



## THE MAKING OF ISLAMIC EDUCATION IN LOMBOK-INDONESIA: GENEALOGY, TRANSFORMATIONS AND IDEOLOGY

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CMS (Full Note):

M. Habib Husnial Pardi, et al, "The Making of Islamic Education in Lombok-Indonesia: Genealogy, Transformation and Ideology" *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 12, no. 2 (December 2, 2024): 417-441, <https://doi.org/10.21093/sy.v12i2.9872>.

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Received: 10-06-2024

Revised: 01-08-2024

Accepted: 10-12-2024

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### Abstract

This study aims to investigate the role of Tuan Guru in the making of Islamic Education through genealogical analysis, transformation, and ideology of Islamic education from the beginning to the modern era in Lombok. This study uses qualitative case studies to explore the topic and uses purposive sampling to select three Islamic educational institutions as objects in Lombok. Data was collected through a combination of observation, in-depth interviews, and reviews of relevant literature. The study identifies three findings: *first*, the establishment of Islamic education in Lombok *in line* with the Islamization process in the 17th-18th centuries. The early form of Islamic education in Lombok is *Santren*; a nonformal institutions with tarekat curricula. *Second*, along with the strengthening of the modern educational of the Dutch East Indies, the madrasa system emerged by the role of Middle Eastern alumni the so-called Tuan Guru. Tuan Guru built madrasa as center of Islamic learning and struggle against Colonial. *Third*, in post authoritarianism of New Order, Islamic boarding schools developed with various ideologies and transformation, such as traditional *Pondok Pesantren* managed by *Aswaja* circles (NW and NU), integrated modern-Islamic (Sekolah Islam Terpadu) managed by modernists and Salafi-Wahhabi groups.

**Keywords:** *Tuan guru; Islamic Education; Genealogy; Transformation; Ideology; Lombok.*

## 1. Introduction

Since Islam arrived in the archipelago, Islamic education in Indonesia has started out in a straightforward manner. Because one of the most effective methods of converting people to Islam are through Islamic education and *da'wa*. From the end of 15th century to the beginning of 16th century, Islam started spread in Lombok, Eastern Indonesia<sup>1</sup>. In this sense, straightforward Islamic evangelism in Lombok had coexisted with the emerge of informal Islamic education institution. According to some historical narrative, Ghaus Abdurrazzaq from Baghdad was the first Muslim preacher who Islamize Sasak community in Lombok. In another version, Sunan Prapen was the first figure who introduced Islam to Lombok.<sup>2</sup>

In terms of the spread of Islam, Lombok Island is home to both the Java-based group and the non-Javanese group. Since the 15<sup>th</sup> and 16<sup>th</sup> centuries AD, respectively, both communities have assimilated Muslims. Preachers from Palembang and Makassar, Tuan Lebe is one of the well-liked non-Javanese preachers. According to some oral histories, Tuan Lebe was believed to have arrived in the 16<sup>th</sup> century AD in Lombok, and he preached Islam throughout the Selaparang Kingdom's domain, including the village of Ketangga and its surroundings in East Lombok. While preachers from the Goa kingdom of Makassar are additional participants in the Islamization of Lombok.<sup>3</sup> Goa's kingdom dispatched Islamic preachers to Sumbawa in the 16<sup>th</sup> century (1618 and 1626 AD), while the da'i of Sumbawa's kingdom sent their da'i to spread Islam to the straits of Alas and Lombok.

Numerous experts have extensively developed their research on Indonesian Muslim society and how it relates to the growth of Islamic education. One of them was Deliar Noer's studies on Indonesia's modern Islamic movement that has the biggest impact related to the issue of Islamic education. Then, Zamakhsyari Dhofier thought of his popular book "Pesantren". However, this book's description of Islamic educational institutions is overly Java Centrism.<sup>4</sup> There are also more academic publications that address this topic, such as Karel Steenbrink's study on madrasas and schools (1984), which documented the growth of madrasa and school, particularly the role of colonial political policies played in the establishment of Islamic education in Indonesia.<sup>5</sup>

There are some earlier studies in relation to this investigation: Khirjan Nahdi, *Nahdlatul Wathan Education Capital*; in particular, this study discusses how the Nahdlatul Wathan madrasa in Lombok came to be, focusing on the contribution of Tuan Guru Zainuddin

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<sup>1</sup> Jamaluddin Jamaluddin and Siti Nurul Khaerani, "Islamisasi Masyarakat Sasak Dalam Jalur Perdagangan Internasional: Telaah Arkeologis Dan Manuskrip," *Jurnal Lektur Keagamaan* 18, no. 1 (June 30, 2020): 135–63, <https://doi.org/10.31291/jlka.v18i1.577>.

<sup>2</sup> Jamaluddin Jamaluddin, "Islam Sasak: Sejarah Sosial Keagamaan Di Lombok (Abad XVI-XIX)," *JURNAL INDO-ISLAMIKA* 1, no. 1 (July 20, 2011): 63–88, <https://doi.org/10.15408/idi.v1i1.1487>.

<sup>3</sup> R. E. Elson, "Lombok: Conquest, Colonization and Underdevelopment, 1870–1940. By Alfons van Der Kraan. Singapore: Heinemann Educational Books (Asia) (Asian Studies Association of Australia, Southeast Asia Publication Series No. 5), 1980. Xiv, 277 Pp. Plates, Tables, Maps, Notes, Selected Bibliography, Glossary, Weights, Measures and Currencies, Index. \$15.95 (Paper).," *The Journal of Asian Studies* 42, no. 1 (November 1982): 237–38, <https://doi.org/10.2307/2055438>.

<sup>4</sup> Martin Van Bruinessen, "Traditionalist and Islamist Pesantrens in Contemporary Indonesia," in *The Madrasa in Asia*, ed. Farish A. Noor, Yoginder Sikand, and Martin Van Bruinessen, 1st ed. (Amsterdam University Press, 2008), 217–46, <https://doi.org/10.1017/9789048501380.009>.

<sup>5</sup> Rahmat Effendi, "Studi Islam Indonesia: Pendidikan Islam Modern (Kajian Historis Perspektif Karel A Steenbrink)," *Alhamra Jurnal Studi Islam* 2, no. 1 (April 23, 2021): 36, <https://doi.org/10.30595/ajsi.v2i1.9989>.

in established madrasah-based Islamic education.<sup>6</sup> Then, Muharrir in his study on the “*Contestation of Islamic Education in Lombok*”. Muharrir emphasized how Islamic education evolved in Lombok within the framework of ideological confrontation between the Nahdlatul Wathan Community Organization and Wahabi groups (2022).<sup>7</sup> Then Adet Tamula Anugera's research on *the Renewal of Islamic Education in Indonesia TGKH Perspective. Muhammad Zainuddin Abdul Madjid (2021)*; this research explains the role of tuan guru Zainuddin in the renewal of the education system in Lombok. There is also research conducted by Safarudin on *Religious Movements and the Map of Ideological Affiliation of Islamic Education in Lombok (2018)*.<sup>8</sup> Safarudin explained how religious movements build educational institutions as one of the strategies in decimalizing their religious ideology.<sup>9</sup>

This article aims to analyze the history of the making of Islamic education in Lombok, how the role of tuan guru, how its development and transformation, and the numerous current ideologies that underpin Islamic educational system in Lombok. In addition to the various narratives concerning the Islamization of Lombok, this study naturally refers to the socio-ethnographic construction of Sasak Muslim society and its relationship to the tuan guru a member of the religious elite] who has high social status within Sasak society and his significant contribution to the advancement of Islamic education.

### **Ontology of Islamic Education in Muslim World**

Iqra' was the first word in the Qur'an has a strong connection to education. The Prophet Muhammad also emphasized that all Muslims and Muslimat must engage in education (al-hadith). Muslims have always placed a high priority on Islamic education, creating opulent study halls and building sizable libraries in cities like Baghdad, Cordoba, and Cairo.<sup>10</sup> This shows that the Muslim community has made a big role in history, namely contributing science as a *legacy* to the modern world. According to historical evidence, mosques served as informal educational institutions in the Islamic world. In order to advance Islamic studies, Muslims formed halaqa circle around the clerics. The system of Halaqa produced many of the greatest scholars in the history of Islam, including Imam Abu Hanifah, Malik, Shafi'i, and Ibn Hanbali. The scholars preserved the halaqa system in teaching the next generation, such as in Masjid al-Haram in Mecca, Masjid al-Nabawi in Medina, and Masjid al-Aqsa in Jerusalem, and the system expanded into various Islamic worlds.

