

Educational Leadership and Institutional Legacy of TGH. M. Yasin Abdul Lathief in Bima

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Abstract

TGH. M. Yasin Abdul Lathief is a figure who cares deeply about education in Bima. His concern is evident in his efforts to deepen his knowledge so that he has become an intelligent, knowledgeable, and wise person. Due to his mastery of knowledge, he has been trusted since his youth to become a teacher and has served as a madrasah principal several times. His achievements were realized thanks to his persistence in pursuing knowledge and putting it into practice. This research is descriptive qualitative field research aimed at exploring the role of TGH. M. Yasin Lathief in initiating the establishment of educational institutions and developing them. The research data was obtained through interviews, observation and documentation. The results of the study show that TGH. M. Yasin Lathief made a significant contribution to the development of education in Bima. This is evidenced by his role in teaching and serving as the head of several madrasahs under the Ministry of Religious Affairs, as well as serving as the chair of the Sunan Giri Bima College of Tarbiyah (STIT) for one term. In addition, he also initiated the establishment and development of several educational institutions, including the Madrasah Ibtidaiyah Roka Belo Bima and the Darul Ma'arif Roka Belo Bima Education Foundation and Islamic Boarding School, which oversees Raudlatul Athfal (RA), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) located in Roka Village, Belo District.

Keywords: Contribution, Educational Development, Establishment of institutions

INTRODUCTION

Since the early period of Islamization in the Indonesian archipelago, Islamic education has played a pivotal role in transmitting religious knowledge, values, and practices within society. In its initial phase, Islamic teaching focused on Qur'anic recitation, basic rituals such as prayer, and fundamental religious obligations, which were delivered informally in mosques and teachers' homes¹. Along with the growth of Muslim communities, these early educational practices gradually evolved into more organized learning systems, including *sorogan*, *bandongan*, and later classical models of instruction, forming the foundation of Islamic educational institutions in Indonesia².

¹ Prof Dr H. Haidar Putra Daulay M.A, *Sejarah Pertumbuhan & Pemberuan Pendidikan Islam di Indonesia* (Kencana, 2018); Haidar Putra Daulay, *Pemberdayaan Pendidikan Islam Di Indonesia* (Rineka Cipta, 2009).

² Edi Suresman et al., "From Sorogan to Digital Learning: A Systematic Literature Network Analysis of Pesantren Learning Models," *Cogent Education* 12, no. 1 (December 2025): 2580776, <https://doi.org/10.1080/2331186X.2025.2580776>.

Education, in essence, is not merely the transfer of knowledge but the transmission of values that shape human civilization. Numerous studies emphasize that the advancement of a nation's civilization is closely related to the quality and inclusiveness of its education system³. Countries that have achieved significant civilizational progress generally demonstrate a strong commitment to educational reform and equitable access to learning opportunities. Therefore, the level of education within a society substantially influences its social, cultural, and economic development⁴.

Historical experiences from developed countries illustrate this relationship clearly. In the United States during the colonial period, education was initially elitist and religiously oriented, accessible only to upper socio-economic groups through Latin schools and colleges, while lower classes attended basic "mother schools" with limited curricula⁵. Women were largely excluded from formal education, reflecting widespread gender discrimination at the time. Following independence in 1776, the emergence of the public school movement marked a significant shift toward inclusive education, laying the foundation for democratic learning and contributing to the United States' long-term civilizational advancement⁶.

Similar patterns can be observed in other advanced civilizations. Turkey, which once ruled as the Ottoman Empire for more than six centuries, experienced periods of decline yet successfully revitalized itself through comprehensive educational reforms. These reforms, supported by strong state policies and stakeholder involvement, significantly enhanced educational quality and access⁷. Institutions such as the Sulaimaniyah Islamic education network, founded by Sheikh Sulaiman Hilmi Tunahan (1888–1959), exemplify the integration of religious education with modern organizations that have developed internationally, including in Indonesia. This institution was originally established in Turkey as a tahfidz boarding school that focused on teaching the Qur'an and religious studies using traditional Sulaimaniyah methods. The network then expanded into several international branches operating in various cities in Indonesia, including Jakarta, Bandung, Surabaya, and Aceh, through cooperation with organizations such as the United Islamic Cultural Centre of Indonesia (UICCI) and the Indonesian Sulaimaniyah Tahfidz Foundation, thus becoming a tangible part of the global Islamic education community⁸.

