli Branch of Muhammadiyah. All of these contributions served as the foundation for the development of Islamic education in an area where the majority of the population is Christian.

Islamic education today is still relevant, which can be summarized in five main aspects: (a) strengthening Islamic identity in a pluralistic society; (b) implementing an integrative curriculum between religious and general knowledge to respond to the challenges of modernization; (c) education as a basis for da'wah, regeneration, and social transformation; (d) the importance of strengthening Islamic educational institutions through professional organizational management; and (e) social harmony with interfaith communities through a persuasive and adaptive approach. Thus, his struggle is not only historically valuable, but also strategically important for the development of Islamic education in Gunungsitoli today. Based on the results of observations, interviews, and data analysis conducted in the field, several important things can be concluded regarding the implementation of the Tikrar Method in supporting student memorization at SD Muhammadiyah 04 Surabaya. One of the main conclusion is that the effectiveness of the Tikrar Method has proven to be very good. This is indicated by the increasing ability of class 5A students to read, write, and memorize the Qur'an fluently. In addition, the number of participants who took part in the munaqasah and tahfidz graduation also increased significantly, which directly motivated other students to be more enthusiastic in memorizing Juz

30. The implementation of the Tikrar Method is not only carried out through direct one-on-one interaction between students and tahfidz teachers, but is also supported by the use of technology. Students are encouraged to listen to murrotal through social media platforms such as YouTube and other applications, so that their memorization process can be maximized with various supporting methods.

Although it shows positive results, there are several obstacles that need to be considered in evaluating the effectiveness of the Tikrar Method. One of them is the lack of guidance from parents at home, which plays an important role in supporting the success of student memorization. In addition, students' motivation to continue to commit to memorizing sometimes decreases, so it requires special attention from the school.

SUGGESTION

Based on the results of research on the contribution of H. Mukhtar Gami Zebua to the development of Islamic education in Gunungsitoli, the author offers the following suggestions:

It is necessary to develop an integrative curriculum model as pioneered by H. Mukhtar Gami Zebua, which combines religious knowledge with general knowledge. In this way, students will not only be faithful and pious, but will also have academic competence and life skills that are relevant to the demands of the modern era.

It is important to strengthen Islamic educational institutions with professional, transparent, and sustainable management. Solid institutional support will ensure the continuity of the educational struggle that was founded by H. Mukhtar Gami Zebua.

It is hoped that greater attention will be given to the development of Islamic education, whether through regulations, facilities, or budgetary assistance. The contributions of local figures such as H. Mukhtar Gami Zebua should be used as examples in formulating inclusive, pluralistic, and locally-based education policies.

It is necessary to foster a collective awareness to support Islamic education in a sustainable manner. Support can be realized in the form of active participation, strengthening of literacy culture, and moral and material contributions to Islamic educational institutions.

Research on local Islamic education figures in Nias is still very limited. Therefore, further studies need to be conducted on other figures who have played a role in Islamic education, so that the wealth of Islamic education in Indonesia becomes richer, more diverse, and more contextual to the conditions of the local community. Conduct special training for tahfidz teachers to further explore the Tikrar method, so that they can optimize its application in the classroom. This training can also include strategies to motivate students and involve parents effectively in supporting the memorization process at home.

Developing digital-based learning applications or using social media specifically designed to support the repetition of memorizing the Qur'an. This application can provide features such as memorization guides, tracking student progress, and memorization reminder notifications, which can be accessed by both students and parents to increase involvement in the learning process.

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