*Halaqa* evolved into *Maktab* in the 1900s. *Maktab* was an organization that teaches children the fundamentals of Arabic reading and writing, mathematics, and Islamic Fiqh. Students have two options after completing the *Maktab* curriculum: either they continue living their life and pursuing particular careers or they continue on to a higher education level known as *madrasa*. Al-Azhar University in Cairo, Egypt, founded in 970 AD, and

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<sup>6</sup> Khirjan Nahdi, “Makna Pendidikan Nahdlatul Wathan: Telaah Interpretatif Visi Kebangsaan Dan Religius: Refleksi Pemikiran Dan Perjuangan Kyai Hamzanwadi 1904-1997,” *Educatio*, 4(2), 1–27. <https://doi.org/10.29408/edc.v4i2.41>.

<sup>7</sup> Muharrir Muharrir, “Konstestasi Pendidikan Islam Di Lombok: Nahdlatul Wathan Vis A Vis Salafi-Wahhabi,” *Jurnal al Muta'aliyah: Pendidikan Guru Madrasah Ibtidaiyah* 2, no. 1 (February 27, 2022): 1–12, <https://doi.org/10.51700/almutaliyah.v2i1.309>.

<sup>8</sup> Saparudin Saparudin, “Gerakan Keagamaan Dan Peta Afiliasi Ideologis Pendidikan Islam Di Lombok,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 42, no. 1 (August 25, 2018): 220, <https://doi.org/10.30821/miqot.v42i1.506>.

<sup>9</sup> Saparudin Saparudin, “Salafism, State Recognition and Local Tension: New Trends in Islamic Education in Lombok,” *Ulumuna* 21, no. 1 (June 30, 2017): 81–107, <https://doi.org/10.20414/ujs.v21i1.1188>.

<sup>10</sup> George Makdisi, “Madrasa and University in the Middle Ages,” *Studia Islamica*, no. 32 (1970): 255, <https://doi.org/10.2307/1595223>.

al-Karaouine in Fes, Morocco, are two examples of madrasas that continue to be incorporated with jami' mosques, just like halaqa and maktab (founded in 859 AD). Later, the Seljuk vizier Nizam al-Mulk established numerous other madrasas all over the Muslim world.<sup>11</sup>

In the madrasa education system, students are taught using cutting-edge curriculum including Islamic religious sciences, Arabic, and other general topics including medicine, mathematics, astronomy, history, and geography. According to estimates, there were approximately 75 madrasas in Cairo, 51 in Damascus, 44 in Aleppo, and hundreds in the Cordova, Spain in the 1100s. Madrasa education system was the first modern university to be established in the Islamic world. Specifically, professors and subjects follow the department's guidelines.<sup>12</sup>

According to Ibn Khaldun's narrative which al-Attas cited, studying at Madrasas in Morocco takes a lengthy time—the shortest amount of time necessary for pupils to master the subject matter they are studying is 16 years. Students receive a diploma at the end of their course as evidence that they have finished their studies and have obtained a license to teach in their field. In addition to being officially awarded by madrasa institutions at this time, the diploma system can also be handed directly by Shaikhs-teachers to students who were thought to have intelligence in studying specific subjects.<sup>13</sup>

When the European powers expanded into Muslim lands in the 1800s, there has been a slight decline in the madrasa education tradition. For instance, in the Ottoman Empire, advisors to the Sultan from French secular circles promoted changing the educational system by removing Islamic religious elements from the curricula. In actuality, public schools were constructed that utilized Western books to supplement the European curriculum.<sup>14</sup>

As a result, Islamic madrasas started to become less important in the Muslim world at this time. Moosa claims that there was a change in how the madrasa tradition was articulated, specifically from the republic of literacy to the republic of piety. Moosa also lists the following two benefits of conventional madrasa education: *First*, the global academic community he was raised in. *Second*, a curriculum that prioritizes works on logic and philosophy. But now, instead of being filled with critical thought, the writings are just given an air of chastity, creating a shock.<sup>15</sup>

Despite ongoing modernization of education throughout the Islamic world, the antiquated educational system is still in force. Even now, traditional structures have been still used by institutions like al-Azhar, al-Kawariyyin in Morocco, and Darul Ulum in Deoband, India. These three colleges continue to offer wide science training in other faculties while maintaining the characteristics of the traditional curriculum, such as the method of reading classical Islamic texts. In Indonesia, the curricula of Salaf Islamic boarding schools still include this traditional form of learning.<sup>16</sup> In particular, pesantren

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<sup>11</sup> Norman Daniel and George Makdisi, "The Rise of Colleges. Institutions of Learning in Islam and the West," *Journal of the American Oriental Society* 104, no. 3 (July 1984): 586, <https://doi.org/10.2307/601679>.

<sup>12</sup> Sabith Khan, "What Is a Madrasa? By Ebrahim Moosa," *Journal of Muslim Philanthropy and Civil Society* 3, no. 1 (June 1, 2019), <https://doi.org/10.2979/musphilcivisoc.3.1.06>.

<sup>13</sup> George Makdisi, *The Rise of Colleges* (Edinburgh University Press, 1984), <https://doi.org/10.1515/9781474470643>.

<sup>14</sup> Muhammad Qasim Zaman, "Religious Education and the Rhetoric of Reform: The Madrasa in British India and Pakistan," *Comparative Studies in Society and History* 41, no. 02 (April 1999), <https://doi.org/10.1017/s0010417599002091>.

<sup>15</sup> Khan, "What Is a Madrasa?"

<sup>16</sup> Muharir, "Konstestasi Pendidikan Islam Di Lombok."

do not follow the national curriculum and only give priority to the books of *turats* in their educational program.

### Transformation of Islamic Education in Indonesia

There are three stages of Madrasah development, which have a long history in Indonesian Islamic education: *First*, the early centuries following the arrival of Islam in Indonesia. *Second*, the Colonial Era, which included both Dutch and Japanese people. *Third*, Islamic education was during the modernization period.<sup>17</sup> Madrasah as a communal based Islamic educational institution provided a venue for the colonial era educational battles of Indonesia's Muslim population.<sup>18</sup> The establishment of madrasah in Indonesia was influenced by at least two important factors: *First*, the influence of the Islamic revival movement that Indonesian students brought back to their own nation after studying in the Middle East and Egypt.<sup>19</sup> *Second*, madrasah arose in opposition to the politically dubious practices of the Dutch East Indies administration. However, they also wished to produce technocrats who would work for the colonizers, so they created schools for the natives.<sup>20</sup>

The first madrasah in Indonesia was established in Sumatra, namely the Tawalib Madrasah (1907) founded by Sheikh Abdul Karim Amrullah in Padang Panjang, then Abdullah Ahmad founded the Adabiyah Madrasah in 1908; as Shaikh M. Taib Umar founded the School Madrasa in Batusangkar in 1910. Mahmud Yunus founded Diniyah School in 1918 and in his senior year of high school.<sup>21</sup> He also founded the Nurul Uman Madrasah in Jambi, which was also founded by H. Abdul Somad.<sup>22</sup> Then, in 1915, Rangkyo Rahmah Al-Yunisiah created the female madrasa known as the Diniyah Putri Madrasah. In 1919, Zainuddin Labai established the Union of Islamic Teachers (PGAI) in Minangkabau as a result of the rapid growth of Madrasah in Sumatra.<sup>23</sup> The PAI (Pendidikan Guru Agama Islam) institution was founded with the intention of fostering teachers' collaboration in the advancement of Madrasah education.<sup>24</sup>

While in Java, K.H. Ahmad Dahlan established the Madrasah in 1918; the Madrasa "Qismul Arqa," which later known as "Pondok Muhammadiyah" In 1920, before becoming "Kweekschool Muhammadiyah" in 1924.<sup>25</sup> It was once more modified to "Madrasah Mu'allimin Mu'allimat Muhammadiyah" at the Muhammadiyah Congress in

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<sup>17</sup> Supani Supani, "Sejarah Perkembangan Madrasah Di Indonesia," *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 14, no. 3 (January 1, 1970): 560–79, <https://doi.org/10.24090/insania.v14i3.376>.

<sup>18</sup> Mohamad Samsudin and Rifda Haniefah, "Sejarah Dan Perkembangan Madrasah Di Indonesia," *Turats* 15, no. 1 (August 3, 2022): 79–91, <https://doi.org/10.33558/turats.v15i1.4541>.

<sup>19</sup> Ronald Lukens-Bull, "Madrasa By Any Other Name: Pondok, Pesantren, and Islamic Schools in Indonesia and Larger Southeast Asian Region," *JOURNAL OF INDONESIAN ISLAM* 4, no. 1 (June 1, 2010): 1, <https://doi.org/10.15642/jiis.2010.4.1.1-21>.