Likewise, Egypt's historical role as a center of trade and learning fostered a culture of scholarship, culminating in the establishment of Al-Azhar University. Initially founded by the Fatimid dynasty and later transformed into a center of Sunni scholarship under Salahuddin al-

³ Tilaar, H. A. R., *Kebijakan Pendidikan: Pengantar Untuk Memahami Kebijakan Pendidikan Dan Kebudayaan* (Yogyakarta: Pustaka Pelajar, 2012); Emile Durkheim, *Emile Durkheim on Morality and Society* (The University of Chicago Press, 1973).

⁴ Lulu Yu and Yang Liu, "Education Levels and High-Quality Economic Development," *Finance Research Letters* 80 (June 2025): 107228, <https://doi.org/10.1016/j.frl.2025.107228>.

⁵ Joel Spring, *The American School, a Global Context: From the Puritans to the Obama Administration* (McGraw-Hill Higher Education, 2013).

⁶ Carl F. Kaestle, *Pillars of the Republic: Common Schools and American Society, 1780-1860*, vol. 154 (Macmillan, 1983).

⁷ Sari, N, "Reformasi Sistem Pendidikan Turki Dan Implikasinya Terhadap Kualitas Pendidikan Islam," *Jurnal Pendidikan Islam* 9, no. 2 (2020): 145–60.

⁸ Moch Shohib and Riska Nor Hasanah, "Implementasi Metode Tahfidzul Qur'an Utsmani Sulaimaniyah Turkey," *Paramurobi: Jurnal Pendidikan Agama Islam* 4, no. 1 (June 2021): 95–102, <https://doi.org/10.32699/paramurobi.v4i1.1788>.

Ayyubi, Al-Azhar remains one of the most influential Islamic educational institutions in the Muslim world⁹.

Indonesia experienced a comparable trajectory in which access to education during the colonial era was restricted to elite social groups, while the broader population was largely excluded. Only after independence and through successive political periods including the Old Order, New Order, and Reform Era did education become more accessible to all segments of society regardless of ethnicity, religion, or social class¹⁰. Within this broader transformation, Islamic education in Indonesia has deep historical roots, introduced by Muslim traders and preachers from regions such as Gujarat, Persia, China, and the Arabian Peninsula. Hamka notes that Islamic missionaries from Makkah arrived as early as the seventh century, engaging in trade and social interaction, including intermarriage, which facilitated the peaceful spread of Islam and its educational traditions¹¹.

In its early stages, Islamic education in Indonesia lacked formal infrastructure, standardized curricula, or fixed schedules, relying instead on close interaction between teachers and local communities. Mosques emerged as the first institutional centers for worship and learning, serving as venues for teaching Islamic beliefs, rituals, and Qur'anic literacy¹². As the number of learners increased, additional institutions such as pesantren, *menasah*, *rangkang*, *dayah*, and *surau* developed, supported by community participation and Islamic kingdoms. In the early twentieth century, intellectual reform movements introduced by Indonesian scholars returning from the Middle East stimulated significant changes in Islamic education, leading to the integration of pesantren traditions with modern school systems¹³.

Following independence, Islamic educational institutions in Indonesia diversified further. Traditional *salafi* pesantren continued to emphasize classical Islamic texts, while modern pesantren integrated religious and general sciences within structured curricula and contemporary learning methods¹⁴. This dynamic development occurred across many regions, including eastern Indonesia. In Bima, Islamic education evolved under conditions of limited infrastructure and manual teaching methods, yet it produced graduates with strong mastery of religious knowledge due to rigorous learning traditions. Practices such as studying in teachers' homes locally known as *ngge'e nuru* reflect the depth of commitment to learning within the Bima community¹⁵.