<sup>20</sup> Karsiwan Karsiwan, Lisa Retno Sari, and Lisa Retno Sari, "Kebijakan Pendidikan Pemerintah Kolonial Belanda Pada Masa Politik Etis Di Lampung," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 6, no. 1 (August 4, 2021): 1, <https://doi.org/10.29300/tjksi.v6i1.4375>.

<sup>21</sup> Rini Rahman, "Modernisasi Pendidikan Islam Awal Abad 20 (Studi Kasus Di Sumatera Barat)," *Humanus* 14, no. 2 (November 30, 2015): 174, <https://doi.org/10.24036/jh.v14i2.5684>.

<sup>22</sup> Supani, "Sejarah Perkembangan Madrasah Di Indonesia."

<sup>23</sup> Muhammad Roihan Daulay, "Sejarah Madrasah Di Indonesia (Pendekatan Sejarah Dan Perkembangannya)," *FORUM PAEDAGOGIK* 12, no. 1 (June 7, 2021): 93–108, <https://doi.org/10.24952/paedagogik.v13i1.3611>.

<sup>24</sup> Mad Sobirin et al., "Sejarah Kebangkitan Dan Perkembangan Madrasah Di Indonesia," *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme* 4, no. 3 (January 20, 2023): 525–39, <https://doi.org/10.37680/scaffolding.v4i3.1989>.

<sup>25</sup> Maman Abdul Majid Binfas, Mohd Syukri Yeoh Abdullah, and Ahmad Munawar Ismail, "Asal Usul Gerakan Pendidikan Muhammadiyah di Indonesia," *International Journal of the Malay World and Civilisation*. 2(2), 2014: 65-80.

1930. In the meantime, NU started to establish madrasahs as early as 1919, including Madrasah Awaliyah, Ibtidaiyah, Tsanawiyah, and Mualimin Wustha.<sup>26</sup>

During the Dutch colonial era, Madrasah emerged for two reasons: *first*, considering that the Dutch have continually rejected the Volksraads (Dewan Rakyat) desire to include Islamic religion studies in the curriculum at public colleges. *Second*, in accordance with article 179 paragraph 2 of the Indische Staatsregeling, a Dutch statute, universal instruction is delivered with respect to the beliefs of each faith.<sup>27</sup> Only instruction on religion should take place after school hours.

Because of that, Muslims created madrasa institutions, a different type of school that provides material for Islamic religious study. The Ministry of Religion's involvement in the early founding of madrasahs cannot be separated (established 1946). Due to the institution being used as a weapon in Indonesia's political campaign to advance Islamic education. Politically, the Ministry of Religion elevated the status of madrasahs so that they would be considered by the state's educational plans.<sup>28</sup> The Ministry of Religion advocates for religious education to be taught in public schools as well as madrasahs as a venue for the aspirations of the Islamic ummah. One of the responsibilities of the Ministry of Religion in creating.

The establishment of State Islamic Judge Education (PHIN) and Religious Teacher Education (PGA) marked the pinnacle of madrasa development.<sup>29</sup> Due to the fact that both of these institutions will produce professionals in the advancement of Islam and that Religious Teacher Education will defraud prospective religious teachers who concentrate on Islamic religious education, the establishment of these two institutions is crucial for the development of madrasah. Mahmud Yunus notes that the history of the PGA's development at that time stemmed from the Ministry of Religious Affairs program handled by Abdullah Sigit as the person in charge of the education department. In 1950 year, this section opened two educational institutions that are said to be professional teaching madrasahs, namely: the Islamic Religious Teacher School (SGAI).

### **State of the art**

Islamic education in Lombok, Indonesia, has evolved significantly over the centuries, influenced by the region's unique socio-cultural and historical contexts. As part of the broader Indonesian Islamic landscape, Lombok represents a distinct case due to its cultural diversity, the influence of the Sasak ethnic group, and the island's historical interactions with other Islamic centers in Southeast Asia. This state-of-the-art review explores the existing body of knowledge on the genealogy, transformations, and ideological underpinnings of Islamic education in Lombok, identifying key scholarly contributions, research gaps, and emerging themes.

The study of the historical roots of Islamic education in Lombok reveals a complex interplay between local traditions and global Islamic influences. Early Islamic education in Lombok can be traced to the arrival of Muslim traders and missionaries in the 16th

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<sup>26</sup> Nor Lailla and Rony Edward Utama, "Pendidikan Islam Muhammadiyah," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 1 (February 6, 2023): 286, <https://doi.org/10.35931/am.v7i1.1521>.

<sup>27</sup> Miftahuddin Miftahuddin, "Dikotomi Kurikulum Sebagai Propaganda Politik Kolonial Terhadap Pendidikan Islam Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (February 27, 2023), <https://doi.org/10.30868/ei.v12i01.1890>.

<sup>28</sup> Yusuf Waghid, "Islamic Educational Institutions: Can the Heritage Be Sustained?," *American Journal of Islam and Society* 14, no. 4 (January 1, 1997): 35–49, <https://doi.org/10.35632/ajis.v14i4.2232>.

<sup>29</sup> Mohammad Kosim, "Dari Sghai Ke PGA; Sejarah Perkembangan Lembaga Pendidikan Guru Agama Islam Negeri Jenjang Menengah" *Tadris*. Volume 2. Nomor 2. (2007).

century.<sup>30</sup> The Wetu Telu tradition, a syncretic form of Islam practiced by the Sasak people, played a crucial role in shaping the island's early Islamic educational practices.<sup>31</sup> However, the introduction of orthodox Sunni Islam by scholars from Java and the Middle East in the 19th century marked a significant shift in the religious and educational landscape.<sup>32</sup>

Research by scholars such as Lombard (1990) and Pringle (2010) highlights the gradual Islamization of Lombok and the role of pesantren (Islamic boarding schools) in promoting Islamic teachings. These institutions became the cornerstone of Islamic education on the island, blending religious instruction with local customs and practices. The genealogy of Islamic education in Lombok thus reflects a dynamic process of adaptation and negotiation between local traditions and global Islamic discourses.<sup>33</sup>

Over the decades, Islamic educational institutions in Lombok have undergone significant transformations. The traditional pesantren model has evolved in response to changing socio-political contexts and educational demands. Contemporary pesantren in Lombok now offer a broader curriculum that includes secular subjects alongside religious studies, reflecting the influence of national education policies and globalization.

Research by Azra (2006) and Hefner (2009) has documented the modernization of Islamic education in Indonesia, including Lombok.<sup>34</sup> These studies highlight the integration of modern pedagogical methods, the adoption of formal education structures, and the increasing role of the government in regulating Islamic schools. In Lombok, this transformation is evident in the establishment of madrasahs (Islamic schools) that comply with national education standards while maintaining their religious identity.

The ideological underpinnings of Islamic education in Lombok have been shaped by various religious and political currents. Traditionalist and modernist Islamic movements have both left their mark on the island's educational landscape.<sup>35</sup> The Nahdlatul Ulama (NU) and Nahdaltul Wathan (NW), two major Islamic organizations have established educational institutions in Lombok, promoting their respective interpretations of Islam.<sup>36</sup> The influence of Salafi and Wahhabi ideologies has also been

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<sup>30</sup> Denys Lombard, "Networks and Synchronisms in Southeast Asian History," *Journal of Southeast Asian Studies* 26, no. 1 (March 1995): 10–16, <https://doi.org/10.1017/s0022463400010444>.

<sup>31</sup> Noorhaidi Hasan, "The Making of Public Islam: Piety, Agency, and Commodification on the Landscape of the Indonesian Public Sphere," *Contemporary Islam* 3, no. 3 (October 2009): 229–50, <https://doi.org/10.1007/s11562-009-0096-9>.

<sup>32</sup> Mutawali Mutawali and Muhammad Harfin Zuhdi, "Genealogi Islam Nusantara Di Lombok Dan Dialektika Akulturasi Budaya: Wajah Sosial Islam Sasak," *Istinbath* 18, no. 1 (September 22, 2019), <https://doi.org/10.20414/ijhi.v18i1.151>.

<sup>33</sup> Denys Lombard, "Networks and Synchronisms in Southeast Asian History," *Journal of Southeast Asian Studies* 26, no. 1 (March 1995): 10–16, <https://doi.org/10.1017/s0022463400010444>.

<sup>34</sup> Kamaruzzaman Bustamam-Ahmad and Patrick Jory, eds., *Salafi Madrasahs and Islamic Radicalism in Post-New Order Indonesia*, 1. print (Kuala Lumpur: Yayasan Ilmuwan, 2011).

<sup>35</sup> Mohammad Said, "Dinamika Wahabisme Di Lombok Timur: Problem Identitas, Kesalehan Dan Kebangsaan," *FIKRAH* 7, no. 1 (June 24, 2019): 167, <https://doi.org/10.21043/fikrah.v7i1.5022>.