Within this historical and educational context, TGH. M. Yasin Abdul Lathief emerged as a significant local Islamic scholar who dedicated his life to teaching and developing Islamic educational institutions in Bima. Despite limited resources, he played a crucial role in nurturing future generations through sustained educational engagement and institutional initiatives.

⁹ Robert W. Hefner, "Islamic Schools, Social Movements, and Democracy in Indonesia," *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*, University of Hawai'i Press Honolulu, 2009, 55–105,

¹⁰ Tilaar, H. A. R., *Kebijakan Pendidikan: Pengantar Untuk Memahami Kebijakan Pendidikan Dan Kebudayaan*.

¹¹ Hamka, *Sejarah Umat Islam (Jilid I–IV)* (Jakarta: Bulan Bintang, 1981).

¹² Zamakhsyari Dhofier, "Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai," (No Title), 1982, <https://cir.nii.ac.jp/crid/1130282271275181696>.

¹³ Azumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulam?" in the Seventeenth and Eighteenth Centuries* (University of Hawaii Press, 2004).

¹⁴ Dhofier, "Tradisi Pesantren."

¹⁵ Alan Malingi, *Tradisi Pendidikan Islam Lokal Bima: Studi Tentang Ngge'e Nuru Dan Transmisi Keilmuan* (Kabupaten Bima: Dinas Kebudayaan dan Pariwisata Kabupaten Bima, 2018).

Therefore, this study aims to examine the figure of TGH. M. Yasin Abdul Lathief and analyze his contributions to the development of Islamic education in Bima, highlighting the importance of local ulama in strengthening community-based Islamic education in Indonesia.

RESEARCH METHOD

This study employs a qualitative descriptive approach with a biographical research design. The biographical approach is appropriate for understanding the life experiences, educational practices, and social contributions of a particular figure within a specific socio-cultural context (Creswell, 2014). Data were collected through three main techniques: (1) literature review of books, journal articles, and historical documents related to Islamic education and the history of Bima; (2) document analysis of archival records, institutional documents, and personal writings; and (3) in-depth interviews with family members, colleagues, former students, and community leaders who had direct interaction with TGH. M. Yasin Abdul Lathief.

Data analysis was conducted through thematic analysis, involving data reduction, categorization, interpretation, and verification. To ensure data credibility, triangulation of sources and methods was applied. This methodological approach allows for a comprehensive reconstruction of the subject's contribution while maintaining analytical rigor.

RESULTS AND DISCUSSION

Biography and Intellectual Trajectory of TGH. M. Yasin Abdul Lathief

According to *Biography and Intellectual Traces of TGH. M. Yasin Abdul Lathief*, TGH. M. Yasin Abdul Lathief was the only child of H. Abdul Lathief and Siti Hawa. He was born on 7 July 1926 in Roka Belo, a rural village whose inhabitants predominantly relied on agriculture for their livelihood. From an early age, he demonstrated a strong religious inclination and an exceptional determination to pursue Islamic knowledge, a trait that later led him to seek learning in Makkah al-Mukarramah, the birthplace of Islam and the Prophet Muhammad ﷺ.

His intellectual lineage was deeply rooted in his family background. His father, H. Abdul Lathief, had resided in Makkah for an extended period in pursuit of religious knowledge. He passed away there and was unable to return to his homeland or witness the birth of his only son. Nevertheless, the scholarly spirit of his father was evidently inherited by Yasin, who later emerged as one of the most respected Islamic scholars in Bima. This continuity of religious scholarship underscores the intergenerational transmission of Islamic intellectual traditions within his family.

Raised without his father, Yasin was nurtured under the care of his mother and, later, his grandmother after his mother's passing. Despite these personal losses and material limitations, he grew up in an environment strongly imbued with religious values. The affection, discipline, and moral guidance he received from his caregivers profoundly shaped his character, attitude, and worldview. Known for his calm demeanor, humility, and restraint in speech, these personal qualities became defining traits of H. M. Yasin Abdul Lathief throughout his life.

From childhood, he exhibited a remarkable commitment to learning. While his peers were largely absorbed in childhood activities, Yasin devoted himself seriously to religious and formal education. His academic journey began at Vervolg Gubernemen (1940) and continued at Landbou (1941). He later studied at Madrasah Darul Ulum in 1943 and the Islamic Secondary School

(Sekolah Menengah Islam/SMI) in 1946, an institution equivalent to today's Madrasah Tsanawiyah (junior secondary school). Due to his exceptional intellectual capacity and teaching aptitude, he was entrusted with instructional responsibilities before completing his formal education. Consequently, he served as a teacher at Madrasah Darul Ulum Maria Wawo from 1946 to 1948.

In 1949, he married Siti Hadijah, a woman from his hometown, with whom he built a family blessed with five sons and one daughter. Religious discipline and moral education were strongly emphasized in the household. Although he was personally gentle in nature, his wife played a crucial role in reinforcing educational values and providing exemplary moral guidance. As a result, all of their children successfully pursued higher education, particularly in religious studies, and later held significant professional positions.

To strengthen his professional standing as an educator, TGH. M. Yasin Abdul Lathief undertook several equivalency and certification examinations. He completed the Level B Teacher Training College (SGB) examination in 1953, passed the Religious Teacher Examination (UGA) in 1961, and graduated from the State Islamic High School (MAAIN) in 1967. His formal academic journey culminated in earning a bachelor's degree from the Faculty of Sharia at the State Islamic Institute (IAIN) Sunan Ampel Surabaya, Bima Branch, in 1975. This academic foundation enabled him to serve as a travelling religious teacher, disseminating Islamic knowledge across various regions.

Despite the demands of family life, he remained steadfast in fulfilling his responsibilities as an educator and leader of Islamic educational institutions. His assignments often required him to work far from home at a time when transportation infrastructure was limited. Nevertheless, he upheld his commitment to education, even relocating his family when necessary or enduring temporary separations due to professional duties. Financially, his modest salary as a teacher meant that the family relied heavily on agricultural activities to sustain their livelihood.

Throughout most of his life, TGH. M. Yasin Abdul Lathief enjoyed good health despite his intense schedule and extensive community engagement. However, his physical condition began to decline in later years. In September 2005, shortly after undergoing hernia surgery, he passed away peacefully. He was survived by his wife and six children, all of whom continued his legacy of service in religious, educational, and governmental institutions in Bima and beyond.

Perspectives of Family Members and Colleagues

From the perspective of his children and extended family, TGH. M. Yasin Abdul Lathief was widely recognized as a devout, humble, and deeply responsible individual. In addressing family matters, he consistently prioritized deliberation (*musyawarah*) and careful judgment. One illustrative episode reflects both his prudence and spiritual sensitivity. When an individual claiming to work in Australia offered positions for two Qur'an teachers at a foundation abroad promising to cover all travel expenses he initially supported his nephew's participation. However, as the departure date approached, he felt a sense of unease. After performing the *Istikharah* prayer to seek divine guidance, he became convinced that the offer involved deception. Acting on this conviction, he cancelled his nephew's departure. Shortly thereafter, it was revealed that the individual had indeed defrauded several others, confirming his discernment and moral responsibility.

His strong sense of responsibility was also evident in his commitment to educational development. Teachers at Madrasah Aliyah Darul Ma‘arif Roka Belo recalled that he donated his personal land for the construction of school facilities. During the early stages of the institution, when financial resources were scarce, he personally paid teachers’ salaries from his own modest income. He once reminded them, “Even though the salary is small, it carries blessings because it is earned through sincerity in fulfilling the noble task of educating children.” These words left a lasting impression, continuing to inspire dedication among teachers. Over time, many of these educators went on to receive official teacher certification allowances, reflecting the long-term impact of his early sacrifices.

TGH. A. Ghany Masjkur, a close friend from his school years and a prominent Muhammadiyah figure in Bima, regarded H. M. Yasin Abdul Lathief as an exemplary role model for both his family and the wider community. He described him as a scholar of profound religious knowledge, a quality cultivated through rigorous early education at Madrasah Darul Ulum Bima and the Islamic Secondary School, institutions that adopted pedagogical traditions modeled after the educational system in Makkah al-Mukarramah. Many of his teachers were graduates of Makkah, and the curriculum emphasized mastery of classical Islamic sciences, particularly *nahwu*, *sharaf*, and *qira’ah*. Mastery of these disciplines enabled students to engage independently with a wide range of classical Islamic texts.