<sup>36</sup> Mohamad Iwan Fitriani, "Kepemimpinan Kharismatis-Transformatif Tuan Guru Dalam Perubahan Sosial Masyarakat Sasak-Lombok Melalui Pendidikan," *Al-Tahrir: Jurnal Pemikiran Islam* 16, no. 1 (June 24, 2016): 175, <https://doi.org/10.21154/al-tahrir.v16i1.332>.

observed in Lombok, particularly in recent decades.<sup>37,38,39</sup> These movements advocate for a more literalist interpretation of Islam and have impacted the curriculum and teaching methods in some Islamic schools. However, the local context has often moderated these influences, resulting in a unique blend of traditional and modern Islamic educational practices.<sup>40</sup>

Studies by Bruinessen (2013) and Hasan (2019) have explored the impact of transnational Islamic movements on local educational practices in Indonesia.<sup>41</sup> These studies highlight the tensions between local traditions and global Islamic ideologies, as well as the strategies employed by local communities to maintain their cultural identity while engaging with broader Islamic discourses. Recent research has identified several emerging trends and challenges in Islamic education in Lombok. One notable trend is the increasing emphasis on inclusive and multicultural education, aimed at promoting religious tolerance and social cohesion. This shift reflects the Indonesian government's efforts to counter religious extremism and promote a moderate form of Islam.<sup>42</sup>

However, challenges remain, including the tension between traditional and modern educational models, the influence of conservative ideologies, and the need to address the socio-economic disparities that affect access to quality education. Scholars such as Parker (2020) and Raihani (2021) have called for more research on the socio-economic and political factors influencing Islamic education in Lombok, emphasizing the need for a holistic approach to educational reform.<sup>43</sup>

The study of Islamic education in Lombok, Indonesia, reveals a dynamic and multifaceted process of change influenced by historical, cultural, and ideological factors. While significant progress has been made in modernizing Islamic educational institutions and promoting inclusive education, challenges remain in balancing tradition and modernity, addressing ideological influences, and ensuring equitable access to quality education. Future research should focus on exploring these challenges and identifying strategies for sustainable educational reform that respects local traditions while embracing global educational standards.

## 2. Research Method

This study uses a qualitative approach with case study design and phenomenological design. The case study design was chosen because of the uniqueness and distinctiveness of Islamic education in Islamic boarding school educational

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<sup>37</sup> Muharrir, "Konstestasi Pendidikan Islam Di Lombok."

<sup>38</sup> Saparudin, "Salafism, State Recognition and Local Tension."

<sup>39</sup> Muharrir, "Resilience, Accommodation and Social Capital Salafi Islamic Education in Lombok," *Edukasi Islami: Jurnal Pendidikan Islam*, VOL: 11/NO: 01 Februari 2022. Muharrir, " Resiliensi Pendidikan Salafi Di Lombok Pasca Orde Baru" (disertasi tidak diterbitkan, Mataram, 2022).

<sup>40</sup> Ilham Ilham and Ihwan P. Syamsuddin, "Pendidikan Islam: Telaah Sejarah Sosial Keagamaan Dan Modernisasi Pendidikan Muhammadiyah," *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 2 (December 21, 2021): 199–216, <https://doi.org/10.52266/tajid.v5i2.704>.

<sup>41</sup> Hasan, "The Making of Public Islam."; Hasan, *Salafi Madrasahs and Islamic Radicalism in Post-New Order Indonesia* in Kamarzaman Bustamam (edit) "Salafi Madrasahs and Islamic Radicalism in Post-New Order Indonesia."

<sup>42</sup> Noorhaidi Hasan, "Reformasi, Religious Diversity, and Islamic Radicalism after Suharto," *Journal of Indonesian Social Sciences and Humanities* 1, no. 1 (December 4, 2018), <https://doi.org/10.14203/jissh.v1i1.2>; Hasan, "Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance"; Hasan, *Salafi Madrasahs and Islamic Radicalism in Post-New Order Indonesia*;

<sup>43</sup> Frances E Parker and Rahmi Sofiarini, "In the Eye of the Storm: Sustaining the Space Created by Women," *Development* 42, no. 2 (June 1999): 47–51, <https://doi.org/10.1057/palgrave.development.1110035>.



institutions.<sup>44</sup> This approach involves an in-depth investigation of a particular phenomenon, event, activity, or social unit. It allows for detailed exploration in specific contexts, bound by time and activity, using diverse data collection methods over long periods of time.<sup>45,46,47</sup> In addition, the relevant phenomenological design used in the contest understands the phenomena of what the participants are experiencing, such as behavior, perceptions, motivations, actions, and others holistically.<sup>48</sup> *Design* This illustrates the general meaning of a number of individuals to various life experiences related to the choice of Islamic educational ideology. The main goal is to reduce the individual's experience of the phenomenon to a description of the essence or universal essence. In comparing cross-cases, researchers also described and interpreted the same patterns of values, behaviors, beliefs, and language from a group of participants. For this purpose, the researcher uses a design *ethnography*.<sup>49,50,51,52</sup>

The research data is the process of Islamic education through Islamic educational institutions becoming madrasas, including the initial history of events, the transformation process, the role of Tuan Guru in Islamic education, and how the choice of ideological affiliation underlies the implementation of Islamic education in Islamic educational institutions. The main sources of data in this study are Tuan Guru, caregivers, teachers, and relevant documents, both in the form of books, articles, and other document sources. The research is focused on the emic perspective, so the research data is prioritized from the empirical experience of the participants who are directly involved, which is determined by the technique of *purposive sampling* and the snowball *sampling technique*.<sup>53</sup> *Snowball sampling is used* When the researcher does not know who understands the information of the research object by finding a *gatekeeper*, i.e., the first person found at the research site who provides clues as to who is suitable for observation and interviews, and so on until the data is deemed sufficient.<sup>54</sup> While the second way is *Key people* If the researcher already understands the research object and the research informant. *Key person* is the key to opening for informants who will be used as a source of data at the research site.

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<sup>44</sup> Creswell, J. W., & Creswell, J. D., *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, Fifth Edition (Los Angeles, California: Sage Publications, 2018).

<sup>45</sup> Patrik Aspers and Ugo Corte, "What Is Qualitative in Qualitative Research," *Qualitative Sociology* 42, no. 2 (June 2019): 139–60, <https://doi.org/10.1007/s11133-019-9413-7>.

<sup>46</sup> Takashi Otani, "What Is Qualitative Research?," *YAKUGAKU ZASSHI* 137, no. 6 (June 1, 2017): 653–58, <https://doi.org/10.1248/yakushi.16-00224-1>.

<sup>47</sup> Michael Quinn Patton, *Qualitative Research & Evaluation Methods Integrating Theory and Practice*, Fourth Edition (SAGE Publications, Inc, 2014).

<sup>48</sup> Claire Anderson, "Presenting and Evaluating Qualitative Research," *American Journal of Pharmaceutical Education* 74, no. 8 (October 2010): 141, <https://doi.org/10.5688/aj7408141>.

<sup>49</sup> Anuruddika Jayathilaka, "Ethnography and Organizational Ethnography: Research Methodology," *Open Journal of Business and Management* 09, no. 01 (2021): 91–102, <https://doi.org/10.4236/ojbm.2021.91005>.

<sup>50</sup> Anne W Rawls and Michael Lynch, "Ethnography in Ethnomethodology and Conversation Analysis: Both, Neither, or Something Else Altogether?," *Qualitative Research* 24, no. 1 (February 2024): 116–44, <https://doi.org/10.1177/14687941221138410>.

<sup>51</sup> Charlotte Selleck, "Ethnographic Chats: A Best of Both Method for Ethnography," *SKY Journal of Linguistics* 30 (2017).

<sup>52</sup> Carole McGranahan, "Ethnography Beyond Method: The Importance of an Ethnographic Sensibility," *Sites: A Journal of Social Anthropology and Cultural Studies* 15, no. 1 (June 19, 2018), <https://doi.org/10.11157/sites-id373>.

<sup>53</sup> Oliver C. Robinson, "Sampling in Interview-Based Qualitative Research: A Theoretical and Practical Guide," *Qualitative Research in Psychology* 11, no. 1 (January 2, 2014): 25–41, <https://doi.org/10.1080/14780887.2013.801543>.

<sup>54</sup> Robinson.

Furthermore, to avoid data misinterpretation, data collection is carried out with the principle of *redundancy of data collection*<sup>55</sup>, i.e., data is collected by various techniques until it reaches a saturation point. This means that new data will stop being explored when there is no longer data bias or the data is considered sufficient. Data were collected using several techniques, namely *Observation of the locus of Islamic boarding school educational institutions* used to observe various practices, activities, and personalities that are patterned and related to Islamic education; The semi-structured interview technique is the process of obtaining information through natural questions and answers face-to-face between the researcher and the informant, totaling 4-6 people. The documentation technique is to utilize various relevant secondary data contained at the research site, especially records relevant to the research focus.<sup>56</sup> And the focused discussion technique is an attempt to find the meaning of an issue from a group of people through discussion to avoid misinterpretation by a researcher.

The data analysis procedure uses the intrinsic model procedure proposed by Miles and Huberman, that is, the data analysis process is carried out in line with the data collection process through three activities simultaneously: data condensation is Data condensation refers to the process of selecting, focusing, simplifying, abstracting, and/or changing the data that appears in a complete corpus of field-written notes, interview transcripts, documents, and other empirical materials. Data display is an organized view, a collection of compressed information that allows drawing conclusions and actions and drawn/verified conclusions, i.e., drawing conclusions and verifying in line with data collection activities. The following is an overview of the interactive data analysis model, namely for the technique of examining research results in qualitative research traditions, in the opinion of Lincoln and Guba,<sup>57,58</sup> that the truth in qualitative research is highly demanded, and to meet the accuracy and reliability of data, for example, Yin suggested that researchers must document as many as possible their case study procedures. So, the concept that is more suitable for use in this study is the concepts of credibility, transferability, dependency, and confirmation.

### 3. Finding and Discussion

#### a. Early Islamic Education in Lombok

The primary objective of Islamic education is to actualize the ideal human person, and the underlying meaning of education is an endeavor to humanize individuals<sup>59</sup>. Therefore, in Zakiyah Darajat's opinion, Islamic education is a deliberate attempt to educate people in line with Islamic teachings. Based on Darajat's state, Islamic education is an endeavor to develop ethics and values while also gaining perspective, information, and abilities.<sup>60</sup>

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<sup>55</sup> Robert E. Stake, *Case Studies in Denzin & Lincoln, Qualitative Research Handbook (Trj)* (Yogyakarta: Pustaka Siswa, 2009).

<sup>56</sup> Michael Quinn Patton, *Qualitative Research & Evaluation Methods Integrating Theory and Practice*.

<sup>57</sup> Egon G. Guba and Yvonna S. Lincoln, "Epistemological and Methodological Bases of Naturalistic Inquiry," *ECTJ* 30, no. 4 (December 1982): 233–52, <https://doi.org/10.1007/BF02765185>.

<sup>58</sup> The Design-Based Research Collective, "Design-Based Research: An Emerging Paradigm for Educational Inquiry," *Educational Researcher* 32, no. 1 (January 2003): 5–8, <https://doi.org/10.3102/0013189X032001005>.

<sup>59</sup> Purnomo Purnomo and Putri Irma Solikhah, "Konsep Dasar Pendidikan Islam Inklusif: Studi Tentang Inklusivitas Islam Sebagai Pijakan Pengembangan Pendidikan Islam Inklusif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (November 29, 2021), <https://doi.org/10.18860/jpai.v7i2.13286>.

<sup>60</sup> Purnomo and Solikhah.

In Islamic education, there are three fundamental ideas: *ta'dib*, *tarbiyah*, and *ta'lim*. *Ta'dib* is derived from the term *adaba*, which means to teach.<sup>61</sup> In contrast, the word *tarbiyya* derives from the verb *rabba* to create and sustain. The process of teaching using all the senses that have humans then documented by reason in *ta'lim*, which is derived from the word *allama*. These three terms are intended to be used when tracing the history of Islamic education and examining the different Islamic educational models that have emerged in Lombok. According to academics, formal education is the only form of education available in Islam (institutionalized education). Studies on Islamic education in Lombok that are based on genealogy are quite uncommon. Considering history and socio-anthropological analysis, this essay aims to go into more detail about the history of Islamic education in Lombok. As a result, this essay will describe the "embryo" of Islamic education in Lombok and how it has changed over time.

Indonesians (*ashabul jawiyin*) started settling in Mecca in the latter three decades of the 19th century to learn Islam. The intellectual and spiritual life of the Middle East, which later extended all the way to the Archipelago—Indonesia—was engaged by the *jawi mukimins* while they were in Makkah. When the students came back home, they eventually rose to prominence as the primary Islamic evangelists across Landmark Southeast Asian peninsula, including Lombok.<sup>62</sup>

The presence of the Middle Eastern ex-pats in the region, undoubtedly revitalizes and even reforms local ritualistic and theological beliefs in the region. As a result, the Middle Eastern geopolitical influence and modernization of Islam cannot be isolated from the Islamic pattern in the 19th century archipelago. Similarly, the Islamic pattern in Lombok cannot be separated from the influence of the Middle East Islamic situation brought by the *haramain* alumni (Tuan Guru) in proselytizing activities in Lombok.<sup>63</sup>

People who have studied in the Middle East will be granted the title of "*tuan guru*" in Sasak Muslim community. Those with extensive religious training and long-term study in Mecca are awarded this title. *Tuan Guru* is thought to have first appeared historically during the start of the 18th century AD. Since that time, *Tuan Guru* has advanced to high social level within the Sasak Muslim community's religious hierarchy. *Tuan Guru* Haji Umar Buntimbe, *Tuan Guru* Haji Abdul Gafur, and *Tuan Guru* Haji Umar Kelayu were three of the leading individuals in *Tuan Guru* throughout the 18th century.<sup>64</sup> They were evangelists who later evolved into tasawwuf teachers in rural areas, imparting the fundamentals of Islam, such as Fiqh, to those who were interested in the religion.

According to Martin Van Bruinesen's account, sufistic Islam predominated in the archipelago in the 18th century; yet, even in Lombok, there were some instructors who promoted the Naqshabandiyah order's belief. Thus, it may be claimed that the tarekat group's perimeter has served as the primary conduit for the Sasak people's conversion to Islam. As a learning group, the tarekat group has thus far received little attention from

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<sup>61</sup> Yunita Furi Aristyasari and Restu Faizah, "Membedah Corak Filsafat Pendidikan Muhammadiyah (Telaah Konsep Pendidik Muhammadiyah)," *Jurnal Pendidikan Agama Islam Al-Thariqah* 5, no. 2 (December 22, 2020): 129–43, [https://doi.org/10.25299/al-thariqah.2020.vol5\(2\).5872](https://doi.org/10.25299/al-thariqah.2020.vol5(2).5872).

<sup>62</sup> Raha Bistara, "Jejaring Ulama Nusantara Dengan Timur Tengah Abad XVII Dan XVIII (Studi Pemikiran Azyumardi Azra)," *Al-Munqidz: Jurnal Kajian Keislaman* 8, no. 3 (September 7, 2020): 309–25, <https://doi.org/10.52802/amk.v8i3.263>.

<sup>63</sup> Prosmala Hadisaputra, Ahmad Bin Yussuf, and Tengku Sarina Aini Binti Tengku Kasim, "Karakteristik Guru Dalam Tradisi Pendidikan Nahdlatul Wathan, Lombok," *At-Tafkir* 13, no. 1 (May 9, 2020): 1–17, <https://doi.org/10.32505/at.v13i1.1441>.

<sup>64</sup> Adi Fadli, "Intelektualisme Pesantren; Studi Geneologi Dan Jaringan Keilmuan Tuan Guru Di Lombok," *Jurnal El-Hikam* 9, no. 2 (2016): 287–310.

Islamic education researchers and intellectuals in Lombok. In fact, the tarekat group was non-formal organization that gives the community—especially in rural areas—Islamic teachings.<sup>65</sup> However, tarekat groups have never been classified as learning communities in studies on Islamic education in Lombok. Some Scholars just only explain formally structured Islamic education, such as that provided by madrassas, Islamic schools, and contemporary lodges.<sup>66</sup>

This article argues that *Santren*, which was organized by tuan guru on the basis of tarekat groups, were the first type of Islamic educational institution in Lombok. In the Sasak Muslim community, Santren was non-institutionalized Islamic education that very essential to promoting Islamic ideals in rural areas. In this stage, the only institution that serves as a conduit for the dissemination of Islamic knowledge to Lombok's rural and agricultural communities is the *santren*.