According to TGH. A. Ghany Masjkur, the curriculum consisted of approximately ninety percent religious studies and ten percent general subjects. Even general subjects such as mathematics, astronomy, and history were taught using classical Islamic texts (*kitab kuning*) as references. The learning process emphasized sincerity, discipline, and intellectual rigor. Students were required not only to memorize material but also to explain it publicly before teachers and peers. Although disciplinary measures were applied when students failed to meet academic expectations, these methods were accepted as part of a rigorous moral and intellectual formation. Beyond formal schooling, H. M. Yasin Abdul Lathief further deepened his knowledge by studying directly at his teachers’ homes, a practice that strengthened his mastery of both curricular and non-curricular religious sciences.

TGH. Said Amin (now deceased), former Chairman of the Indonesian Ulama Council (MUI) of Bima Regency and a close associate, described TGH. M. Yasin Abdul Lathief as a persistent and visionary figure in the development of Islamic educational institutions in Bima. During the 1960s, he worked closely with colleagues to advocate for the nationalization of Islamic schools. This initiative was motivated by new higher education requirements, particularly at the Faculty of Sharia of IAIN Sunan Ampel Surabaya (Bima Branch), which required incoming students to be graduates of public institutions. Through collaboration with the Head of the Ministry of Religious Affairs of Bima Regency, Drs. H. Husen Ayyub, these efforts culminated in the successful nationalization of several madrasahs, including MAN Bima, MTsN Padolo Bima, MTsN Raba, and several Madrasah Ibtidaiyah.

Beyond his administrative contributions, TGH. M. Yasin Abdul Lathief was widely regarded as a reliable authority on religious matters. Community members frequently sought his guidance on complex religious issues, which he addressed with detailed explanations grounded in classical Islamic texts, supported by evidence from the Qur'an and Hadith. His scholarly credibility was

further demonstrated through his appointment as Head of the MUI Fatwa Commission and his service as an Honorary Judge at the Religious (Sharia) Court of Bima.

Published Works and Intellectual Orientation

Throughout his lifetime, TGH. M. Yasin Abdul Lathief was a prolific writer whose intellectual legacy is largely preserved in the form of carefully handwritten manuscripts. Most of these works remain in the private collections of his children, as well as among several of his students and close associates who either borrowed or reproduced the manuscripts for study purposes. Despite limited access to formal publishing channels during his lifetime, his written contributions demonstrate both scholarly rigor and practical religious concern.

Among the works that have been identified and preserved are: (1) *Shalat Tarawih*; (2) *Risalah Ilmu Tajwid* (1978); (3) *Kumpulan Hadis tentang Mengangkat Tangan Ketika Berdoa* (1989); (4) *Risalah Tuntunan Kaifiah Pengurusan Jenazah Muslim*; (5) *Fungsi dan Keutamaan Shalat-Shalat Sunnah*; (6) *Khutbah Jum'at dengan Bersandar Tongkat atau Pedang*; (7) *Kedudukan Hukum Ceramah antara Adzan dan Iqamah*; (8) *Wurayqatun f 'Ilm al-Maw'ith*; (9) *Collection of Hadiths on Remembrance of Allah and Prayers After Prayer*; (10) *Collection of Authentic Remembrance of Allah and Prayers After Prayer* (1994); and (11) *Grammatical and Morphological Rules in Tabular Form*. These works reflect a wide range of Islamic disciplines, including fiqh, hadith studies, tajwid, Islamic rituals, Arabic grammar, and inheritance law.

On the initiative of his children and grandchildren, a number of these manuscripts have been systematically edited and published to preserve and disseminate his intellectual heritage. To date, two compiled volumes have been issued: (1) *Biography and Intellectual Footprints of TGH. M. Yasin Abdullatif I: Collection of Hadiths on Sunnah Prayers*, published by the Alamtara Institute in 2013; and (2) *Biography and Intellectual Traces of TGH. M. Yasin Abdullatif II: Collection of Hadiths on Dzikrullah after Prayer and Hadiths on Raising Hands in Supplication*, published by the same institute in 2014. Other manuscripts remain in preparation and are expected to be published in the future, God willing.

From an intellectual standpoint, his works clearly situate him within the framework of *Ahl al-Sunnah wa al-Jama'ah*. In matters of jurisprudence, his orientation aligns closely with the Shafi'i school of law. This inclination is further reinforced by his active involvement in the organizational structure of Nahdlatul Ulama in Bima Regency, an Islamic organization traditionally affiliated with the Shafi'i madhhab. Nevertheless, despite this firm doctrinal grounding, TGH. M. Yasin Abdul Lathief was widely recognized as a moderate and inclusive scholar, known for his distance from sectarian rigidity and theological fanaticism.

He demonstrated a deep respect for differences of opinion, particularly in matters of secondary jurisprudential issues (*fur'iyyah*). In both his public teaching and private family life, he avoided doctrinal indoctrination, instead encouraging a broad, principled, and inclusive understanding of Islam. This pedagogical stance allowed his students and children to approach Islamic teachings in a comprehensive and open-minded manner, grounded in core principles rather than narrow interpretations.

His intellectual depth was nurtured through continuous learning, both within formal educational institutions and through direct transmission from respected scholars. Among his notable teachers were TGH. Mahmud Abdurrahman, TGH. Malik of Ngali Village, and TGH.

Usman Abidin. He was also known for his fluency in Arabic and his strong proficiency in reading and interpreting classical Arabic texts, a skill that significantly shaped his scholarly output.

In addition, he possessed a substantial personal library consisting of dozens of titles and hundreds of volumes, predominantly classical Islamic texts. These included works on Qur'anic exegesis (*tafsir*), hadith collections and commentaries (*syar' al-hadith*), fiqh, *u'l al-fiqh*, and other foundational Islamic sciences. A significant portion of this collection was acquired through gifts from Sheikh Abdullah Mansyur, a close associate of his father who resided in Mecca, during his first pilgrimage in 1972. His collection was further enriched during his second pilgrimage with his wife in 1987, reflecting his lifelong commitment to scholarship and learning.

The Contribution of TGH. M. Yasin Abdul Lathief to the Development of Education in Bima

From an early age, TGH. M. Yasin Abdul Lathief was entrusted with various strategic roles as an educator and head of madrasahs across the Bima region. His leadership trajectory reflects a long-standing commitment to Islamic education at both grassroots and institutional levels. Among the positions he held were Head of Darul Ulum Madrasah Sumi-Sape (1948–1950), Head of Darul Ulum Madrasah Tente-Woha (1950–1957), Head of Sila Islamic Public School (Sekolah Rakyat Islam) in Bolo (1957–1958), Head of Samili-Woha Islamic Elementary School (1958–1964), and Head of Roi-Belo Islamic Elementary School (1964–1965). These roles positioned him at the forefront of educational development during a formative period in the post-independence era.

Despite limited transportation infrastructure at the time, he fulfilled his duties with remarkable dedication. He regularly traveled by bicycle between his workplace and his hometown of Roka Belo, where his family resided. During this period, he initiated and oversaw the establishment of Madrasah Ibtidaiyah (MI) Roka, an institution that continues to operate to this day. These early efforts illustrate not only his perseverance but also his long-term vision for community-based Islamic education.

In recognition of his dedication and leadership capacity, he was appointed as a civil servant in 1966 and subsequently assigned to the State Islamic Junior High School (MTsN) Bima. He initially served as Acting Principal, later becoming Interim Head (Pjs.) from 1968 to 1974, and ultimately Principal of MTsN Bima from 1974 until his retirement in 1986. Following this appointment, he relocated with his family from Roka Belo Village to the Suntu Paruga area, closer to the administrative and educational center of Bima Regency, in order to better fulfill his responsibilities.