Santren in this context is different from pesantren in Javanese culture. Additionally, the term of Santren and pesantren have distinct meanings in the sociocultural framework of the Sasak and Javanese Muslim populations. When compared to the terms Surau in Minang, Meunesah in Aceh, and Langgar in Java, Santren in the culture of Islamic education on the Indonesian island of Lombok seems to be noteworthy. Specifically, a tiny prayer room at the home of the tuan gurus that serves as a location to spread (teach) Islamic belief to the neighborhood. While pesantren is an Islamic school in Java, it has a number of key elements like students, mosques, dorms, and kyai.<sup>67</sup>

There aren't many renowned, large Islamic boarding schools in Lombok like there are in Java, where Sidogiri Islamic Boarding School was established in 1745 AD, Ponpes Jamsaren in Surakarta in 1750 AD, Ponpes Buntet in Cirebon in 1750 AD, Ponpes Gading in Malang in 1768, and Darul Ulum Banyuwang Islamic Boarding School in Madura in 1768.<sup>68,69,70</sup> According to Fahrurrozi, no one is known to have founded the first pesantren on Lombok, and no traces of first Islamic boarding school have ever been found.<sup>71</sup> Early Islamic education in Lombok is more frequently known as santren or little muhsolla, which are situated next to the tuan guru's residence. This evidence shows that around the 18th century, santren-*majlis ta'lim*, not pesantren like in Java—rather than tuan guru emerged in Lombok. Tuan guru also adheres to the tradition of "*ngaji ngamarin*," in which he visits communities to do open recitations for a large audience. This article found the conclusion that the first kind of Islamic education used in Lombok

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<sup>65</sup> Martin Van Bruinessen, "Traditionalist and Islamist Pesantrens in Contemporary Indonesia," in *The Madrasa in Asia*, ed. Farish A. Noor, Yoginder Sikand, and Martin Van Bruinessen, 1st ed. (Amsterdam University Press, 2008), 217–46, <https://doi.org/10.1017/9789048501380.009>.

<sup>66</sup> Martin Bruinessen, "New Perspectives on Southeast Asian Islam?," *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 143, no. 4 (1987): 519–38, <https://doi.org/10.1163/22134379-90003318>.

<sup>67</sup> Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2019).

<sup>68</sup> Muhammad Roihan Daulay, "Sejarah Madrasah Di Indonesia (Pendekatan Sejarah Dan Perkembangannya)," *FORUM PAEDAGOGIK* 12, no. 1 (June 7, 2021): 93–108, <https://doi.org/10.24952/paedagogik.v13i1.3611>.

<sup>69</sup> Mohamad Samsudin and Rifda Haniefah, "Sejarah Dan Perkembangan Madrasah Di Indonesia," *Turats* 15, no. 1 (August 3, 2022): 79–91, <https://doi.org/10.33558/turats.v15i1.4541>.

<sup>70</sup> Roma Aristiyanto, "Sejarah Pertumbuhan Dan Perkembangan Madrasah Di Indonesia Pada Era Modern," *Jurnal Ilmu Manajemen Dan Pendidikan (JIMPLAN)* 3, no. 2 (October 5, 2023): 101–8, <https://doi.org/10.30872/jimpian.v3i2.2605>.

<sup>71</sup> Fahrurrozi Fahrurrozi, "Budaya Pesantren Di Pulau Seribu Masjid, Lombok," *KARSA: Jurnal Sosial Dan Budaya Keislaman* 23, no. 2 (February 2, 2016): 325, <https://doi.org/10.19105/karsa.v23i2.730>.

was *majlis ta'lim*, which is represented by santren. Santren is a customary community-based educational program that is supported by the Tarekat community.



Image of Guru Bangkol (Musryid Tarekat Naqsabandy) and His Students

This claim was supported by an examination of the primary work that the Sasak Muslim community used as Islamic references in the 18<sup>th</sup> century, including the *Tarîqah Imâm Abû al-Hasan, Bayân al-Tasdîq, Ma'rifat al-Jabbâr, and Sayr al-Sâlikîn*.<sup>72</sup> *Sayr al-Sâlikîn*, a manuscript in the Jawi style authored by Abdul Samad al-Falimbani that was even still extensively studied by rural people in Lombok until the end of the 20<sup>th</sup> century AD, and one of the most well-known manuscripts in the Sasak community. This information demonstrates that the mursyids of the order, who promoted Islamic education for the Sasak people, were the great teachers of the eighth century. Tuan guru continued to teach the community about aqida and worship until the end of the 19<sup>th</sup> century using the model of santren curricula.

In the beginning of 20<sup>th</sup> century AD, there were a number of tuan guru, including Tuan Guru Musthafa Bakri Sekarbela in the West Lombok region, Tuan Guru Amin Sesela, Tuan Guru Abdul Hamid Kediri in the West Lombok region, Tuan Guru Mas'ud Kopang in the Central Lombok region, Tuan Guru Ali Akbar Penendem in the East Lombok region, TGH Ali Batu Sakra.<sup>73</sup> These people are preachers who hold recitations in their respective santren on a regular basis. The tuan guru are continuing to use a very straightforward and conventional teaching methodology in this phase.<sup>74,75,76</sup>

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<sup>72</sup> Abdul Quddus and Lalu Muhammad Ariadi, "Gerakan Tarekat Dan Pertumbuhan Budaya Berfilosofi Di Lombok," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 2 (July 27, 2016): 321, <https://doi.org/10.15642/teosofi.2015.5.2.321-345>.

<sup>73</sup> Fahrurrozi, "Tuan Guru and Social Change in Lombok, Indonesia," *Indonesia and the Malay World* 46, no. 135 (May 4, 2018): 117–34, <https://doi.org/10.1080/13639811.2018.1452487>.

<sup>74</sup> Fahrurrozi Fahrurrozi, "Ritual Haji Masyarakat Sasak Lombok: Ranah Sosiologis-Antropologis," *IBDA` : Jurnal Kajian Islam Dan Budaya* 13, no. 2 (November 10, 2015): 53–74, <https://doi.org/10.24090/ibda.v13i2.661>.

<sup>75</sup> Jeremy J. Kingsley, "Redrawing Lines of Religious Authority in Lombok, Indonesia," *Asian Journal of Social Science* 42, no. 5 (2014): 657–77, <https://doi.org/10.1163/15685314-04205010>.

<sup>76</sup> Kevin W. Fogg, "Making an Indonesian National Hero for Lombok: The Shifting Category of *Pahlawan Nasional*," *Indonesia and the Malay World* 47, no. 137 (January 2, 2019): 1–22, <https://doi.org/10.1080/13639811.2019.1560710>.

According to societal, cultural, and political changes, Islamic education in Lombok continues to evolve and change. The evolution of Islamic education was also greatly influenced by the changing authority and role of religious elite players. The improvement of relationships between Lombok and Makkah led to the emergence of new authority, notably *tuan guru*, which led to changes in the social structure of the Sasak Muslim society. The *kyai*, who previously held the position of authority in the Sasak people's religious life, are undercut by the *tuan guru*'s position as the new religious elite. This is for example recorded in the Rengganis manuscript:

*Goyo Taruna ndeqna crazy, Siq toaq bajerik tarik*  
(Don't the youth never get crazy, the old people come back)  
*Kyai on badoa, Master Master gurik tablil*  
(The kyai recite prayers, Master Master recites tablil)  
*Sangkaq lueq Guru Kyai lupaq tarekat Tuan Guru*  
(Because many Guru Kiai forget the teachings of Tuan Guru)  
*Si angena kambelisan, on mele bawa diriq*  
(Because faith is shaken, wanting to keep a low profile)  
*Mupakat mele on the engkah of prayer.*  
(Worship leave the prayer)

The book demonstrates in the middle of communal life, the role of the *tuan guru* becomes more and more crucial. It also changes the *kyai*'s authority, as stated in the script. However, in sociological reality, *tuan guru* also changed the role of Sasak nobility in day-to-day affairs, such as how the *tuan guru* became the impetus and agent of the growth of non-formal Islamic education in Lombok. Specifically, through the order's *khalafa* in *santren*.

In the colonial period, namely around 1920-1930, some figures appeared such as *tuan guru* Badarul Islam Pancor, East Lombok, TGH. Rais, Sekarbela, TGH. Saleh or *Guru Lopan*, TGH. M. Saleh Hambali, West Lombok, *Tuan Guru Zainuddin Pancor* and TGH. Abdul Hafizd Sulaiman Kediri. In this periode, *santren* growth was increasingly managed by those figures.<sup>77</sup> Thus, education in *santren* institutions—as a form of informal Islamic education—was increasingly widespread in various regions of the island of Lombok. The Islamic material taught in this phase was still around the *tawhid* and *fiqh*.

#### **b. Transformation Of Islamic Education in Lombok**

Around the 1930s, *madrasas*, which provide Islamic education, first appeared in Lombok. There are two different accounts about the founding of the first *madrasa* in Lombok. *First*, some claim that the *ittihadul ummah madrasah* in Ampenan, Mataram, which was founded in 1930, is the first *madrasa* in Lombok. Saleh Harharab, an Arab diaspora was a founder of the *madrasa*. However, this *madrasah* existence was not well known enough in the community. From an academic standpoint, the claim that *ittihadul ummah madrasa* was the first *madrasa* in Lombok was weak. Because there was extremely little information or documents about the *madrasah*.

Second, according to evidence from scholarly literature, *Tuan Guru Zainuddin* established the *Nahdlatul Wathan Diniyah Islamiyah Madrasah* in Pantjor-East Lombok

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<sup>77</sup> Fadli, "INTELEKTUALISME PESANTREN; STUDI GENELOGI DAN JARINGAN KEILMUAN TUAN GURU DI LOMBOK."



in 1935.<sup>78</sup> This article argues, Pancor has strategic place in the colonial era. Therefore, Pancor was the locus of the emergence of Islamic education in the form Madrasa, which led by Tuan Guru Zainuddin. On March 11, 1898, the Gouverneur General of the Netherlands issued a proclamation known as the Onderafdeeling Oost Lombok ordering the relocation of the capital from Sisik Labuhan Haji to Selong (capital of East Lombok). Selong was initially a military garrison (base) of the Dutch colonial forces in Lombok, according to the *Bataviaasch nieuwsblad* article (30-08-1897 edition). A contemporary Dutch school was also established in Selong after it was made the capital. The first modern school in Selong was built in 1901, according to the *Verslag over de burgerlijke openbare werken in Nederlandssch-Indie* (1901) report. As a result, this school was the island of Lombok's first modern educational establishment. According to *Soerabaijasch handelsblad* (27-12-1902), the Selong Modern School's first 65 students attended classes there on May 12, 1902.

Tuan Guru Zainuddin was at least impacted by the socio-political climate in Pancor Selong, particularly with relation to the structure of contemporary educational institutions. He graduated from the madrasa as well before completing his education in Mecca. The education program Tuan Guru Zainuddin undertook in the Shaulatiyyah Madrasa in Mecca had an impact as well. As a result, when he returned from Mecca, he played a key role in establishing Madrasah educational system in Lombok.<sup>79</sup>

The system of Santren was changed by Tuan Guru Zainuddin, who at first oversaw the santren Al-Mujahideen (1934), which he received from his father H. Abdul Madjid. The Nahdlatul Wathan Diniyah Islamiyah (NWDI) school for men was founded in 1934, and it was established in 1935 AD. He then made an institutional innovation from the santren system to the madrasah.<sup>80,81</sup>



<sup>78</sup> Saipul Hamdi, "Politik Islah: Re-Negosiasi Islah, Konflik, Dan Kekuasaan Dalam Nahdlatul Wathan Di Lombok Timur," *Jurnal Kawistara* 5, no. 3 (April 25, 2011), <https://doi.org/10.22146/kawistara.3902>.

<sup>79</sup> Khirjan Nahdi, "Dinamika Pesantren Nahdlatul Wathan Dalam Perspektif Pendidikan, Sosial, Dan Modal," *ISLAMICA: Jurnal Studi Keislaman* 7, no. 2 (January 23, 2014): 381, <https://doi.org/10.15642/islamica.2013.7.2.381-405>.

<sup>80</sup> Khirjan Nahdi, "Makna Pendidikan Nahdlatul Wathan: Telaah Interpretatif Visi Kebangsaan Dan Religius: Refleksi Pemikiran Dan Perjuangan Kyai Hamzanwadi 1904-1997," *Jurnal Educatio*, Vol. 4 No. 2, Desember 2009.

<sup>81</sup> Nahdi, "Dinamika Pesantren Nahdlatul Wathan Dalam Perspektif Pendidikan, Sosial, Dan Modal."

### Image of Tuan Guru Zainuddin and Madrasah NWDI Students

People in Pancor, East Lombok opposed Tuan Guru Zainuddin's efforts to improve Islamic education. Due to the fact that the madrasa system is thought to "deviate" from the ancient santren system and was closer to the colonial school system, which featured grade levels, blackboards, and benches. Tuan Guru Zainuddin nonetheless continues to advance the Madrasah educational system according to his vision. He claims that the santren system was less efficient. In a sense, there was no structured curriculum with different levels, therefore students' knowledge becomes stale on topics like fiqh, the book of enslavement, and *Sifat dua puluh*.<sup>82</sup>

Tuan Guru Zainuddin pioneered the Madrasah education system, which grew into 68 madrasahs located in East Lombok, Central Lombok, and West Lombok over 16-year period from 1904 to 1953. The level of Madrasah Ibtida'iyah is the educational institution under the direction of the NWDI Madrasah at this time (193–1953). The NWDI Madrasah thereafter expanded to 360 madrasahs between 1965 and 1975. Additionally, from 1982 to 1986, it transformed into 407 madrasahs, and from 1986 to 1994, it transformed into 675 madrasahs.<sup>83</sup>

From the perspective of political knowledge, the development of Madrasah education lead by Tuan Guru Zainuddin was a strategy for bringing about social change for the colonized population. Due to "the challenge" that NWDI and NBDI madrasahs present for Dutch schools (HIS), based on the Shaulatiyah Makkah madrasa system, which aims to modify the curriculum by incorporating references to Arabic books, the NWDI and NBDI madrasahs were created. Because Arabic-Malay texts predominated in the former santren teaching system. The Sasak Muslim community's initiative to revise the curriculum was an ijtihad of Tuan Guru Zainuddin to bring back the fundamental texts of Islam.

This article claims, there are at least three reasons why the madrasa system flourished under Tuan Guru Zainuddin. *First*, when his students of the madrasa NWDI graduated in Pancor and returned to their hometowns, Tuan guru Zainuddin instructed his alumniees to establish a madrasa in their villages. *Second*, the support from the middle-class Muslim in the villages, who donated their property for madrasa development. *Third*, tuan guru Zainuddin's approach for growing the NW Ormas, which he founded in 1953, was to actively build madrasah in a number of locations throughout the Lombok region.<sup>84</sup>

When it comes to Islamic education, Lombok follows a different pattern than Java. Madrasahs are established first, then as they grow, they become foundations and Islamic boarding schools. According to the law on Islamic boarding schools, the Ministry of Religious Affairs has an administrative requirement that madrasahs have shelters: the construction of foundations and Islamic boarding schools. The madrasa institution's founders therefore took care of creating the foundation's permit as a location for all educational institutions to be governed.

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<sup>82</sup> Abdul Nasip, Mahyuni Mahyuni, and Nuriadi Nuriadi, "Nilai Pendidikan, Sosial, Kultural, Dan Spiritual Dalam Wasiat Renungan Masa Karya Tgkh. Zainuddin Abdul Madjid: Tinjauan Hermeneutika," *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya* 16, no. 2 (August 9, 2019): 271–84, <https://doi.org/10.30957/lingua.v16i2.607>.

<sup>83</sup> nahdi, "Makna Pendidikan Nahdlatul Wathan: Telaah Interpretatif Visi Kebangsaan Dan Religius: Refleksi Pemikiran Dan Perjuangan Kyai Hamzanwadi 1904-1997,"

<sup>84</sup> Saipul Hamdi, "Integrasi Budaya, Pendidikan, Dan Politik Dalam Dakwah Nahdlatul Wathan (NW) Di Lombok: Kajian Biografi TGH. Zainuddin Abdul Madjid," *JSW (Jurnal Sosiologi Walisongo)* 2, no. 2 (November 15, 2018): 105–22, <https://doi.org/10.21580/jsw.2018.2.2.2964>.



According to Karel A. Steenbrink, several Islamic boarding schools have started to follow the madrasa system and incorporate general topics into their educational program since the minister of religious affairs' strategy. To close the gap between pesantren and schools, the madrasa system was developed, which eventually gave rise to dualism in the country's educational system. Due to their concentration on religious topics, pesantren are frequently seen as being unable to adapt to modern advancements and expectations. Steenbrink's states, although the pesantren system was retained and general science was taught as part of the curriculum, there was a change in the educational model that led to the development of the system into a madrasa. Unlike the school paradigm, which from the start gave Islamic education scant consideration.

Islamic religious education was first excluded from the structure of the academic curriculum in schools since it was thought that each person's religion should be kept private and even seemed to be disregarded. Only in 1989 was the National Education System Law No. 2 of 1989 issued, and it was strengthened in 2003 by the National Education System Law No. 20 of 2003, that the struggle of Islamic education figures in an effort to incorporate Islamic Religious Education (PAI) into required lessons in schools was finally realized. The national education goal, which is to create Indonesians who are pious and have noble character, is not sufficiently realized when it comes to Islamic Religious Education. One of these is the paradoxical neglect of Islamic Religious Education in schools.