Under his leadership, MTsN Bima experienced significant growth and increasing public trust. The rising number of applicants originating not only from various sub-districts within Bima Regency but also from neighboring regions, including East Nusa Tenggara soon exceeded the capacity permitted by government regulations at the time, which limited state madrasahs to two classes per grade. Responding creatively to this challenge, he and his colleagues founded the Darul Ma'arif Bima Education Foundation and Islamic Boarding School. Initially, the foundation utilized the MTsN facilities to accommodate students who could not be admitted to the state madrasah.

To manage space effectively, MTsN students attended classes in the morning, while students of MTs Darul Ma'arif studied in the afternoon. Over time, MTsN Bima emerged as one of the leading Islamic educational institutions in the region. Meanwhile, MTs Darul Ma'arif was relocated to Roka Belo Village and continued to expand, eventually offering a complete educational pathway consisting of Raudhatul Athfal (RA), Madrasah Tsanawiyah (MTs), and

Madrasah Aliyah (MA). Today, the Darul Ma‘arif institutions serve hundreds of students and have produced a large number of alumni who contribute to religious and social life in Bima and beyond.



Madrasah Gate: RA, MTs and MA Darul Ma'arif Roka

In addition to his leadership at the secondary education level, TGH. M. Yasin Abdul Lathief also contributed significantly to higher Islamic education. While serving as Head of MTsN Padolo Bima, he was appointed Acting Head of the Sunan Giri College of Islamic Education (STIT) Bima. During this transitional period, lectures were conducted at MTsN Padolo in the afternoons. He further played a pioneering role in the construction of the STIT Sunan Giri Bima campus in Karara, Bima City. Although the facilities were initially modest, the completion of this campus marked a crucial step toward institutional independence and the long-term development of Islamic higher education in the region.

Beyond formal educational institutions, his contributions extended to religious governance and community service. He served as Chairman of the Fatwa Commission of the Indonesian Ulema Council (MUI) of Bima Regency, Head of the Judiciary Division of the LPTQ of Bima Regency, and Honorary Judge at the Religious (Sharia) Court of Bima from 1976 to 1983. In addition, he was appointed Lebe Na'e (Grand Imam) of the Al-Muwahhidin Grand Mosque in Bima, a position he held with steadfast dedication from his retirement in 1986 until his death. In these roles, he became a central religious authority, frequently consulted by both the community and government institutions on matters of Islamic law and religious practice.

Until the end of his life, he remained actively involved as Chairman of the Darul Ma‘arif Bima Education Foundation and Islamic Boarding School. Following his passing, leadership of the foundation was continued by his son, Drs. H. Taufiquddin Hamy, and later entrusted to his fifth son, Drs. H. A. Munir Hamy, who continues to oversee its development to this day. This continuity reflects the enduring institutional legacy of TGH. M. Yasin Abdul Lathief in shaping Islamic education in Bima.

CONCLUSION

Based on the foregoing discussion, it can be concluded that TGH. M. Yasin Abdul Lathief dedicated his life to the pursuit and transmission of knowledge as a foundation for educational service. From an early age, his strong commitment to learning prepared him to become an educator and religious scholar who played a pivotal role in the development of Islamic education in Bima. His scholarly competence and leadership led to his appointment as a civil servant educator and subsequently to various strategic positions, including head of several madrasahs, religious

authority within the Indonesian Ulema Council (MUI) of Bima Regency, judicial roles in religious institutions, and leadership in Islamic higher education.

Beyond holding formal positions, his most enduring contribution lies in his role as an initiator and developer of Islamic educational institutions. Together with his colleagues, he established an educational foundation that later evolved into a comprehensive system encompassing early childhood, secondary, and upper secondary Islamic education. Through this institutional development, he succeeded in expanding access to education and producing generations of alumni who have contributed to religious, educational, and social life in Bima.

In sum, TGH. M. Yasin Abdul Lathief represents a model of Islamic educational leadership characterized by scholarly depth, moral integrity, institutional innovation, and social responsibility. His legacy demonstrates how individual dedication and collective effort can shape sustainable educational institutions and strengthen the intellectual and spiritual foundations of a local Muslim community.

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