### c. Integrated Islamic Schools and Salafi Educational Institutions in Lombok.

The collapse of authoritarianism of New Order in 1998 was momentum of democracy transitions in Indonesia. On the other hand, this period is also marked by the "conservative turn" phenomena. Along with the influence of the global market economy and the expansion of the urban middle class, Salafist transnational Islamic ideologies are increasing. Salafist globalization was sponsored by Saudi Arabia, and it includes the presence of Salafists in Indonesia, particularly in Lombok. In order to assist the Salafist globalization movement, Saudi Arabia has invested more than USD 90 billion through the Rabithah al-'alam al-Islami institute and the International Islamic Relief Organization (IIRO). In Indonesia, *Rabithah al-'alam al-Islami* and the *International Islamic Relief Organization* (IIRO) have distributed their assistance through the Council of Dakwah Islamiah Indonesia (DDII), and LIPIA to support activities to spread Salafist Islamic ideology.<sup>85</sup>

In Indonesia, the movement of Salafi has developed since the 1980s. The emergence of Salafi in Indonesia was significantly influenced by the founding of the LIPIA (Institute of Islamic Sciences and Arabic) as a division of the Imam Muhammad ibn Saud Riyadh University in Indonesia. Some LIPIA graduates from the 1980s, including Yazid Jawwas, Farid Okbah, Ainul Harits, Abubakar M. Altway, Ja'far Umar Talib, Yusuf Utsman Bais'a, and others, are now well-known characters in Salafist circles.<sup>86</sup>

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<sup>85</sup> Rofhani Rofhani, "Melacak Gerakan Radikal Islam Dari Wahabisme Ke Global Salafisme," *Religió: Jurnal Studi Agama-Agama* 5, no. 1 (March 2, 2015), <https://doi.org/10.15642/religio.v5i1.589>.

<sup>86</sup> Ishtiaq Ahmed, ed., *The Politics of Religion in South and Southeast Asia*, 0 ed. (Routledge, 2011), <https://doi.org/10.4324/9780203817131>.

The expansion strategy used by Islamic educational institutions in Indonesia was also affected by the presence of Salafi Wahhabi.<sup>87,88</sup> The growth of Islamic education in Lombok has undergone a new dynamic with the rise of Salafi-based residential schools and madrasahs. Following the 1998 social changes, Salafi education in Lombok has increased. Salafist educational institutes are, from an ideological standpoint, the antithesis of the madrasahs run by NW and NU organizations in Lombok. For instance, Boarding School and a full-day school system are both used by Salafi educational institutions to organize integrated Islamic school (SIT).<sup>89</sup> As a result, a new trend in the dynamics of the Islamic education system in Indonesia can be seen in the rise and development of integrated Islamic schools in Salafi Islamic educational institutions.

Noorhaidi Hasan claims that the expansion and development of international Islamic schools is a sign of dissatisfaction with the National Education system, which was thought to be unable to meet present demands. Low levels of proficiency in science and technology were as a result of inadequate resources and instruction. Failure to instill moral values in students poses a risk to their academic success, hence a solution must be found.<sup>90,91</sup>

In the past, Sekolah Islam Terpadu had its roots in five elementary schools that had been founded in the Jakarta region and its environs in 1993. SDIT Iqro Bekasi, SDIT Nurul Fikri Depok, SDIT Ummul Quro Bogor, and SDIT al-Khayrot East Jakarta, to name a few. Since that time, integrated Islamic schools have spread and grown quickly across Indonesia. The Integrated Islamic School Network (JSIT), a platform for the assembly of Islamic schools that share the same philosophy, vision, and application in the delivery of education founded by Fahmy Al Idrus on July 31, 2003, when JSIT Indonesia was first established, and 426 schools joined. As of right now, 2,418 schools are officially registered as organization members.<sup>92,93</sup>

Currently, the number of SIT teaching staff members listed in JSIT is nearly 80,000. While there are almost a million SIT students registered on the JSIT database.<sup>94</sup> Several standards established by the Ministry of Education and Culture are included in the quality standards that JSIT applies to its members in order to regulate the caliber of SIT education, including content standards (SI), graduation competency standards (SKL), management standards, financial booths, standards for facilities and infrastructure, and standards for teachers. The Islamic Religious Education Standards (PAI), the Cooperation Standards, and the Student Development Standards are the additional three

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<sup>87</sup> Amidu Olalekan Sanni, "Global Salafism: Islam's New Religious Movement," *Journal of Muslim Minority Affairs* 32, no. 2 (June 2012): 280–81, <https://doi.org/10.1080/13602004.2011.630867>.

<sup>88</sup> Anna Zelkina, "Global Salafism: Islam's New Religious Movement," *Religion, State and Society* 39, no. 2–3 (June 2011): 376–79, <https://doi.org/10.1080/09637494.2011.605930>.

<sup>89</sup> Herianda Dwi Putra Siregar, "Gelombang Ideologi Islam Transnasional Dalam Sekolah Islam Terpadu," *Jurnal Ilmu Sosial Indonesia (JISI)* 2, no. 1 (June 30, 2021): 27–39, <https://doi.org/10.15408/jisi.v2i1.24892>.

<sup>90</sup> Noorhaidi Hasan, "Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance," in *Routledge Handbook of Contemporary Indonesia* Robert W. Hefner, ed., *Routledge Handbook of Contemporary Indonesia*, 1st ed. (New York : Routledge, 2018), <https://doi.org/10.4324/9781315628837>.

<sup>91</sup> Din Wahid, "Nurturing Salafi Manhaj A Study of Salafi Pesantrens in Contemporary Indonesia," *Wacana* 15, no. 2 (July 1, 2015): 367, <https://doi.org/10.17510/wacana.v15i2.413>.

<sup>92</sup> Anim Purwanto, "Pengembangan Kurikulum Jaringan Sekolah Islam Terpadu (JSIT) Di Sekolah Dasar Islam Terpadu," *Jurnal Basicedu* 6, no. 1 (December 22, 2021): 335–42, <https://doi.org/10.31004/basicedu.v6i1.1928>.

<sup>93</sup> Hendra Kurniawan and Fauziah Nur Ariza, "Sekolah Islam Terpadu: Perkembangan, Konsep, Dan Implementasi," no. 1 (2020).

<sup>94</sup> Suyatno Suyatno, "Sekolah Islam Terpadu; Filsafat, Ideologi, Dan Tren Baru Pendidikan Islam Di Indonesia," *Jurnal Pendidikan Islam* 2, no. 2 (January 1, 1970): 355, <https://doi.org/10.14421/jpi.2013.22.355-377>.

quality standards that JSIT applies. These extra three criteria are concerned with developing pupils' character outside of the classroom. The national curriculum of the Ministry of Education and Culture, the IT curriculum (enrichment of religious education), and the global curriculum are the three curricula used by schools in JSIT.<sup>95,96</sup> Additional materials, like English and math, are part of the global curriculum.

In Lombok, the integrated Islamic School (SIT) model is today a well-liked and in-demand institution. This is evident from parents' growing interest in enrolling their kids in Integrated Islamic Schools at various levels (SIT). According to genealogical research, members of the tarbiyah Islamic movements, such as the PKS, LDK, and KAMMI cadres, are active in the integrated Islamic school in Lombok.<sup>97</sup> There was a form of integrated Islamic school like PKS and a style of Wahhabi Salafi as a result of this ideology being simultaneously taken by these individuals. According to the author, the setting of the Islamic ideological struggle, specifically the development of the Muslim Brotherhood's doctrine, cannot be divorced from the existence of an integrated Islamic school in Lombok.

#### 4. Conclusion

From the long description in this article, there are several points that can be concluded: *First*, the early form Islamic education in Lombok was *Santren* with tarekat based curriculum. *Second*, the madrasa educational system started to replace *Santren* during the colonial era. The transformation from *Santren* to Madrasah led by the alumni of Shaulatiyya Madrasah, they have played a crucial role in the development of the Madrasah education system around Lombok. *Third*, in post authoritarianism of New Order, Islamic education in Lombok developed with various ideologies and transformation, such as traditional *Pondok Pesantren* managed by *Aswaja* circles (NW and NU), integrated modern-Islamic (Sekolah Islam Terpadu) managed by modernists and Islamic boarding school managed by Salafi-Wahhabi groups.

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<sup>95</sup> Herianda Dwi Putra Siregar, "Gelombang Ideologi Islam Transnasional Dalam Sekolah Islam Terpadu," *Jurnal Ilmu Sosial Indonesia (JISI)* 2, no. 1 (June 30, 2021): 27–39, <https://doi.org/10.15408/jisi.v2i1.24892>.

<sup>96</sup> Muhammad Yusup, "Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (Jsit) Yogyakarta," *RELIGI JURNAL STUDI AGAMA-AGAMA* 13, no. 01 (July 30, 2018): 75, <https://doi.org/10.14421/rejusta.2017.1301-05>.

<sup>97</sup> Siregar, "Gelombang Ideologi Islam Transnasional Dalam Sekolah Islam Terpadu," June 30, 2021.

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